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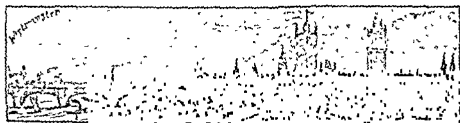
The Indian Magazine

ISSUED BY THE

NATIONAL INDIAN ASSOCIATION

IN AID OF

SOCIAL PROGRESS AND EDUCATION IN INDIA.



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The Indian Magazine.

No. 205. JANUARY. 1888.

OUR OBJECTS.

The opening of the New Year presents a suitable occasion for indicating, especially to those who have only lately become interested in our aims, the special scope and design of the *Indian Magazine*. Every publication, whether complete in itself or serial, must address itself to a particular class and body of readers, and must supply them with something that they require, and that they could not as well obtain if it did not exist. What then are the objects of this *Magazine?*

1. To present from month to month facts relating to educational activity and social movements in India—such facts as fifty years ago were absolutely rare, but which now are ready for record in all parts of that country.

2. To encourage arguments and discussions as to sound and practical standards for individual training and for the life of the community, with full recognition of the enormous difficulties which everywhere meet those who in India endeavour to alter what is objectionable in existing customs.

3. To report of philanthropic institutions and of phases of educational work in Europe and America, in order to give suggestions and to stimulate effort among Indians who are trying experiments in the same direction.

4. To supply information of a general kind in regard to India—its history, its religions and literature, and its present condition, drawing attention to leading books as they appear, with the view of trying to lessen the ignorance and to qualify the indifference which still hinder so many English people from taking an earnest and intelligent interest in their Indian fellow-subjects.

It is hardly necessary to add that we avoid politics—whether in relation to growing political opinion, or to Government procedure; and that we also keep aloof from religious controversies, though we are always glad to chronicle instances of faith becoming purer, and superstition less rampant.

To a certain extent other periodicals, and more now than formerly, introduce Indian subjects to public notice, and one of importance, recently started, is exclusively devoted to the consideration of Oriental questions. But the whole field is by no means thus occupied, and as yet no Magazine brings English and Indians into frank intercommunication as much as ours does. This leads, in conclusion, to the statement of the main point, which lies at the root of the existence of the *Indian Magazine*, that its promoters earnestly seek to increase cordial relations between Eastern and Western races through the very simple method of making them understand each other more thoroughly. In the carrying out of this aim we again ask the co-operation of our contributors both in India and in England.

INDIAN PRINCES IN ENGLAND.

So much has been and is still being written in the Indian papers about the treatment accorded to the Indian Princes and their representatives, during their recent visit to this country, that public curiosity is aroused, and it would be highly satisfactory if we could find out exactly what it is of which complaints have been made.

To all outward seeming, and as far as could be judged by the ordinary Englishman, the welcome given to them was most cordial.

They were received at Court by the Queen herself in a way which even the most discontented among them felt to be gratifying. They were invited everywhere. No function took place at which they were not present; no Jubilee procession of which they did not form a part. They appeared everywhere as honoured guests, and occupied positions of advantage for seeing and hearing all that took place.

What, then, can be the cause of all the sinister rumours that float in the air, and that induce the Editors of Indian newspapers to send their agents on board the steamers as the Princes arrive by twos and threes at a time in Bombay, to question them as to their reception and the impression made upon them by the manner in which they were treated?

Evidently some among them were exceedingly well-pleased, and felt that everything they could reasonably expect had been done to honour and welcome them.

It is quite certain, too, that whatever may have been the mistakes and shortcomings in the subordinate officers, the Queen and people of England were alike anxious to give them a hearty welcome and make their visit pleasant to them.

Still there were those who, without making any definite complaints, hinted mysteriously at causes of offence, and left it to be inferred that they had been disappointed, and had not received all the attention and honour they thought due to them.

Now, all English people must be sorry and even slightly annoyed that this should be the case.

We all feel that our honour is to a certain extent implicated, and that none of the Princes or their representatives who came so far to do honour to our Queen should have been allowed to go away dissatisfied with their reception and treatment, if it could possibly have been avoided.

The question is—Could it have been altogether avoided? And this question is very difficult to answer without knowing exactly what the complaints were; but without going into details, I think we may get some idea of the kind of offence likely to arise by considering the main facts and conditions of the case.

Life in the East and life in the West are so different that a person suddenly transplanted from one to the other must always feel more or less as if plunged into a new element.

We experience this ourselves when we go eastward, although our previous knowledge is generally much more varied, and our experience of men and things much greater than that of most Indian Princes; and it is only reasonable to suppose that when they come westward they feel the change with tenfold intensity.

The atmosphere in which they have been trained, for the most part, is one overladen with the strictest etiquette and

distinguished guests will pay us a second visit at a time of less excitement, when they can receive, not a more sincere and hearty, but a more personal, welcome and more concentrated attention.

MARY PINHEY.

SCIENCE IN 1887.

Although the year which has closed cannot be said to be marked by any very brilliant Scientific discovery or generalisation, very decided progress has been made in all departments of Science, especially in the patient accumulation, classification, and registration of observed facts—a process which, although very laborious, is an essential preliminary to any real discovery. In Biology, the prolonged observations of Charles Darwin, and in Physics, of William Grove and others, prepared the way for the theories of Evolution, and of the Conservation of Energy, respectively. In preparatory work of this kind the present year has been peculiarly rich, and as one evidence of it, the enormous number of papers presented at the Manchester Meeting of the British Association for the Advancement of Science may be mentioned. Several of the Sections were obliged to subdivide, and even then scant justice was frequently done to the papers which had been presented for their acceptance. If the mere number of papers, or of persons who attended the meeting, be taken as a criterion of success, the Association was never in a more flourishing condition than it is at present. Moreover, the Manchester meeting was specially remarkable for the large number of foreign men of science (many of them Chemists) who had assembled from all parts of Europe, and some from America, to do honour to the President, Sir Henry Roscoe, M.P., F.R.S.

Perhaps the most noteworthy point of the present day in Physical and Chemical Science is the tendency to refer all processes to a mechanical standard, and to explain phenomena by mechanical analogies. More and more men are coming to feel that mathematics and mechanics are the basis of all Science, and that he who would rightly understand the true interpretation of other classes of phenomena, must be pre-

pared to examine them from the Mechanical standpoint. Probably the next important generalisation in Chemistry will be something which will tend to show how it may be regarded as a branch of Dynamics; and in another direction, the same idea is being developed in the "Modern Views of Electricity," now being put forth by Professor Oliver Lodge. Biological Science is also being brought under the same purview; and just as, some years ago, the so-called "Vital Force" was shown to be one of the numerous forms of Energy (an animal's energy being the direct result of the oxidation of the carbon and hydrogen in its food), so now the complex series of phenomena grouped under the head of Physiological are studied mainly from the (Chemical and) Mechanical side.

The study of the Marine Natural History of our Coasts has received, and will continue to receive, an important impetus from the establishment of the Marine Biological Laboratory at Plymouth, on which a large sum of money is being spent. It is remarkable how little is as yet really known of the Life-history of our commonest fishes, which are of such vast economic importance to man, both in affording employment by their capture, and in providing additional supplies of food. Systematic knowledge of this kind, when obtained, cannot fail to be of the greatest practical value. Similar Laboratories might, with great advantage, be established in many other places.

Slowly, but surely, the importance of Scientific studies as an instrument of education is making its way amongst those responsible for the welfare of our youth; and the position in the school of a boy on the "Modern" side, as against the Classical side, is steadily improving. Parents, too, are becoming more quick to recognise the practical value of these studies as a preparation for their sons' life-work. Much progress, however, cannot be expected until the older Universities so arrange their curricula, scholarships, fellowships, &c., that the present excessive disproportion between the rewards for Classical and for Scientific studies is altered. That the public perception of the need for Technical Education is advancing, is evident from (1) the reception given to the Bills on the subject brought in last session to the House of Commons, and (2) from the establishment of an Association to promote this special object, at the head of which is one of

the foremost politicians of the day, the Marquis of Hartington. At present there exists in Berlin a State-aided Institute for Technical Education, the first cost of which was nearly £1,000,000 (10 lacs of rupees), and the maintenance of which amounts to £38,000 annually.

Towards the end of the year, a most important communication was made to the Solar Physics Committee, by Mr. Norman Lockyer, much of which appeared in *Nature* during November and December. Mr. Lockyer brings together a mass of evidence, gradually accumulated by many observers, with regard to the number and distribution of meteorites in space, the heat developed by their collision, &c., and collates with this the results of his spectrum analysis observations upon the Sun, Stars, Comets, Nebulæ, and Meteorites, and adds some very new observations upon the glow-light given off by meteorites when examined in the Laboratory under certain conditions. The result of a discussion of it all is to afford good grounds for doubting the usually received nebular hypothesis, and for believing that swarms of meteorites, in collision from gravity, are the earlier stages of the heavenly bodies.

Two special events of the year may be referred to in conclusion. The complimentary dinner to Professor Tyndall brought together a most remarkable gathering of Scientific men (probably unprecedented), who by their presence bore testimony to the value of his services in "popularizing" Science, *i.e.* in putting before the otherwise educated, but unscientific mind, by lectures and by writings, the methods and results of Scientific work in such a way that they could be readily apprehended, and an interest in them, and in their importance, could thereby be aroused. It has been too much the fashion hitherto, especially among University men, to depreciate the value of such work; hence such a public recognition of it was a remarkable sign of the times.

The celebration, on July 27th, of the Jubilee of the Electric Telegraph brought together in a similar way crowds of Electricians, who may be excused for pointing with some pride to the development of Telegraphy. The number of messages going over the wires in the British Islands amounts now to a million per week, and between London and Dublin the speed of transmission has reached 600 words per minute over one wire. Between London and Birmingham as many

six messages may be sent simultaneously over a single line in any desired directions. With regard to Submarine Telegraphy, nearly forty millions sterling are invested therein; the united cables would be long enough to go more than three times round the world, and a fleet of more than thirty ships is employed in watching and repairing them. As was well said by a former American minister to England, "Of all the benefits which Science has conferred upon mankind, there is probably none greater than the invention which gave it a common nervous system, thus enabling it to feel a common emotion."

WM. LANT CARPENTER.

THOUGHTS FOR THE NEW YEAR ON SOCIAL PROGRESS IN INDIA.

The remarkable development that India has in these times witnessed under the benign auspices of the rule of Her Most Gracious Majesty, our Queen-Empress, is a curious phenomenon at once interesting to behold from whatever point of view you look at it, and very instructive to observe and analyse. Thanks to the modern arts of civilised government and to the noble policy pursued by the successive representatives of Her Majesty in India, our country has seen the open light of day. That country, which well boasts of the great deeds, in ancient times, of the noble and self-sacrificing Bhishma Gangeya; of the unrivalled and world-renowned archer, Arjuna; of the wise and pious Krishnadeva; and which is deservedly proud of the dramas and the glorious poetry of Kalidasa and Bhavabhuti, of the subtle logic and keen metaphysics of Gautama and Kapila, has now, after the lapse of ages, been revived again, and raised with a helping hand.

The immensely advantageous and diversely fruitful contact of the great English people with our countrymen, of various tribes and many nationalities, cannot but achieve wonders in that ancient country of ours; the influx of the stream of Western education and Western ideas cannot but infuse new blood into the old civilisation of the East. The advent of the English people into that "land of the sun" is an ev

or rather series of events, well worthy of our favourable comment; a conquest of light over darkness, of knowledge over ignorance and superstition; a conquest, the path of which has been strewn with the flowers of justice and righteousness, the jewels of security and peace. For, can it be doubted for a moment that the future of our country unquestionably looks now, more than ever, bright and cheerful, hopeful and prosperous? And though the restoration of her unmitigated ancient civilisation is not the end towards which we are driving, does not everything at present point out the remarkable onflow of India's destiny towards an infinitely better and more varied ideal than was ever attained in times of yore? The inestimable blessings of peace and security which the British Government has been the means of conferring upon India, are the conditions essential to all progress and to all development; for unless a nation is free from domestic disturbances, and thoroughly protected from foreign invasions, it can never apply itself with calm and concentrated energy to the pursuit of the favourite arts which enliven the face of a country, or to the acquisition of useful knowledge fraught with lasting benefits to the people.

But it is one of the laws of our nature, and one of the facts of our existence, that all intellects do not think in the same way, do not find themselves landed in the same groove; and thus is it that great diversity of opinion prevails and great controversies rage upon matters most vitally connected with our social existence. The fact that what appears as a defect to one man, appears to another as the most suitable thing at the time and circumstances, has led to the most divergent opinions in India upon matters appertaining to our daily life; and we find that the basis of two contrary systems of ideas has been, in the repeated controversies of these days, unalterably laid among the vast community of our countrymen. While the Social Liberals, if I may be allowed to borrow the term from politics, on the one hand, consider that it is ever the duty of a lover of his country to remove the defects of social institutions, and to remain restless until the realisation of the ideal has been reached; the Social Conservatives, on the other hand, seem to be fully satisfied with what exists at present, and to display, according to Lord Bacon, a less statesmanlike fear of any alteration, any change. Such then has been the remarkable result in our country of

at progress and civilisation which has followed in the wake tranquillity and security.

One cause which has so greatly facilitated the intercourse f different peoples inhabiting our Indian peninsula, and has given so lively an impulse to the remarkable interchange of ideas between their various sects and races, is the working of the postal, the telegraph, and the railway systems, which have assumed such huge proportions in modern times to so enormous an advantage of the people. The growth of a free press, too, which entirely owes its existence to British rule in India has added no mean support to the development and dissemination of the many-sided Indian public opinion on topics of social, moral, and political interest. At the same time, the different public works and irrigation canals which English capital has constructed and excavated in India have brought in their train happiness and prosperity to the townsfolk and country people of India, giving increased fertility and luxuriant vegetation to its soil. Under all these and similar influences at present being brought to bear on the Indian people, their intelligence and powers of controversy have received a remarkable impetus, and the various Indian Universities, it must be acknowledged, have borne no small a part in the glorious result.

I have spoken of the noteworthy difference and contrariety of public opinion in India upon social and moral questions. I will now describe how the educated Indian o modern days often goes to rash extremes, and I will endeavou to portray the difference that exists between him and his ol fashioned and simpler-minded parent. Between the eld generation of Indian gentlemen and the new there are poir of resemblance and difference at once commendable a defective. The English-educated youth considers hims wiser and abler than his father, thinking that all the matu experience and all the calm and sober judgment of the eld gentleman is but as chaff before the vigorous outburst o learned temper and scientific skill. The old man is slow sure of his practical ground; the rash youth is zealou precipitate in his haranguing utterances. It has bee that the old generation of Indians possesses the solid of courage of convictions in a far intenser degree th Indians of the present generation. Their judgment m in error, they might be superstitiously inclined; b

have the moral courage of acting on what they think to be right with a wonderful persistence. The new generation of our countrymen knows infinitely better than its forefathers ever knew; and the puzzle is that, having known better, there is so little of action, though there is so much of loud exhortations, and professions of reform and progress.

What may be the true cause of this half-heartedness on the part of the younger Indians, I do not know; but that our youths are of lesser nerve and lesser moral calibre is a matter of fact. It might be that our fathers led a simpler mode of life, which has the cheerful effect of making one well contented with the simple curiosities and blessings of nature, and which most certainly developes a vigorous constitution, and prolongs a healthy life; for, undoubtedly, a civilised mode of living, though very good in its own way and as far as it goes, has a great tendency of making a man rely more upon the artificialities of our daily life, than upon the vigorous vitality of nature's constitution. Or the cause might be that the Indian youth in trying blindfoldedly to imitate wholesale the customs and life of the Europeans in India, erases from the page of his memory altogether the good old habits and the simple manners of the Indian people. He is thus a loser from a double point of view: the Indian imitators do not pick up the good qualities and the sterling merits of their Western brothers and sisters; all imitation of virtues, as we know, requiring effort, and thus being wholly irksome, whereas the imitation of vices is easy and too tempting. The Indian youth having fallen into the good habit of questioning the old superstitions of his country, is too apt to go to the other extreme, and begin questioning everything and rejecting every indigenous custom, good or bad. Our reason ought to come to our help and direct us where to employ our energies profitably, and where to control and check them. We ought to discriminate between the righteousness and unrighteousness of a custom or action; its adaptability or unadaptability. We ought to be as ready to adopt the good customs of another country as to throw off the evil customs of our own, and never to take in an ill-spirit the kind and honest advice offered by a person of another nationality and another religion.

If we carefully consider the matter, we shall find there is still much room for improvement in the system of education pursued at present in our country. While, on the one

d, it thrusts into our heads a great store of knowledge, it es little to waken up the most vigorous faculties of human ture; while it has a tendency in our intellects to make us eptics in everything, it leaves too much undeveloped our oral feelings and our religious instincts. It will not do erely to cram our memories with a heavy load of dry prin-ciples and truths, leaving uncultivated the faculties which have to apply those principles to the daily facts of our life, and to bring to a focus those truths, so as to produce some tangible and advantageous result. A true academical train-ing regenerates the whole nature. The higher feelings are not the weaknesses, or rather the drawbacks, of our intellec-tual natures; they were given us to serve as the best auxiliaries of our intellects, and the best incentives to the development and practice of human virtues Human intellect in the abstract is naturally dry; it is the holy feelings only which en-liven it, and spread the genuine light of charm over our minds. The great beauty of our nature lies in the fact that an earnest feeling of piety is to our souls what the sunbeam at dawn is to the gay and picturesque blossoms of a beautiful garden. It is the spirit within us which will mould the destinies and shape the lot, good or otherwise, of our country; customs will not mend of themselves, it is we who can set them right and modify and alter them. The overpowering magnitude of the task, and the stupendous opposition which we are likely to encounter in our path, shall fire our imaginations the more, and rivet our wandering energies the more earnestly; for it shows us the particular spot upon which we are incessantly to hammer and work. The time will not come of itself when we shall be enabled to adopt without obstruction our reformed views and ideas in our daily practice; it is we who have to expedite the coming on of such a time, the ripening of ques-tions of social progress and reform. It is of no use to wait in idle expectation; it is time for us to throw ourselves into the cause, and to realise the result. Let us approach the different topics of social reform with an earnest heart to do good, to alleviate the sufferings of the weak; let us expand the sphere of our human sympathies, so as not to deny shelter and pro-tection to one simply because he happens not to belong t our own kith and kin. All the forming, all the organisir of numerous institutions and societies all over India and els where is of no avail, unless and until we have the burni

spirit within us which takes others' sufferings as its own, which applies itself to the alleviation of man's misery with no mercenary force. When all this has been clearly reflected in the mirror of our imaginations, then and then only will the spark of duty enkindle our consciences; and we shall approach the various topics of social interest in our country with the devotion and enthusiasm which they supremely deserve.

LONDON. SEVA RAM.

REVIEWS.

LOTUS AND JEWEL. By EDWIN ARNOLD, M.A., C.S.I. London: Trübner & Co. 1887.

MOST of us have ideas on the subject of India which are the reverse of accurate. We hesitate between the Macaulayan view, and what may be called the Administration Report view. Many for a time, and not a few always, are content to realise India only as a land of gold and jewels, where, amidst tropical glories, Rajahs and Nawabs lead a stately life of splendour and diversion in Courts hardly less glorious than the world outside. When, however, we have ceased to think of the East as fitly adjectived by Milton, and learn that pearls and gold are not the chief commodities of her markets, we are too apt to turn away from a subject which no longer looks picturesque, and seems slow to acquire any other merit. Many of us, however, study with curiosity and interest the official reports and descriptions of our Indian Empire; but, unless personally concerned, are soon wearied with the endless rows of figures, and the clamour of conflicting views as to their utility. After much reading we learn all about the indigo and opium trades, why the rupee is at $1/4\frac{17}{32}$, and what the frontier tribes are after. Now and then a batch of C.I.E.'s is made, and we speculate as to whether our own merits could be rewarded under a C.S.I. Then there is the weekly budget of news in the *Times*, and very interesting it all is. But unless we look to be Statesmen—and, after all, there are but 670 members, and the House is not very fond of Indian subjects—we grow to feel that these things

rather beyond us. Meanwhile there is something which miss in Administration Reports, and which even a Statesn might not be the worse for knowing. Struck with the ight idea that fiction may give us what we cannot find in erner writing, we turn, perhaps, for a time (but certainly ot for long), to Meadows Taylor. Then someone tells us of Ir. Cunningham and Sir George Trevelyan, and we feel very much obliged to them. We read the *Defence of Arrah* with a beating heart, and weep without shame for the brave and the helpless who fell at Cawnpore. We read *The Cœruleans* with immense relish; but are bound to confess, when we have finished, that we know * little more about India than we did when we began.

There exists, we are then told, a native literature of great antiquity, beauty, and strength. We feel that if we could but get at it, this is what we want, and we enquire We are shown transliteral versions with unpronounceable words ten syllables long, and speedily learn that to read Sanskrit critically requires the devotion of a lifetime. Here ends our *cul-de-sac*, and at this point many students of India have felt their interest in the country languish and die. Mr. Arnold breaks down the barrier; he shows us in his own delicate verse the splendours of the East, historic and contemporary. Through his translations we explore its literature, lofty and serene, or anon passion-swept as are the skies of its native land by the storm-cloud. Through his lines we breathe that calm subtle aroma of the Indian air, which only a poet can give when we are away from its scent-laden skies. Mr. Arnold portrays ancient India. He gives us its daily life and its moments of heroic exaltation and gloom; he makes us citizens of a mighty world which has passed away. We may say of his poetry as Goethe did of *Sakontala*:—

> "Willst Du die Bluthen des fruhen die Früchte des spateren Jahres
> Willst Du, was reizt und entzückt willst du was sattigt und nahrt
> Willst du den Himmel die Erde mit einem Namen begreifen
> Nenn'ich Sakontala dir und so ist Alles gesagt."

Mr. Arnold has made himself the interpreter to moder readers of the glories of an Augustan age which vanishe 3,000 years ago.

* Although much more—immeasurably more—about its administrat its policy, and its present state. I speak in the text of the count as distinguished from the English residents and their relation to it.

Take these lines from *Grishma*:—

"With fierce noons beaming, moons of glory gleaming,
Full conduits streaming, where fair bathers lie;
With sunsets splendid when the strong Day, ended,
Melts into languor like a lover's sigh—
So cometh Summer nigh.

"And shadows black as night, laced with gold light,
Where beams, flame-bright, pierce courts of calm retreat;
Wan rills which warble over glistening marble,
Cold jewels and rich sandal moist and sweet."

The music and light of these verses recall irresistibly the immense majesty of Indian plains, the silent glories of the full moon, and the still courts of great temples, where shivering tamarinds crowd into a shade darker than the indigo sky itself. The change from this beautiful description of an Indian night to the dawn and noon is almost a pain, so vivid is the latter picture; but to do it justice here would involve quotation at too great length. As we read the poem we see once more the day waking in the light of the rising sun, gorgeous and conquering like a mighty Indian monarch in his splendour; we see the red land panting under the pitiless noonday glare, like the empire labouring to support its despot's glory. We almost scent the dust and faint under the fatigue of the long morning march. Once more we breathe in the cool leafy camp the heavy perfume of mango and neem, while the air vibrates with the subdued hum of insect life. All the verse trembles and resounds with the simple primitive joys of rest and enjoyment after labour, the delight of the eye and the pride of existence.

The two longest poems in this book—each about a thousand lines in length—are the first and the last. The first is a very charming dialogue between an Englishman and a Brahman. The subject is at the root of all life—what is sin? The difference between the rigid Brahman creed, demanding the most faithful observance of certain precepts, and the more elastic Christian doctrines, which allow discretion where the Hindu calls for implicit obedience, is admirably illustrated by a short story of the famine. It is the tale of an unholy bargain between a grain-seller and a virtuous lady; the latter, in sore distraction between the precept forbidding her refuse food to a holy man, and what the Christian creed would unhesitatingly rank as the higher duty of a wife. This, like much of Hindu tradition, evidences the control of iron rules of life,

d a somewhat violent wrenching of human nature to meet eir behests. The harder mould of character answers well their stern demands. Where vigorous types abound, here is no lack of examples of heroism unsurpassed by the otaries of any rival creed. The records of those races of India who, from robuster fibre or other causes, have clung tenaciously to their pristine faiths abound with gallant song and story. The general flavour of flabbiness, conveyed by the study of modern Hindu rites and practices, vanishes as we read the early records of the race.

The Hindu faith has, generally, but small chance of being understood by Englishmen. It is represented outwardly by decorations, which the eye condemns as tawdry; and in most places, and on most occasions of worship, by "horrid shapes and shrieks and sights unholy."

A fat man with an elephant's head, for example, or the frequent parodies of the human shape in all materials and sizes, are merely repellent to a cultivated eye. Hindu temples are, as a rule, heavy and unattractive. They are disfigured by pink paint and smears of cocoanut oil, by vulgar scrawls and refuse. The services are slovenly, for Hindu music has not moved beyond the barbaric stage; and the ceremonies are distractingly noisy, or merely dull. To make an ordinary Englishman understand the intrinsic merits of a creed whose externals are so sordid and flat, he must first be shown its effect in the lives of its votaries. This merely moves the difficulty one step further on. The salient defects of the Hindu and English characters are unfortunately mutually repellent. The essential gentleness and virtue of the former are seldom realised by strangers. Sympathy alone encourages a Hindu to lay aside the simulation with which he protects himself from the well-meant, but not always judicious, scrutiny of the European. Mr. Arnold is clearly favoured in this respect, and he bids farewell in a pleasing sonnet to the many Indian friends whom he so well understood, and whose history and life he interprets with such consummate art.

Besides the dialogue before alluded to, there are two or three stories of modern Indian life, which are very winning and simple. To idealise modern Indian life for English reading is hard, and these small contributions are welcome. The many analytic sketches we possess on the subject of India

though showing great ability, sometimes lack that sympathetic glow which is essential to a high order of art. They aim, perhaps, too much at striking outline to be strictly truthful, although often highly picturesque. This brilliancy, with its dangerous tendency to become mere smartness, is lacking in Mr. Arnold's lines. He is always in earnest, and never ridiculous.

A great part of this work—more than 100 pages out of about 250—is taken up with a "Casket of Gems." The "casket" contains eighteen jewels framed into a pleasing conceit. In the uniform sweetness of their diction they recall a series of selected *andante* movements of Spohr. The mind follows the graceful mazes lulled and charmed, but longs ever and anon for some stirring *presto* to break in and destroy, if for one moment only, the languorous calm. But the lines are also full of human interest, and contain many passages of much power and pathos. The closing verses of "Rubies," for example, which are devoted to a legend of King Solomon. The great king was offered a ruby draught which gave immortal youth. An eternity of youth, the years of Tithonus, and the charms of Adonis lay within his grasp. He asked of all the creation subject to his will what he should do. All pressed him to accept the demi-godhead, adding obedient tributes to his wisdom and the happiness his rule brought to the universe. Only the dove, the softest creature of heaven, remained unheard. Questioned by the great king, she sighed in answer:

"I grieve
They counsel thee to drink; for all will go—
The Queen, thy children, ministers, and slaves:
Thy best belov'd will be as last year's snow
On these hot mountains! Thou wilt rule 'mid graves!

"Dead—though thou livest—with thy dead; and see
Lip after lip, pressed once to thy lip, press
The bitter brim of Fate's black cup; and be
Sad in thy splendour, with such loneliness

"As deserts know not, nor the lifeless main,
Thy Earth around thee will grow old and grey;
Thy Kingdoms pass; thy fields fall wild again;
But thou—too favoured—shall be young alway!

"With memory only old, yet that will taste
Death in the dust which blows from every tomb;
Death in the flowers which wave in every waste;
Death in the midday light, death in the gloom!

"Lord of all Kings! forgive! Love bids me speak!
  If her mate cometh not the wild dove dies.
I would not drink hereof who are so weak,
  Lest I might lose by gaining: 'Love is wise!'

Of the other poems in this work the most spirited is the "Rajput Nurse," which might prove a fine contribution to the literature of heroic story. "A Queen's Revenge," in blank verse, is less remarkable for the vigour of action than for a certain old-world stateliness and charm that pictures the long-drawn colonnades of some Indian palace standing clear and solemn, and not yet a ruin, in the still air of a winter's morn in India. This notice must not close without calling attention to the shorter pieces. In particular the "Khalif and Saila"—only ten lines long—a translation of the favourite "Lallaruhá samanbará," etc., and this rendering of Victor Hugo's well-known lines:

This forms a fitting close of a notice too short for so pleasing a work.

WALTER F. LORD.

THE LIFE AND TEACHINGS OF KESHUB CHUNDER SEN. By P. C. MOZOOMDAR. Calcutta: J. W. Thomas, Baptist Mission Press. 1887.

We are agreeably surprised by this book. It is well printed, and written in Mr. Mozoomdar's clear and elegant style; and though, undoubtedly, it takes the view of a sympathiser and apologist, it is not written in the tone of a partisan. We gather from it the following interesting story:

Keshub was a member of the family of the Sens of Garifa, a village situated on the Hughly, about twenty-four miles

from Calcutta. The family belonged to the Vaidya, or professional caste of Bengal, which ranked next to the Brahmin caste, and the members of which were privileged to be invested with a sacred thread according to Vedic rites, and to acquire a knowledge of the Vedas and other Hindu scriptures.

Keshub's grandfather, named Ram Camal Sen, began life at the age of seventeen, in the year 1800, as a type-setter in Calcutta, with the pay of eight rupees per month. He worked for several years for that scanty remuneration, but in 1808 he was installed in the clerkship of the Royal Asiatic Society, with a salary of twelve rupees per month. He was afterwards raised to the post of Native Secretary to the Society, and still later he was made a member of the Council. His intelligence and integrity gained for him esteem and confidence, and he was offered the post of Treasurer of the Calcutta Mint, and further promoted to be Manager of the Bank of Bengal. In the last mentioned post he received 2,000 rupees per month. He became one of the great men of Calcutta, and built a house in the centre of the town. He took part in founding several colleges, composed an English-Bengali dictionary, and promoted various charitable institutions. He died in 1843, leaving several sons, of whom Peary Mohun Sen, the father of Keshub, was the second. He only witnessed the first five years of Keshub's life, but he is reported to have predicted that Keshub would be able alone to sustain the family reputation.

Keshub's father died five years later, namely, in 1848. He is said to have been a good and kind man; but he plays but a small part in the family history, owing not only to his early death, but also to the fact that, according to Hindu custom, Ram Camal Sen was guardian of all his sons and their children as long as he lived, and on his death his place was supplied by his eldest son, Keshub's paternal uncle. Keshub's mother plays a more prominent part. She was married at the age of ten, left a widow at twenty-five, and still survives. She has never formally abandoned the religion of her birth, but was always able to sympathise with her son and attend his services, and induced many other native ladies to do the same.

Keshub himself was born on Nov. 19th, 1838, in Calcutta. His biographer, Protap Chunder Mozoomdar, was a native of

fa. Their families were related to each other, and some e years later the two boys, being about the same age, went chool together at the Hindu College in Calcutta. Keshub s quick at his lessons, and full of practical sagacity. The ys were sometimes entertained with an exhibition of con-ring. Keshub discovered the secret of many tricks, and at e age of thirteen gave a similar entertainment himself. He owed a desire at school to be the leader of his comrades, nd devised new games for them, in which he himself played he chief part. His religious instinct did not yet show tself, but he was pure and truthful and scrupulously cleanly.

Unfortunately Keshub's uncle withdrew him, in 1853, from the Hindu College, and sent him to a rival institution, called the Metropolitan College. That institution collapsed a year later, and Keshub was sent back to the Hindu College, but in the meantime he had been engaged in studies beyond his depth, and had given up mathematics in despair, and he could never again take interest in them He thenceforth devoted his principal energies to philosophy, and finally left the College in 1858.

He was married, however, in 1856, to a little girl about ten years old, his own age being eighteen at the time. This was a typical case of Hindu early marriage. It was not his own making. It was arranged for him by his guardians, and he mechanically went through the ceremony in filial obedience. He did not associate with his wife for some time, but eventually their union proved a very happy one. He was at the time of his marriage in an austere mood, dissatisfied with the evil around him, but not knowing where to find consolation. He joined a society in which religious discussions were carried on, and heard some animated disputes between an Evangelical clergyman and Mr. Dall the Unitarian. In 1855 he took part in founding an evening school, and got up the play of *Hamlet*, in which he himself acted the leading part, while Protap filled the character of Laertes. A Good-will Fraternity was his next institution. Here devotional exercises and theological discussions took place, and passages were read from such writers as Dr. Chalmers and Theodore Parker.

We must now turn to the outer Hindú world. European knowledge had shaken the faith of many Hindus in their own

national religion; but European Christianity did not satisfy them. A generation before the date of which we are speaking, Ram Mohun Roy had founded a church in Calcutta on the principles of natural religion or theism, calling it the Brahmo Somaj. This church had gradually gained adherents, and its emissaries had founded affiliated Somajes in other towns in India. Devendra Nath Tagore, a man of wealth and position and deep religious feeling, had become the minister of the Calcutta Somaj, and the leader of the whole movement. On one occasion Devendra attended a meeting of Keshub's Goodwill Fraternity. This brought the Brahmo Somaj before Keshub's notice; he found that it professed the religion which he desired, and in 1857 he formally joined it. His own account of his conversion is given on pp. 104, 105 of our book.

The very next year the family priest of the Sens visited their house in Calcutta to perform various Hindu rites, including a service of initiation of young men into Hinduism. The other young men in the house underwent the ceremony. Keshub's uncle and other guardians assembled and sent for him, and asked if he would accept it also. He quietly refused. They tried to move him by threats and persuasions, but he remained firm and returned to his room uninitiated.

About this time Keshub was engaged in giving religious lectures, and he also organised a club to act a drama showing the misery entailed by forbidding widows to re-marry. In the same year, 1859, he was installed in a clerkship in the Bank of Bengal, with a salary of twenty-five rupees per month. This was in accordance with the Hindu custom, which requires every young man to begin earning some income as soon as he has gone through his course of education. He worked well, and in less than a twelvemonth was promoted to a higher position, and his salary was doubled. Soon afterwards the Treasurer of the Bank, a stern Scotchman, issued an order that every clerk must make a solemn affirmation never to give out before outsiders any information respecting the Bank's affairs. All the employés complied except Keshub and Protap Chunder Mozoomdar. They were taken before the Treasurer, who asked them why they refused. Keshub answered that it was impossible to work in the Bank, and never to talk of any of its affairs before anyone. The

asurer was struck with the sincerity of the recusants, and k them into greater favour than before. Keshub's heart, vever, was not in the Bank, but in lectures which he livered at the Brahmo School, and in religious tracts which from time to time issued; and in July, 1861, in the face f remonstrances from friends and guardians, he threw up is appointment and determined to devote himself wholly to eligious work. The tracts issued by him at this time show the genuine spirit by which he was actuated (pp. 120, 121). He had already done some missionary work in 1860, by giving lectures at Krishnagar, while visiting some friends there.

On devoting himself to missionary work, Keshub's first act was to start a newspaper to advocate his educational, religious, and social reforms. This was the *Indian Mirror*, which first appeared in August, 1861. His next effort was to found a college, which he maintained for some five or six years, after which it ceased to be required. In the spring of 1862 Devendra Nath Tagore announced his intention of appointing Keshub minister of the Brahmo Somaj, and celebrating the appointment with a formal service of installation. Keshub himself and some of the other Brahmos resolved to bring their wives to be present on this occasion. This was an innovation. Keshub was still living in his uncle's house, or compound, under his uncle's guardianship; and the uncle and other elders of the family declared that Keshub's wife should not be allowed to go. On the morning of the appointed day, the 13th of April, they were all up betimes They fastened the outer gates of the compound, placed servants to guard them, and watched all other possible places of exit. Keshub, however, walked openly out of his chamber with his little wife, passed through the groups of his relatives, who neither moved nor spoke, and went straight to the outer gates. The guards refused to let him pass, but he calmly ordered them to withdraw the bolt and unlock the door. His presence commanded obedience, and he took his wife to the installation ceremony But the ceremony had scarcely terminated, when he received a formal missive, signed by his uncle and elder brother, forbidding him to re-enter the family house and bidding him shift for himself as best he could. Devendra proved a true friend on this occasion, and gave Keshub home in his own house. This incident also deepened th

ties of affection between Keshub and his wife, and led to the admission of ladies to the regular services in the Brahmo Church.

For a short time the Sens were furious; they talked of confiscating Keshub's property, and even called on the head of the house of Mozoomdar to treat the Brahmo members of his family in the same way. But a serious illness attacked Keshub. The hearts of his relatives melted when they saw him nursed in the house of a stranger. He was moved to a house near to them, and before the end of the year he was readmitted to the old home, with both his health and property restored. Just at this time Keshub's first son was born, and he invited his Brahmo friends, and held a thanksgiving service, according to Brahmo rites, in the old home itself.

During the next few years Keshub conducted the services in the Brahmo Church, had some controversies with Christian missionaries, encouraged inter-marriage between castes, and the re-marriage of widows, and urged the abolition of all caste distinctions, such as the sacred thread which Brahmins wore. Many Brahmos joined Keshub in discarding their threads, and Devendra appointed two of these to be assistant ministers, in the place of two elder Brahmins who still clung to their old emblems. Keshub also made a grand missionary tour in 1864, and was struck with the attention which he received in all parts of India. On his return, however, he found that a party had been formed against him amongst the Brahmos of Calcutta. Many of them were of a conservative nature, and did not wish to abandon their national customs, because they preferred monotheism to polytheism and idolatry. They feared that Keshub's innovations would relax the old Hindu bonds of propriety and substitute nothing in their stead. In Keshub's absence Devendra had been gained over to the conservative party. The ministry, however, remained unchanged till November, 1865. Then, the regular church having been damaged by a cyclone, the service was transferred to the house of Devendra Nath Tagore: but when Keshub and his colleagues arrived at the usual time, they found that the service had already begun, and that the pulpits were occupied by the old assistant-ministers, who retained their Brahminical threads. This event led Keshub and his friends to establish a new church of their own, after addressing a

ing farewell letter to their old leader (pp. 166-168). new church was accompanied with a new organisation d the Brahmo Somaj of India, which was duly inaugu- d in November, 1865.

In March, 1866, Keshub gave a lecture in Calcutta on us Christ, apparently adopting the views expressed by ofessor Seeley in *Ecce Homo*; and a few months later he livered another lecture on "Great Men," showing that he aced Jesus in the same category with other prophets. It as not till January, 1868, that Keshub laid the foundation f his new church or Mandir. But he had not been idle in the interval. He had made missionary tours, founded Somajes in Eastern Bengal, held open-air services accompanied with old Hindu music and singing in the streets; and he had composed a liturgy, which is used now as the order of public worship in almost all the Somajes in India.

In March, 1868, Keshub visited Monghyr, where he found a number of Bengali clerks lately settled; and his preaching produced quite a revival, and inspired him with greater faith in his powers. But the unfortunate tendency of some of his followers to idolise his person appears to have begun about this time. Protap quotes extracts from the speeches and writings of Keshub, showing that he expressed disapproval of this idolisation, and at times rebuked it.

Keshub's new Mandir was opened on August 22nd, 1869, and dedicated to monotheistic worship with an admirably written declaration of its purposes (p. 207). Ananda Mohun Bose and Shiva Nath Shastri were among the converts who accepted the theistic covenant on this occasion.

In 1870 Keshub visited England, and met with an enthusiastic reception. This event added immensely to his reputation in India, and he was greeted with an ovation on his return. He was able to work more successfully than ever, and started an Indian Reform Association, with five sections— namely, cheap literature, charity, female improvement, education, and temperance. He also succeeded in getting an Act passed authorising legal marriages to be solemnised with Brahmo rites. As a matter of fact, marriages had been so solemnised by Brahmos from time to time; but doubts were entertained as to their legal validity. Keshub had negotiated with Lord Lawrence on this subject in 1866, and one of his objects in visiting England was to get the law satisfactorily

settled. An Act was at last passed in March, 1872. It authorised persons who did not profess the Hindu, Mahometan, Christian, Parsee, Buddhist, Sikh, or Jain religion, to be married by means of a civil registration. It recognised inter-marriages between castes, and widows' re-marriages as lawful, and required the husband to have completed eighteen years and the wife fourteen in all marriages solemnised under it.

Up to this time Keshub enjoyed the sympathy of many friends in England. Great things were hoped of him, and great was the disappointment when it was found that he was drifting into asceticism, and regarding religious observances as the end of life, instead of the means to make us good practical men. He had showed signs of this disposition before, but he indulged it now beyond reasonable limits. His congregation comprised a considerable number of ordinary worshippers, and a small band of devotees, who placed themselves entirely under his guidance. The ordinary worshippers disliked the ascetic principles which Keshub was introducing, and he soon gave them good cause for breaking their connection with him altogether.

Early in the year 1878 it transpired that Keshub had given his consent to the immediate marriage of his daughter, then aged thirteen, to the Maharajah of Kuch Behar, then sixteen years of age. The bulk of the Brahmos of Calcutta protested at once against their minister sanctioning a marriage in which both parties were below the ages prescribed by the Brahmo Marriage Act, and which would necessarily have to be conducted according to Hindu rites. Protap Chunder Mozoomdar tells the story of the marriage very fairly. He stood by the old friend of his boyhood, youth, and maturer life, at the time of the transaction; but he disapproved of his conduct, although he did not protest. He states now that the arguments of the protestors were soberly put, and that it is impossible to deny that there was rational ground for the alarm felt. He adds: "Keshub did not read the protests, did not give any explanations, far less make any replies, but he repeatedly said that if any other person did what he was doing, he would undoubtedly protest with vigour." Yet he might have made an answer which would very much have allayed the opposition. He might have stated that he had stipulated for two things: (1) that the

mony should be regarded as a betrothal only, and that his ghter should return to his house until both parties had ained the prescribed ages; and (2) that the marriage service ould be made consistent with Brahmo principles. The first these stipulations was duly carried out: the parties sepa- ted until they had both attained the prescribed ages, and ere then remarried in Keshub's church in Calcutta. The econd stipulation was broken, and its rejection was announced o Keshub by telegraph before he started for Kuch Behar. Protap tells with pity how Keshub, through want of firmness at the critical moment, allowed himself to be entrapped. Keshub aggravated the dissatisfaction which was felt at his conduct by announcing that he had a direct message from God sanctioning the step which he had taken. He thus claimed to recognise the voice of Heaven in his wishes and fancies, instead of in the sober voice of reason, consider- ing the line of duty prescribed by God for all mankind. Protap quotes other sayings of Keshub's, as showing that he did not claim any special dispensation for himself, but recog- nised himself as subject to the laws of right and wrong which were binding on all mankind (p. 355). But in another place the truth ekes out. We are told (p. 423) "that Keshub demanded an immunity from criticism in his own case, because he declared that in every duty of life he was guided by the direct commandment of God." "He soon found" (p. 425) "that refractory members of his band of devotees raised exactly the same plea." "Whenever any rule or discipline was found unpleasant or irksome, the plea of inspiration was raised to set it aside" (p. 426). "In the short history of the New Dispensation during Keshub's lifetime, this was its most serious blot" (p. 428). It is satisfactory to see that Protap speaks plainly upon this important point.

The result of the Kuch-Behar marriage was that the bulk of the Brahmos of Calcutta ceased to attend Keshub's church, and formed a new organisation of their own, called the Sad- haran Brahmo Somaj, and most of the local Somajes through- out India attached themselves to this new institution.

Keshub was then left with a small band of devotees attached to him, who were ready to do whatever he told them He now felt he could give unrestrained indulgence to his reli gious and ascetic proclivities. He made over his property t others, and lived upon alms· he cooked his own food; he spe

hours in prayer and meditation. He also introduced ritualistic services. He had a baptismal service, a communion of rice and water, a fire ceremony, a flag ceremony, a sacred play, and a sacred dance. Protap regards all these as methods adopted by Keshub to bring about a revival, and says: "We fervently believe he did not mean to perpetuate them" (p. 351). He also quotes an article written by Keshub, saying that these ceremonies were introduced to prove that there was no necessity for any ceremonies whatever in spiritual theism; that they were only performed once; the needful explanation was given, and that was all (p. 461).

The revival which Keshub thought to bring about involved the elaboration by him of a fine conception, which had been previously framed in the Brahmo Somaj, but had never been expressed so powerfully before. This was the unity of the religious thought of all the great religious teachers of the world. He regarded them all as inspired by God with the same faith, and expressing it as best they could according to their times and circumstances, and thus conveying so many partial dispensations from God to man. The Brahmo Somaj now selected all that was good from all of these, and discarded what was temporary or erroneous, and so presented a system of faith which harmonised them all, and honoured their several founders. He thought the best name to give to Brahmoism was "The New Dispensation," and adopted that name accordingly. He exhorted his followers to preach this creed, and undertook further missionary journeys conducted according to some of his new methods. It is a pity that he did not practise the precepts which he preached, in his attitude towards his brethren of the Sadharan Brahmo Somaj. His conduct in this respect is told on pp. 438, 439, and forms the greatest blot upon his character. Protap neither hides nor palliates his language nor his acts; but adds: "Keshub, however, fully believed that he was only doing his duty to them. In every quarrel he had with anybody, he absolutely believed God was on his side, his enemies were absolutely wrong. It is not our purpose to give reasons for this belief, we have only to state it as we found it."

The last days of Keshub's life awake our sympathy again. He was taken seriously ill in 1883, and recommended to go to Simla to recover his strength, and seek to allay the disease of diabetes from which he was suffering. He recovered

gth, and wrote or dictated a code of rules of daily duties is followers. But the disease gained upon him, and while till had vigour enough left, he returned to Calcutta to die is home. He had often thought of erecting a sanctuary the ground adjoining his house; for he had long since left e old family abode of the Sens, and built a house on the tskirts of Calcutta, where his closest followers had also ilt houses for themselves. He soon selected a site, removed ome old walls, and gave orders to press on the erection of he new church, so that he might see it raised before he died. This hope was just fulfilled. The dedication day was fixed for the 1st of January, 1884, and though he was then so ill that he ought have kept to his room, or rather his bed, he caused himself to be carried down in a chair into the damp unfinished hall, and placed in the new pulpit, where he uttered a prayer, and gave an address suitable to the occasion. His voice was weak, and the exertion and exposure aggravated his illness. A relapse followed, and on the morning of the 8th of January, 1884, he breathed his last.

Such is the story of Keshub's life: a story which shows how mountains may be moved by faith in God, even when that faith is marred by faults and eccentricities which are far from trivial.

AMHERST D. TYSSEN.

SRÎ HARISCHANDRA-KALÂ [The collected works of the late BÂBÛ HARISCHANDRA] Edited by RÂMADÎN SINGH, Kshattriya. Bankipore: Khadg-vilas Press. 1887.

The late Bâbû Harischandra was the most industrious writer of modern India. He certainly did more than any other man to bring his native language into notice, and to render it a polished medium of communication. His books may be counted by the score, and they were scattered with a profusion and unreserve which renders their collection a matter of difficulty. The Editor tells us that he has laboured diligently to bring the whole together, and to present them to his countrymen as the best monument which can be raised to the departed patriot. On account of their bulk, and the high price if offered in a single volume, he has decided on bringing out the whole in monthly Parts, each of which is to contain about one hundred pages. Two Parts have now

reached this country, which enable us to speak of the way in which the task is being executed. Unhesitatingly it can be said that this *Harischandra-Kalâ* is one of the best printed books of India, and reflects much credit on both Editor and Publisher.

Part I. opens with Bâbû Harischandra's clever disquisition on the dramatic literature of India, in which he describes the various forms assumed by plays in both ancient and modern times, bringing his account down to those written quite recently under European influence. This treatise contains a description of the machinery of the drama as known to India; and gives occasion for the worthy Bâbû to cite Sanskrit authorities on early Indian dancing. He tells his countrymen that the sooner they overcome their modern dislike of this recreation and imitate the terpsichorean proclivities of their ancestors, the better it will be for their health and happiness. A list of Sanskrit and Hindî plays is then given; and a sketch of theatricals as practised in Europe.

After all this Harischandra's first play is printed in its entirety, with his introduction and explanatory notes. It is called *Satya-Harischandra,* and sets forth the faithfulness under difficulties of the ancient King Harischandra, as explained in the Purânas. The play was written for the amusement and instruction of the young; but it is so freely besprinkled with Sanskrit that it must have required an old head on young shoulders to properly appreciate it.

The Second Part is entirely devoted to Harischandra's scholarly translation of the *Mudrâ-Râkshasa.* A preliminary sketch of the subject of the play is given; and at the end are two appendices, which show unusual familiarity with European literature. The play itself deals with that famous period of Indian history when the Brâhman Chânakya assisted the bold Chandragupta to seize the throne. The tale of trickery and counter-plotting which is revealed conveys an unfavourable idea of Indian political life; and the varying passions which sway the actions of Mahânanda the King bring the royalty of that period to a very low level.

This translation of Harischandra is, however, more valuable to Europeans as a specimen of modern Hindî of the high style. It is a form of language which never can be popular; although a proportion of the words employed will gradually

downwards, and in this way, by degrees, enrich the pulary of the humble villager. Nevertheless, it is tial that all such writers should write above the level he mass of the people; for it is only in this way that can improve the style of the villager, and introduce ex- ssive vocables into the common speech.

This series of books should certainly be in the library of ery school in India in which the Hindî language is taught. he style of Harischandra is always elevating, and his ideas e pure, ennobling, patriotic, and free from mean carping. here was no more sincere friend of the English *râj* than Harischandra, and this I know well from numerous private etters received from him during a long series of years. He had the intelligence to discriminate between the intentions of a good government and the failings of fallible officialdom; accordingly, the tendency of his works is to promote good feeling and general enlightenment.

The dedication of this important series of books to Mr. Grierson, of the Bengal Civil Service, demands particular notice; because it is intended to mark the grateful feelings which Indians entertain towards this gentleman for his persevering efforts to bring into due prominence the language of the millions. His scholarly works on the Bihârî dialects, and his unstinted labour in developing all other forms of Hindî, have won both the admiration and the gratitude of the people of Northern India; and their expressions of attachment to this gentleman for what he has done may be taken as a measure of what their devotion to Government would be, should the latter ever see fit to confer an official status on the Hindî language.

Mr. J. Van Someren Pope is another gentleman most sincerely respected by Indians for the same cause. He has made a special study of the vernacular of his district, and by so doing has won the hearts of the people. Such men as these deserve the thanks and consideration of the Indian Government; for their influence is more powerful, and far more effective for purposes of good government, than any amount of official *hauteur*. The latter is useful during times of ignorance and fear; but the former attracts into willing submission the hearts and intellects of a well-informed and independent populace.

FREDERIC PINCOTT.

Pramadá; or, The Virtuous Daughter-in-law. By Pundit Siva Nath Shastri. Adapted into Gujarati by Madan Lall Lallubhái Munsiff, Surat. Published and distributed gratis as a New Year's Present by the Editor of the *Satyavaktá*, Bombay, in the Jubilee year of the Queen-Empress of India.

Much has of late been said and written—nay, is *being* said and written—about the necessity of promoting female education, and the means that should be used to further the end, but very few in comparison are the practical steps taken as yet in the matter. It is admitted, unquestionably, that the best way to raise the scale of our social happiness is to encourage the school-going girls, and to keep them in schools till they are old enough to begin the world. But female education as it is imparted at present in our schools is so palpably defective that the mere presence and attendance at the regular course of training now-a-days given can do very little good to the girls themselves and those depending on them for their happiness or otherwise in life. The present system imperatively requires a thorough revision and improvement, and one of the ways of so improving it is to place within easy reach of the young learners such easy books as would give them a practical view of the place they are to occupy in their homes, and the duties they are required to perform in the management thereof. Instances might be added from our past historical records of women who have been distinguished by their exemplary virtues, sound and thorough education, and conduct towards their superiors worthy of imitation. As long as such works are still desiderata in the Gujarati literature, it is useless to expect the accomplishment of our long-cherished desire.

Thanks, however, to the zeal of Mr. Madan Lall Lallubhái Munsiff the whole of the Gujarati community has been placed under a debt of obligation to him, as he has helped with wonderful success to supply the want above alluded to by the publication of *Pramadá*. It is a book the Gujaratis may well be proud of. The purity and simplicity of its style meets the requirements of our female students; indeed, so well is it written that even grown-up women may peruse it with advantage, and those who are by their own doggedness or by force of circumstances completely illiterate may benefit even by hearing it read before them. The unpretending, mild, devoted, amiable, vir-

...s heroine as depicted by the translator will surely leave ...ot easily effaceable impression on anyone paying the ...htest attention to the picture. Many of the scenes are so ...phically portrayed that they cannot be read without shed-...g tears. I only wish that the picture, as it is not taken ...om actual life, were shown in another and a more powerful ...ght—that the deserving Pramadá were made the better-half ...f a graduate more favoured of God in being endowed with ... longer and, therefore, to him and her, a happier life; and ...hat poor blossom of Lilá were made to expand under the fostering warmth of her devoted and able parents, instead of being thus lamentably nipped in the bud. This, I think, would have been a surer way of enlisting the sympathy of readers of the fair sex, and would give a better inducement to them to attempt to reform their own or form their children's character from such a model. A tragic end generally leaves the mind depressed, especially when, to our blunt senses, it seems to violate the rules of "poetical justice," and whatever the effect may have been on the reader's mind before he comes to the conclusion, it is sure to be effaced—partly, if not totally—by such an, in our opinion, undeserving punishment. Happiness—continued social happiness—would have been a better reward for such a worthy heroine; and I fully hope that the translator will, in accordance with this suggestion, re-write the concluding portion of his interesting story, and thereby add one more beauty to the many it already possesses.

C. H. PANDYA, B.A.

NOTE.—The above tale, which appeared first in Bengali, was translated for this *Magazine* in 1882 by Mrs J B Knight, and, with the permission of the author, has now appeared in Gujerathi.—ED.

THE COUNTESS OF DUFFERIN'S FUND.

JUBILEE COLLECTION, 1887.

VICEREGAL LODGE, SIMLA,
25th October, 1887.

SIR,—On the 1st of January of this year you were good enough to publish a letter in which I appealed to members of the National Association and to all others interested in its work

"to join me in making some special effort to commemorate Her Majesty the Queen-Empress's Jubilee, and at the same time to benefit those Indian women in whose welfare the Queen takes so great and personal an interest."

It is unnecessary for me to repeat the arrangements made to carry out this suggestion; but now that the collection is closed, I shall be glad if you will allow me, through the columns of your paper, to inform those who interested themselves in the matter, of the success of the effort made, and to give a few particulars with regard to the sums collected. On the 15th of October, on which day we were obliged to close the list of "Jubilee" subscriptions and donations, we had received Rs. 4,78,465 in India, and £1,770 in England. Our Jubilee collection therefore exceeds five lakhs.

Of this sum 3¼ lakhs were received in large donations, the remainder being the aggregate of smaller subscriptions on cards. Most of the branches of the Association took an active part in this collection, and Rs. [illegible]5,295 has been paid over to them, according to the rules laid down in my letter of the 1st of January.

To all donors of large sums and to the collectors of smaller ones I have sent receipts, and I have therefore, in some way, been able to acknowledge their kindness, and to express my appreciation of their generosity. I have, however, still to thank the tens of thousands of persons whose subscriptions, ranging from one anna to Rs. 100, have so greatly swelled this Jubilee collection, and whose gifts, appearing on other people's cards, have as yet received no personal recognition. I take this opportunity of doing so most heartily.

The list of donors and collectors is now being prepared for transmission to the Queen-Empress, and the same list with the address forwarded to Her Majesty will, for the information of subscribers, be published in the Report of the National Association in January, 1888. And here I must add, that although this letter refers only to the "Jubilee collection" and to the money which has actually passed through my hands, it would be incomplete did it not contain at least a passing allusion to the well-directed efforts and to the large sums which are being spent in various parts of India upon Female Hospitals and other works in connection with the National Association, and in commemoration of the Queen-Empress's Jubilee. Her Majesty's attention will be drawn to these, and detailed accounts of them will also appear in the Annual Report.

The system of collection by cards inaugurated on this occasion has certainly been successful. It has proved that vast numbers of persons are interesting themselves in the work of the

Association, and it has shown that by a very simple organisation, a lakh and a half can be collected in small sums such as thousands of persons are both able and willing to give. I hope therefore to continue it for the benefit of the Central Fund, though I cannot after this year undertake to receive money for the branches.

The Central Committee have now been enabled to invest the five lakhs which they were anxious to lay by as an Endowment Fund. The branches are likewise endeavouring to invest money so as to insure the continuity of the work of the National Association. We trust, therefore, that although the next year affords no special occasion for liberality, the progress already made in carrying out the objects of the Association, and the assurance of stability given to it by the possession of a certain, though a comparatively small income, will encourage all who are interested in the welfare of the women of India to make still further efforts on their behalf, and to give us the means of more quickly relieving their sufferings, and of supplying them with the medical aid which they *so* greatly need.

I am, Sir, yours faithfully,

HARRIET DUFFERIN,

Lady President,
National Association for supplying Female Medical Aid to the Women of India.

TO THE EDITOR *The Indian Magazine.*

A SOCIAL EXPERIMENT IN THE WEST.

The following account of a social meeting for working people in London is taken from an article entitled "Two Experiments," in *The Gentleman's Magazine.* We shall give the second account next month.

It is now four years since the plan was started of opening a Hall in Marylebone on Sunday afternoons for working people.

The entrance is free, and anyone is admitted, except boys under eighteen, who are found to be too noisy an element. Its object is to provide a quiet resting place, with books and newspapers, and cheerful, wholesome recreation for those who would otherwise be confined to squalid homes, or hanging about the streets, or tempted into the public-house.

Most people know pretty well in these days by description, if not by experience, the character of a London house in a poor

flowers, and *Graphics* and *Illustrated News* were put out upon them. One of the first comers was a fine old man, a good specimen of an English workman—quiet, steady, intelligent with the intelligence that comes of work, thought, and self-control. Of book-learning he had very little. He spelt out with difficulty descriptions under the pictures in the *Graphics*, and was very glad to be told about them, and so saved that labour. His views of life and social questions were old-fashioned but decided. "I don't say there is no distress, but there would be work enough if the young fellows were more steady and saving. When a man spends his money at the public-house, and goes with his boots in holes, he is no friend to his shoemaker." Near him was a little knot of younger men whose ideas were different. These, also, were eagerly discussing slack work and its causes with the energy of men who had felt the evil. One laid the scarcity of work down to machinery. He was a desponding man, for he did not seem prepared to demand its extinction. Another was bitter as to the crowding of the country people into town; and he and a friend were vehement in declaring that Government must do "something," the second man going so far as to predict a revolution if they did not. He did not, however, commit himself as to the details of this necessary scheme. There was nothing of personal uncourteousness or hostility, verbal or otherwise, towards ladies and gentlemen. Whether or not the frequenters of the Hall felt that any one coming there must, whatever his opinions, be a genuine friend, or whether they expressed the ordinary sentiments of the mixed classes from which they came, it is not easy to say; but certainly from the most ragged to the best dressed, and from the Conservative to the Ultra-Radical, no one showed suspicion or dislike of the higher ranks.

The conversation was interrupted by the arrival on the platform of a lady with a violin-case. There was a well-pleased murmur: "We are to have the fiddle." Evidently nothing was so popular. They liked it better than the songs, and listened to a long piece of serious music with the quietest attention, only broken by little bursts of applause in the pauses.

"Home, sweet Home," one or two sacred songs, and pieces of recitation followed. "To the Workhouse," and "From the Workhouse," were much appreciated; one or two of the boys, however, got restless during these last, and beginning to play somewhat rudely, disturbed the listeners. So, as strict quiet has to be enforced for the public good, one young fellow, after being admonished once or twice, was ordered out, and departed looking sheepish.

During the pause allowed for tea, while many were moving

...ut, one oldish man, seated at the lower end of room, sat quite still in a sort of pathetic quiet, as if to be perfectly motionless was the height of enjoyment. In answer to some remark as to the song which they had been hearing, "Yes, it was very good," he said; then added, "It is a great thing to have somewhere to sit down quiet and warm." It appeared that he had no house or room. He slept in a lodging, from which he was turned out at daybreak to work on working days when he could, though one foot was bandaged up and he did not look able to do much. On Sunday he wandered about, or would have gone into a public-house, if it was only for shelter, had he any money to spend. He smiled afterwards as he went away, and there was a slightly brightened look on his face as he said "Good evening," as if his rest had cheered him up.

Near him sat a singularly pretty refined-looking young woman with a sadly delicate appearance, who had turned eagerly to the pile of books put out for whoever wished to read, and scarcely roused herself to attend to the music. She said that this was almost her only time or opportunity for reading. She worked at artificial flower-making all the week; wages were low and work was scarce; also the work is dull, because as each girl does only one particular part of the flowers, there is none of the interest of a work which grows under the hands. To twist stamens for ten hours in the centre of petals, which somebody else has cut out and stamped in a machine, is monotonous.

Her hard life weighed upon her, and she felt it very bitterly, and was full of longing also for the enjoyment of some of the beauties and graces of life.

The last ceremony before shutting up the room for the evening is the giving away of the flowers; rather a difficult task unless the supply is large, as all are anxious for them. They are at once memorials of past pleasure and glimpses of brightness and beauty in dull lives.

CAROLINE HOLROYD.

THE MYSORE MAHARANI'S GIRLS' SCHOOL.

The Maharani's Caste Girls' School at Mysore occupies on many accounts a remarkable position in regard to girls' education in Southern India, and we are therefore glad to be able to print a detailed account of the last prize distribution

and of the annual Report. The School is entirely under the management of the high officials of the State and of other native gentlemen interested in education; and the object proposed is to supply a sound education to caste girls of a native type, and a well-considered plan, which shall prepare them for home-life and duties. The experiment is very interesting, and we are glad to find that considerable money has been received, and that the School is already recognised as a model institution of its kind. The Maharaja gives much practical encouragement to the School. He was present, as on previous occasions, at the prize distribution, and was, for the first time, accompanied by his little daughter, of about seven years of age. The following is a notice of the ceremony which we have received through the kindness of Mr. A. Narasim Iengar, the Hon. Secretary, whose active share in the management is very unwearied:

The distribution of prizes to the girls of the Maharani's Caste Girls' School took place, as we have already stated, on the 29th September. By 8 a.m. all the school children in their gay holiday attire had assembled in the school hall; a large number of European ladies and gentlemen, the guests of H.H. the Maharaja, including Mr. and the Misses Fitzpatrick, being also present. The hall had been tastefully decorated for the occasion, and at the south end of it, *i.e.* at the entrance, two galleries were erected, on which the children of the infant school were seated. At the centre of the wall behind the galleries, and just above the doorway, stood a picture of the Goddess of Learning—a masterpiece of Hindu art—with the pictures of their Excellencies Lord and Lady Dufferin on either side of it, as if all three standing at the top of the galleries blessed the children and watched with interest the ceremony of prize-giving. At the foot of the gallery the children of the higher classes sat on benches, which extended to the middle of the hall, and the rest of the children were accommodated in the side rooms.

On the daïs, which was at the other end of the hall, were seated H.H. the Maharaja, Her Highness the first Princess, the Resident, and the Dewan. The presence of the Princess, an event that was most unexpected, had a very charming effect. All present, especially the children, were immensely pleased to see the Princess, whom her illustrious father conducted to the daïs. Her Highness seemed much interested in the various kindergarten figures, which some children were forming close by; and the instrumental music also attracted her attention. The European guests of H.H. that were present were simply

rmed with the whole programme of the morning, which
ted an hour and half.

The readings in Sanskrit, Kanarese, and English were very
od. A Hindi song sung by one of the girls was very sweet
nd most pleasing, and elicited great applause from those
ssembled. The instrumental music on the víṇó attracted much
ttention from the ladies. The performance was excellent;
hree of the girls playing about half-a-dozen airs, some Hindu-
stani and some Karnatic. A short piece was also played by one
of the girls on the violin. Prizes to the two highest classes,
and to the first and second pupils in the rest of the school, were
distributed by His Highness; the Royal Princess, seated by,
watching the whole with very great interest and pleasure.

The Viceroy and Lady Dufferin's medals and prizes, and the
presence of the Princess, added very much to the importance of
the occasion, which even in ordinary times is much prized by
the public as a scene of much interest and pleasure, and as a
great local festivity.

After the distribution of prizes by His Highness, the Dewan
addressed a few words on behalf of His Highness the Maharaja.

The reading of the Report by the Secretary received applause
in several parts; and it is of much value to the public, since it
speaks out boldly the experience in working out such an im-
portant institution, whose progress the whole of India is
watching with interest. H.H. the Maharaja may well feel
proud that at his capital the great question of female education
is being very successfully solved under his patronage.

The Report which was read on the occasion, and was ad-
dressed to the Maharaja and the assembled company, began
with a statement of the number of pupils in the various
departments—the total being 479. The High School depart-
ment contained 6; the Middle School, 71; the Upper
Primary, 102; the Lower Primary, 108; the Infant School,
129; and the Zenana Teaching included 63. Including, how-
ever, some in the Infant Schools not yet registered, the total
amounted to 506. Of the 479, 103 belonged to the family of
the Vidikas, 190 to the families of the Palace and Govern-
ment servants, and the remaining 96 to those of landowners,
merchants, clerks, &c. The ages of the pupils in the High
School ranged from 12 to 16; in the other Schools, 11, 10, 8, and
7 respectively. The ages of the Home students, it is satisfactory
to learn, were from 14 to 40 years. The High School trains
the pupils to become teachers, the Maharaja being very
anxious to provide a supply of good female teachers for th

State. Some changes had been made in the staff during the year. Mr. R. Narashimacar, B.A., had proved a very popular addition on account of his learning and ability in teaching, and Mr. C. Subba Rao, B.A., the new Science teacher, had made Hygiene a special study at the Madras Medical College, an important point in the view of the Managers, who are most anxious that the girls should be grounded in "household sanitation."

After stating that the results of the examination had been satisfactory, the Report gives the following general sketch of the School:

The Institution is now nearly seven years old. Considering the important position this School holds among female-educational agencies, not only in this province, but throughout India, a retrospective view of the results achieved may not be uninteresting or out of place in this Report.

To start with, we may without exaggeration say that the school has already taken its place among the popular institutions of the country. Its fame and usefulness have spread even to the remote corners of the province, wherever female education has been attempted. Several of the Wesleyan Missionary gentlemen, who have been the pioneers here, as elsewhere, of female education, have more than once both written and spoken to me of the great respect and confidence female education has gained by the example and influence of this Institution at the capital, under the kind and liberal patronage of your Highness and Her Highness the Maharanee.

Outside the province, in the great educational centres, like Kumbaconum, Madras, and Bombay, educated native gentlemen, not satisfied with the system of female education in vogue there, have opened correspondence with us to learn our curriculum and mode of instruction. In proof of the confidence which educated native gentlemen, both in and out of the province, and holding high positions in Government service, have in the education imparted here as best suited to native life, we would, with pride and satisfaction, refer to the matrimonial alliances they have sought for and effected with some of the advanced students of the school.

Now a few words as to the conduct of the students of the higher classes who, after receiving the benefits of the instruction given here, have left school and entered family life. We should ordinarily have confined ourselves to what is being done in the school, and never have ventured to say anything of ex-students. But the bigotry which condemned female education on the ground that educated girls would become disobedient

wives, unfit for household duties, made us anxious to learn what [illegible] And we find [illegible] is unsuited to [illegible] ..ngs when one exposes himself immediately after hard physical exercise, or otherwise in a heated condition of the body. We are happy to report that the conduct and example of those students that have left school and settled in life with their husbands have been thoroughly praiseworthy, whether their lot has been cast with educated and well-to-do husbands in big towns, or with those in villages who are illiterate and in humble circumstances. They have learnt in our school the valuable lessons of cheerful obedience, dutifulness and respect for elders, which have greatly helped them to please even a typical Hindu mother-in-law. The simple truth is—they have nothing to unlearn in order to suit themselves to the labours of ordinary household duties, which fortunately for them the education they have received here has not in any degree taught them to despise, as every opportunity is taken by us to impress on their minds the importance of attending to them. It may be noted here that household sanitation and practical cookery, which are two of the specialities of this Institution, occupy a prominent part in the school curriculum. They learn in their hygiene such important practical lessons as—Why a mud floor should be smeared with cowdung every day; Why the walls of a house should be whitewashed occasionally; Why the floors should be kept always clean and dry; Why they should take exercise daily; and, Why they should not inhale foul and confined air. They carry to their future homes the simple but valuable lessons learnt here, and by giving practical effect to them promote the health and happiness of their homes.

Professedly, of course, everywhere in India, girls' schools are started with a view to give the girls, whatever may be the position of their parents in life, such an education as will enable them to become intelligent, useful, and happy women; but the practical working falls far short of the ideal; nay, sometimes even an attempt is not made to work out this triple combination. The cultivation of the emotional side, which characterises the higher and nobler human nature, and greatly conduces to happiness and contentment in life, is all-important in the education of women. This was the main reason which induced us to start this Institution, although there existed already several other girls' schools in the town. Hence our curriculum and method of instruction have been a departure from the beaten track pursued elsewhere. Moral readings, both in prose and poetry, selected from books of national and religious literature, have

great degree in getting our curriculum so modified as to suit our wants and nationality; to those public-spirited educated gentlemen whose kind co-operation enabled us to publish several suitable text-books on elementary science and morality; to those eminent educationists, like Sir Roper Lethbridge, Dr. Leitner, and Mr. Porter, whose appreciation and sympathy have greatly helped to make the Institution popular; and above all to your most gracious Highness for the princely generosity with which your Highness has given us substantial help for the support of this institution, which we are sure will go a great way to solve the difficult problem of female education in India.

It is a matter of special pride and gratification to us to be able to close this Report with the happy announcement of the extraordinary honour done to the Institution by their Excellencies the Earl and Countess of Dufferin, by their splendid gifts of a silver and a bronze medal, a picture of Her Excellency on porcelain in an ornamental frame, and two large photographs of their Excellencies, as prizes; and we feel no doubt that all Mysore will join with us in expressing the deep debt of gratitude and love we owe to their gracious Excellencies for bestowing such rare marks of honour and encouragement on the cause of female education, which is certain to play an important part in the regeneration of India.

So far for the Report; but at the time we drew it up we hardly anticipated that we should have the rare privilege of having Her Highness the Princess at this important ceremony. We are all sincerely grateful to your Highness for your gracious condescension in allowing Her Highness to grace this occasion, and thus give our proceedings the prestige of her presence. That Her Highness should first appear at the very anniversary which the Report looks upon as marking the vigorous youth of the school, and full of promise for the future, is a happy augury for the future progress and beneficence of this Institution. For Her Highness' life is almost contemporaneous with that of the school; the school having been founded about the time when all Mysore was rejoicing over the birth of the first Princess of the royal house of Mysore. Again, we beg most respectfully to tender our dutiful thanks to your Highness, and to assure you that we feel that we cannot be too grateful for the condescension, as we look upon it as the crowning mark of your Highness' confidence in the soundness and purity of the principles on which the Institution is conducted.

FREE TRANSLATION FROM THE PERSIAN OF THE *ANWÂR-I-SUHEILI* ("LIGHTS OF CANOPUS"); OR, FABLES OF BIDPAI.

In former times there lived
A woman old and very weak. Her hut
Was smaller than of foolish men the hearts,
And than the miser's grave more dark and drear.
She had a cat for her companion sole,
In fancy's mirror which had never seen
The face of bread, nor had she ever heard
The name of meat from strangers or from friends.
She was content sometimes within their holes
To sniff the smell of mice, or now and then
To see their footprints on the earthen floor.
If with Fate's aid a mouse she ever caught,
"Like beggar who a golden treasure finds,"
Her cheek lit up with joy, and her past grief
Was soon consumed For one whole week she fed
On this amount of food, and used to say:
"Am I awake, or dreaming, when I see,
O God, such favour after agony?"
The aged woman's house was for the cat
A place of famine. She was always lean,
And from a distance looked the ghost of thought
One day she had with pain upon the roof
Aloft ascended, when she saw a cat,
That strutted up and down upon the wall
Of the next neighbour's house. As lion fierce,
With measured pace it walked, and lifted up
Slowly its feet, because it was so fat.
One of its fellows when the cat perceived
So fat and fresh, with sheer amaze she cried:
"With grace thou walkest: tell me how it is!
Creature of grace, it surely seems to me
That with th' Khân of Khatà thou must live,
And at his banquets feed:—if not, this strength
And gait majestic whence dost thou derive?"
The neighbour's cat replied: "I eat the crumbs
That from the table of the Sultan fall.
Each day I go to Court, and when they spread
The meat of invitation, boldly seize
Some piece of meat or wheaten loaf, with which
I rest contented for another day."

The ancient woman's cat then asked: "Fat meat!
What kind of thing is that? And wheaten bread!
What does that taste like? For in all my life
But the old woman's broth and mouse's flesh
I never saw nor ate." The neighbour cat
Said with a laugh: "Ah! that is why thou look'st
So like a spider. Both thy look and shape
Are to our species a disgrace and shame.
  Thy ears and tail are those of cats, 'tis true,
  But for the rest a spider thou art like.
If in the Sultan's palace thou shalt sniff
The smell of those delicious meats, perhaps
'LIFE TO THY BONES,' these words to thee may come,
And thou thy dead existence may'st renew.
  When o'er the dead one's dust the loved one's scent shall pass,
  What wonder if again the rotten bones should live?"
Then the old woman's cat most humbly said:
"O brother mine, there are between us two
The bond of neighbourhood and tie of race.
When next thou goest there, why should'st thou not
In brotherhood and kindness take me too?
Perhaps through thy good fortune I may gain
Some food, and by thy friendship's blessing find
Some place of profit. And it has been said:
  'The company of pious men do not forsake,
  Nor from the waist of prosp'rous men thy hand e'er take.'"
The pity of the neighbour cat was moved,
And it was settled that the two should go
Together to the feast. The hungry cat
Told the old woman all that had occurred.
She said in warning: "Oh! my ancient friend,
Be not by worldly people's words deceived.
Forsake not thou contentment's corner, for
The urn of avarice is never filled
Save with the dust of dead men, nor of hope
The eyelet stitched save with the thread of death,
And with the needle of destruction sewn.
  Tell those who greedily the earth may scan,
  Contentment always rich will make a man.
  Who is not satisfied with fortune's day,
  He knows not God, and learns not to obey."
The cat had too much profit from the feast
Expected, then to listen to advice.
  "Advice to men is like wind in a cage:
  To lovers 'tis as water in a sieve."

In short, next day she with the neighbour cat
Went to the Sultan's Court in weakly state.
Before she came the water of repulse
Upon the fire of profit had been poured.
This was the reason, that the day before
The cats with noise and much confusion made
An onslaught on the table. Guests and host
Were much annoyed, and so the king ordained
A band of archers should in ambush stand,
And the first morsel any cat should eat,
That with the shield of impudence advanced
Into the plain of boldness there, should be
A shaft that pierced his liver through and through.
Not knowing this, then, the old woman's cat,
When she had smelt the savour of the meat,
Flew like a falcon on the hunting ground
Of the king's table. Not as yet the scale
Of hunger had been weighted with the weights
Of satisfying morsels, ere the dart
That cleaves the heart had pierced her helpless breast.
"Life's honey's worthless with a sting that's sent:
With one's own syrup better be content."

A. ROGERS.

INDIAN INTELLIGENCE.

An anniversary meeting in memory of Raja Ram Mol
Roy is now held at Calcutta every year, at a date nearly co
sponding with the date of his death at Bristol, 27th Septem
1833. This year the meeting was held (to avoid the Du
vacation) on October 29th, at the City College. The hall, w
can contain 1,100 persons, was overflowingly crowded.
Mahendra Lal Sarkar presided, and a paper was read by
K. C. Banerji on "Ram Mohun Roy: his life-objects a
life-principles," which the lecturer described in an e
eloquent manner, showing the Raja's permanent claim
love and admiration of his countrymen.

The Kayasth community of the North-West Provinc
arranged a conference, which was to be held a short t
at Lucknow. This community is stated to form one of
intelligent and influential castes in the Province, but t
lately become less flourishing, and the object of the co
which was proposed by Munshi Har Govind Dyal, M
mote some reforms among the Kayasths. The th

for discussion concerned the promotion of union, the spread of education, and increased facilities for earning a livelihood by trade, &c. Information in regard to these subjects had been requested as a basis for practical efforts to improve the status of the community.

The latest Report of the Madras Medical College shows that there were 23 female students, 5 of whom were in the Science Department. H.H. the Maharaja of Mysore has granted a monthly stipend of Rs. 25 to Miss Ayachee Ammal, one of the students.

The Government of Madras have sanctioned the recommendation of Mr. Grigg, the Director of Public Instruction, that evening classes should be opened at the Madras School of Arts and at the College of Agriculture. At the School of Arts, a student of the School, Mr. N. C. Ragunatha Naidu, has been appointed to take charge of the class.

An interesting report has been brought out of the Jeypore Museum, in the Albert Hall of that city. H.R.H. the Prince of Wales laid the foundation stone of the Hall eleven years ago, and it was formally opened by Sir Edward Bradford, Agent to the Governor-General, Rajputana, early in the present year. The Museum itself was founded in 1881, the collections being placed in a temporary building. The Albert Hall stands upon a high plinth, which is reached by broad flights of steps. Delicate stone-work and marble tracery, carved columns, stained-glass windows, and courts with fountains, &c., render the structure very beautiful. Frescoes representing characteristic scenes of Hindu legend ornament the corridors, and by degrees the paintings of various countries will be also represented.

An important appeal case, in regard to the restitution of conjugal rights, somewhat resembling that of Rukhmabai, was lately disallowed at Indore, in the Sudder Court of H.H. the Maharaja Holkar. The wife had gone through a ceremony of marriage in her infancy, but had not lived with her husband. The Chief Justice, Lala Baij Nath, on hearing the case, decided that "it would be an undue straining of the law to compel the appellant to live with the complainant." He considered that though the Indore Penal Code, Section 254, made the violation of conjugal rights a criminal offence, yet the section was not to be used without any allowance being made for qualifying facts. The Chief Justice said that in all civilised Courts it was the custom to look into surrounding circumstances, and that there was nothing in the Indore law which prohibited the Judges from doing so. In short, he considered that it would be illegal to send the wife in this appeal case to jail. An important point

was, that in this caste divorce and widow marriage were permitted. Mr. S. V. Dharandhar, the second Judge, had come to the same decision.

Our readers may like to be informed that they can procure Mr. N. N. Ghose's interesting book entitled *Kristo Das Pal: A Study*, reviewed last November in this *Magazine*, from Messrs. Trübner & Co., Ludgate Hill, at the price of 4/6.

The *Indian Daily News* gives an interesting account of the twenty-third prize distribution at Mr. Sasipada Banerjee's Night School, Baranagar, Calcutta, on Nov. 4th, in the Hall of the Institute. Mr. R. Thoms, Manager of the Baranagar Jute Mills, presided, and Mrs. Thoms gave away the prizes. Mr. Thoms, Mr. Croll, and Babu Kishori Mohun Gangooly gave short addresses, encouraging the managers and pupils in the good work they were engaged in. "Mr. Croll, in the course of his speech, said that he found some of the men and boys working under him in the mills behaved and worked better than others, and he now saw that they belonged to Sasipada Babu's Night School, and this accounted for their superiority. This testimony of Mr. Croll is very satisfactory, for it shows that the school is not merely teaching the men and boys reading and writing, however good they may be in their way, but he is endeavouring to make them good workers and good men. The working men's move- [illegible]

able members of society. A few of the hitherto despised masses have risen above the general low level, and they have now learned to feel for the welfare of their country. After the prizes were given away, a warm vote of thanks was conveyed to Mr. and Mrs. Thoms for the active interest they take in the welfare of the town, and for kindly taking a part in the proceedings of the day."

We are glad to learn that Mr. Sasipada Banerjee's Upper Class at the Baranagar School, for young women to be trained as teachers, is progressing satisfactorily. Mrs. Pratt, late Lady Superintendent of the Bethune School, Calcutta, has kindly offered to visit the School once a month, and to inspect the teaching. She has lately stated that the results are good, considering the obstacles to be encountered. At the last Government Inspection also, the Sub-Inspector reported that the pupils had been carefully taught. Mrs. Thoms, wife of the Manager of the Jute Mills, gives the School the advantage of a visit every week. We sincerely hope that Mr. Banerjee's excellent scheme for training widows as teachers will receive increased support.

PERSONAL INTELLIGENCE.

Mr. Kaikhosro Nasarvanji Bahadhurji, B.S. (University College), has passed the M.D. Examination of the University of London.

Mr. Har Kishan Lal (Trinity) and Mr. C. Krishnan (Christ's), both Government of India Scholars, have passed the Additional Subjects of the Previous Examination of the University of Cambridge in the First Class, and also Part II. in the First Class.

Mr. S. Muslehudin (Trinity Hall) has passed in the Additional Subjects in the Second Class.

Mr. Kanta Prasad has obtained the degrees of M.B. and C.M. in the University of Edinburgh. Last year he took the diploma of the College of Physicians and Surgeons of Edinburgh and the Faculty of Physicians and Surgeons of Glasgow.

Mr. Bhagat Ram, of Lahore, has been admitted a Licentiate of the Royal College of Physicians, London.

A social gathering of Bombay Elphinstonians was held in London at the Duval Restaurant on Dec. 17th, the date of the meeting of the same kind at Bombay. The following were those who met in London: Mr. D. M. Karaka, Mr. D. B. Shukla, Mr. P. J. Mehta, Mr. Budrudin A. K. Lookmani, and Mr. Gulam Mohamed B. Munshee.

Arrivals.—Munshi Nihal Chand, B.A., from the Punjab. Mr. Syud Ali Eman, from Bengal.

We acknowledge with thanks Ahalya, und Verwandtes, Von Albr. Weber. A Lecture delivered at the Berlin Königlich-Preussischen Akademie des Wissenschaften (Sitzung Philosophisch-historischen Classe). *Also* Report on the Administration of Travancore for the year $\frac{\text{M.E. 1061}}{\text{A.D. 1885-1886}}$.

The name and address of the National Indian Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

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THE EMPRESS OF INDIA v. MULUK CHAND.

This is the imposing title of a State trial: one between Her Majesty, though only as representing the majesty of the Law, on the one side, and one of the very lowliest of her subjects on the other—conducted on the humblest scale, in a secluded corner of the earth, and affecting only the fortunes of persons who, it will be seen, rank very low in the gradation of human beings, both as regards morals and intellect. Yet Professor W. A. Hunter has thought fit to print and publish the whole proceedings, under the title of *A Romance of Criminal Administration in Bengal*; and I, having read his book, think that he is justified, and that the matter is interesting to general readers, to all who seek for glimpses into humble rural life in India, and even perhaps to persons in official positions. The first class will be affected by the eep tragedy of the events which have plunged Muluk and his amily into strife and misery as cruel as that which overtook he house of Atreus, and be interested by puzzles and surprises which would furnish good matter for romances of the school of Gaboriau. The second class will find light throwr on the Indian peasant's hopes and fears, his craft, his abjec submissiveness, his limited view of life, his weak intelligenc —all exhibited on a very small field it is true, but brough into a strong focus, and so shown in a way more vivid ar striking than would be done by a wider series of more impo tant events. As to the third class, acting officials doubtle know all that the case can suggest; but to all who desire understand the conditions under which we rule India, it v afford illustrations of the great difficulties attending

action of a few foreigners in a country of vast extent, and the application of refined law to a very backward people.

Those who wish to judge for themselves on these points must read the book.* In this *Magazine* I can only touch on some of the main points.

When this narrative begins, the defendant Muluk was a Mahomedan inhabitant of the village of Bhulat in the district of Nuddea. He was a tiller of the ground, and held the office of village watchman. He was in the prime of life, about thirty-five years old. He had a wife, about twenty-five years old, by name Barahti, and four children, of whom the eldest, named Nekjan, was a girl about nine years old; the next, named Golak, a girl about seven; and the other two very young.

On Monday the 27th of March 1882 Muluk sent Barahti to his brother's house, some distance off, to obtain a sum of money. She started a little before sunset, and spent the night there; and she took with her the two little children—the youngest because she was at the breast, and the other because she cried at her mother's going away. Muluk was left alone with the two elder girls, and the three slept together in the veranda. When the day dawned on Tuesday the 28th, Nekjan was dead. There were no marks of violence on her body, at least none were found by the examining surgeon, except a triangular wound about an inch deep, which punctured the liver, but from which no blood had flowed.

So far the facts are clear: all the rest is a mass of contradictory or confused statements. It seems that in the course of Tuesday the 28th, Muluk went to the police-station, some nine miles distant, reported that he had found his daughter dead, that he did not know the cause of death, and had no suspicion about it. On that day, and on Wednesday the 29th, a private constable and the head constable visited Bhulat, saw the body, held an inquest, talked to the family and neighbours, found the prevailing opinion to be that Nekjan had died of a snake-bite, and, apparently accepting that theory, caused the floor of the cottage to be dug up in search of snakes. The person who dug up the floor was one Umesh, who was married to Dhiru, a sister of Barahti, and who lived hard by. No snakes were found; only holes which snakes might have occupied, had any been so minded.

* It is published by T. Fisher Unwin, of Paternoster Square. It consists only of 96 octavo pages.

In the evening of Wednesday Nekjan's body was removed to Bongong, where was a hospital, and where a Brahmin medical man attached to the hospital examined the body. He thought that death was due to the wound, and wrote a report to that effect. He also observed orally to the constable that it was a case of murder.

Afterwards an inspector of police appeared on the scene. He was never examined, and what steps he took we are not informed. But on Friday the 31st, Muluk was charged with the murder of Nekjan, and committed for trial.

The case was tried before the Judge of Nuddea. The principal witness against the prisoner was his little daughter Golak. She said she knew that to tell a lie was sin, and she gave her evidence with intelligence. It was startling enough. She went to sleep in the veranda with her father and sister; was awoke in the dusk of the morning by something touching her; and saw her father place his foot upon Nekjan's throat and then strike her with his spear. Nekjan did not move or speak, so Golak knew she was dead. Muluk charged her not to tell the police or her mother. Nevertheless, when morning came, she did tell her mother, who then returned from her errand, and two other women; viz., Dhiru, her mother's sister, and Haru, a near neighbour.

This evidence was corroborated, as is legitimate in India though not in England, by the three women, who stated what Golak told them on Tuesday morning; and Barahti added, that she had charged her husband (apparently when the two were alone together) with having sent her away for the purpose. She said she would never give him rice any more, to which he replied that he would never take rice from her any more.*

It is a strange thing that the Court was never informed of the snake-hunt which took place on Wednesday. And Golak stated that while the police were present her father sent her off into the onion field; and both she and the police stated that they had not met together.

Muluk's own story was that early on Tuesday morning, while it was yet dark, he went out to his onion field; that he returned, also in the dark, and found Nekjan lying away from the bed. He called her, but she did not answer; handled

* A refusal by the wife to cook food for the husband is a strong abnegation of her allegiance. What passed between the two was a declaration of war.

her, but she did not move. When daylight came he saw she had a wound and was dead.

Such a story was obviously open to the fatal objection, that any man finding his daughter in such a state would at once have got a light and have called his neighbours. Coupling this incredible story with the fact that Muluk had sent his wife away on his own errand, the case against him was very serious. Nor did any reason appear why his wife and child should be hostile to him, except that they believed him to be guilty.

But there were great difficulties on the other side. Nobody had accused Muluk to the police on the Tuesday or Wednesday. There were no signs of strangulation; the surgeon was not even led to examine the girl's neck at all. The wound, which he said was the cause of death, did not answer to the shape of the spear, and, though not trifling, it had never bled, and seemed quite inadequate to cause immediate death. Muluk had always treated his children kindly. Why should he kill one of them? The only motive suggested was that she might lay it to the charge of one Kadam Ali, a neighbour, whose wife he had corrupted, and who was attacking him at law. This suggestion, extravagant enough in itself, was repelled by the fact that Muluk made no insinuation against Kadam Ali.

Nevertheless, the presiding Judge was so impressed with the adverse circumstances, particularly with Muluk's own incredible story, that he gave full credence to Golak's evidence, corroborated as it was by the three women to whom she had made immediate declarations. He then charged the jury, who found Muluk guilty, and the Judge condemned him to death.

Sentence of death by a District Judge requires confirmation by the High Court, and so the case travelled to Calcutta. There an able advocate, Mr. Manomohun Ghose, acted for Muluk; and after hearing argument from him, the High Court ordered a new trial, which took place before the Judge of Alipore.

Mr. Ghose had two main facts to go upon. He had convinced himself that Nekjan's wound was inflicted after she was dead; and though his client had kept him quite in the dark as to the true cause of death, protesting ignorance, he had disclosed the snake-hunt of the 29th March, of which up

to that time nothing had been heard in the case. On the new trial the following points were made good:

1. The surgeon's examination was superficial and his evidence very unsatisfactory.

2. It was impossible that the wound could have been inflicted by the spear, as Golak alleged, or could have caused immediate death.

3. The snake-hunt was a long and troublesome business, at which many persons were present, and among them the child Golak. To suppose that Golak should have disclosed her father's guilt to her mother, her aunt, who was also the wife of the digger Umesh, and to another woman, and yet that the farce of snake-hunting should be enacted without a whisper of Muluk's guilt, is to suppose a violent impossibility. And the proof of Golak's presence there shows that the story of her being sent to the onion field and not having met the police was a falsehood.

4. The three corroborating witnesses, and Golak too, fell into confusion when led off the ground of the stories they had come to tell.

5. It was made clear that the Inspector had taught Golak to say that to tell a lie was sin. And from the answers given by Golak and Barahti to their questions, from their demeanour, and from the non-appearance of the Inspector, the Judge inferred that both had been drilled to give evidence.

The Judge explained to the jury that it was not their business to find the cause of Nekjan's death, which appeared to be shrouded in darkness, but only to say whether the charge against Muluk was made out. And they acquitted him without hesitation.

Here end the legal proceedings. What follows must be taken only as the unproved statements of timid and ignorant persons steeped in falsehood, and only worthy of attention so far as they explain, and are supported by, proved facts.

After the acquittal, Mr. Ghose questioned Golak in the presence of Barahti, with the following result:

"Who killed your sister?"—"I do not know."

"Did you not see your father kill her?"—"No; I was asleep, and I know nothing."

"But you said in Court that you saw your father kill her?"—"I was taught to say that."

"Who taught you?" In answer to this and another

question, she stated that before the first trial the constable threatened to kill her if she did not say that Muluk killed Nekjan with his spear, and promised that if she did her father should come home again; and before the second trial the inspector and her mother told her she must say what she said before, else she would be punished.

"All this time," Mr. Ghose says, "Barahti remained silent, and did not answer a single question."

Mr. Ghose then pressed Muluk to tell the truth, and elicited the story which I tell briefly in my own words. He had been disturbed on previous nights by a stray bull coming after his cow. About two o'clock on the Tuesday morning he heard a movement, and thought the bull was there. He took a heavy wooden bar and, though he could see nothing, threw it in the direction of the sound. Immediately Nekjan's voice uttered a single exclamation, and he knew it was she who, having gone out for some purpose, had received the blow intended for the bull. The bar had in fact struck the nape of her neck, probably broke it. He rushed down below, and took her in his arms; but she never spoke or moved again. He went at once to consult his brother-in-law Umesh, to whose advice he ascribed all evil suggestions. Their first idea was to say that Nekjan had been killed by the bull; but that they abandoned, not because of its intrinsic absurdity and childishness, but because a similar defence had lately been set up by some one and had failed. The next idea was to accuse Muluk's enemy, Kadam Ali; but, he says, he declined to do it. Then came the common resource of snake-bite. So Umesh made a small wound with a small knife, and that did duty for snake-bite to the satisfaction of the simple neighbours and constables.

It is true that at the police-station Muluk said nothing about the cause of death, except that he did not know it. This he did under the guidance of a more experienced friend, a policeman, who advised him not to accuse anybody, not even a snake it would seem.

Muluk went on to make a much more hideous charge against the police. He alleged that on the Wednesday afternoon they demanded money from him; that he gave them some—all he had or could get, but not all they asked; that on the journey to Bongong the constable demanded more; that he also enlarged the wound on Nekjan's body,

and threatened a man who saw him do it till he denied having seen it; and that after the examination at Bongong the police tortured him cruelly to make him either confess the murder or to charge Kadam Ali with it.

Mr. Ghose does not say how much of this story he himself believes. Probably the truth will never be known. But what we do know gives rise to two or three remarks. I begin with a professional one.

Mr. Hunter thinks that the Indian rule of evidence, which admits evidence of contemporary statements by a principal witness, is shown to be a bad rule, because otherwise in this case the evidence of Golak could hardly have been deemed sufficient. I cannot concur in that inference. It cannot be denied that utterances by an eye-witness made at the time do materially affect our judgment of his truthfulness. Knowledge of such utterances, sure to support a true case, is much more likely to expose than to support a fictitious case. Indeed, the more witnesses are multiplied, the more chances there are for a mere fabrication to break down. The present case illustrates that point. Of course no rules of evidence are proof against deliberate fraud or perjury. But here one of the means of exposing the perjury was the presence of the three corroborating witnesses. If the Court had only had Golak before it, the incident of the snake-hunt would have signified little. Nobody would have thought much worse of such a child for being bewildered and holding her tongue for a day or two. But that the mother, the aunt, and a neighbour should all know Muluk's guilt, and hold their tongues, was incredible.

Muluk indeed has not, on his own showing, much reason to complain of the way in which the Law Courts have treated him, though he did get condemned by the first Court. We may be sure that he is not less guilty than he has confessed himself to be. And if a man who has killed another denies it, and trumps up a false story to account for the death, people who think him guilty of murder are not much to blame. His sending his wife away may have been a mere piece of ill-luck; but it was, and still is, a suspicious act, which those who tried him were bound to take into account.

I dare say some who read this are horrified every now and then at reading in the newspapers of the myriads of persons who every year are returned as killed by snakes. Let them take comfort with a little scepticism. When in

India, I learned that snakes, having a bad reputation and no friends, were readily referred to and accepted as the authors of deaths the real causes of which were unknown or inconvenient to mention. Our Indian villagers doubtless think we are too inquisitive on such points.

A graver subject for thought is the conduct of the police. That they did wrong can hardly be doubted: one in tutoring the witnesses, and another in misleading the first Court by asserting something false and by withholding something important and true, which the helpless ignorant man in the dock was unable to appreciate or bring out before the Court. That they were guilty of such oppression as is charged against them by Muluk and his daughter, we cannot believe without evidence, and we cannot say their statements are evidence. But the ugly feature of the case is that the villagers believe in the omnipotence of the police and their unscrupulous use of power, and act on that belief. It is not complained against, or spoken of with bitterness, but it comes out quite naturally at every turn in this case as an ordinary factor in human affairs. When Nekjan is killed, the first remark ascribed to Umesh is that the police will tie Muluk's hands and get him imprisoned for ten years. When Muluk sets out for the police-station, he is arrested by a peon, and has to pay a bribe to get away. When asked why he sent his wife away, he says it was because the police would beat him if he absented himself. How both he and his child accuse the police of maltreating them has been seen. And when asked by Mr. Ghose why he did not tell the truth, which would have saved him harmless, he answered, "I am an ignorant man, and I thought no one would believe me, and that the police would accuse me of murder even if I told the truth."

Probably there is much exaggeration from the ignorant fears of people trodden down for centuries, and with immemorial traditions of oppression. Probably also there are cases which justify the fears entertained. Certainly I understood, when I was in India, that the great drawback to all improved social arrangements, whether for better sanitation, repression of infanticide, more equal taxation, or what not, was that the working of the machine depended in the last resort on information derived from humble agents of the Government, who had thus a power placed in their hands

which they might, and in cases did, exert for their own advantage. There is no reason to suppose that the eyes of the higher officials are not constantly open to this evil; nor that they repress it with all their power. But it is among the greatest difficulties in the way of introducing the appliances of more advanced nations among a people ignorant, timid, incapable of understanding the desire of the higher officials to do justice; and whose first thought in a difficulty is what lie they can devise.

And now the unhappy Muluk and his family and neighbours pass away from our eyes. What dissensions have convulsed the remote little village of Bhulat; what scenes have been enacted in that watchman's cottage between the miserable husband and father, the miserable wife, and the miserable child, we are not to know. Bitter enough must be the fruits springing from such a root of evil. When, after Muluk's acquittal, he was pressed by Mr. Ghose to tell the truth, he exclaimed: "I am the most miserable creature on earth, and I ought to have been hanged. It would have been better for me."

Probably he was right.

HOBHOUSE.

NEW YEAR HONOURS.

The Queen has been pleased to approve Sir Richard Garth, Q C., late Chief Justice, High Court of Judicature, Calcutta, being admitted a member of Her Most Honourable Privy Council.

The Queen has been pleased to approve the following appointments and promotions in the Most Exalted Order of the Star of India:—

TO BE A KNIGHT GRAND COMMANDER.

His Highness the Maharajah Sawai Madhu Singh, of Jeypore.

TO BE KNIGHTS COMMANDER.

James Braithwaite Peile, Esq., C.S.I., Bombay Civil Service, Member of the Council of India.

Moulvie Saiyid Ahmad Khan Bahadur, C.S.I., Member of the Legislative Council of the Lieutenant-Governor of the North-Western Provinces.

Brigadier-General James Browne, R.E., C.B., C.S.I., Public Works Department of the Government of India.

TO BE COMPANIONS.

Major-General Oliver Richardson Newmarch, Bengal Retired List.

Philip Perceval Hutchins, Esq., Madras Civil Service, Member of the Council of the Governor of Madras.

William Erskine Ward, Esq., Bengal Civil Service, Judicial Commissioner in Burmah.

Francis Langford O'Callaghan, Esq., C.I.E., Superintending Engineer, Public Works Department of the Government of India.

Edward Raban Cave-Browne, Esq., Deputy Accountant-General, India Office.

The Queen has been pleased to approve the following appointments and promotions in the Order of the Indian Empire:—

TO BE KNIGHTS COMMANDER.

Sir Charles Arthur Turner, C.I.E., late Chief Justice of the Madras High Court.

Nawab Bushir-ud-dowla Amir-i-Akbar Asmanjah Bahadur, Minister of the Hyderabad State.

Nawab Shams-ul-Umara Amir-i-Kabir Khushed Jah Bahadur, Member of the Hyderabad Council of State.

Edwin Arnold, Esq., C.S.I.

Maharajah Radha Prosad Sing of Dumraon.

Vinakerala Varma Elaya Raja of Cochin.

TO BE COMMANDERS.

Frank Forbes Adam, Esq., Member of the Council of the Governor of Bombay.

Munshi Newab Kishore.

Rao Bahadur Krishnaji Lakshaman Nulkar.

Colonel Henry Constantine Evelyn Ward, Bengal Staff Corps, Minister of the Bhopal State.

Frederick Thomas Granville Walton, Esq.

Ney Elias, Esq., Political Department of the Government of India.

Shahzada Nadir, Honorary Magistrate, Ludhiana.

Kazi Syud Ahmed Khan Bahadur, Attaché in the Foreign Department of the Government of India.

Syed Ameer Hossein, Member of the Council of the Viceroy of India for making Laws and Regulations.

Reinhold Rost, Esq., LL.D., Librarian, India Office.

PUNDITA RAMABAI.

We have received from Pundita Ramabai, who is still in the United States, an account of a large and cordial meeting held on December 13th, at Boston, for the purpose of establishing a permanent organisation in support of the Home for Widows which Ramabai desires to form in India. A Committee, previously charged with the work of considering and suggesting plans of procedure, presented its report, and a discussion took place on the rules proposed as a basis of the constitution of a large central body, one of the rules being that the institution should be non-sectarian. These rules, with some modifications, were adopted. There is thus now an Association called the Ramabai Association, with which the small societies known as Ramabai Circles, existing in various places, are connected. An interesting address was given by Rev. Phillips Brooks. He urged that distance is as nothing in the present day, and that sympathy with the needs of others readily brings together those who are geographically separated. This was not, he said, merely the problem of England. It was one for America also, and hearty assistance given jointly by the two countries would help to unite Americans and English. Mr. Brooks further noted that the proposed plan was clear and comprehensible; for it was in furtherance of education, which on all sides is acknowledged to be important and necessary. He ended by saying that those who gave aid to Ramabai in America attempted nothing hard, for they were only asked for sympathy and funds. The real practical work would be in India, in the hands of native helpers.—Pundita Ramabai followed, and in a touching speech sketched the position of the women of India, dwelling on their ignorance and seclusion, and on the need of female teachers for their enlightenment. She then described the main points of her plan. Above all things she hoped to be able to prepare several young widows as teachers. Some would be trained in industrial occupations. She would endeavour to awaken the intellects and the consciences and the religious instincts of her countrywomen. Several other speakers addressed the meeting. The following were elected officers of the Ramabai Association: *President*, Rev. Edward Everett Hale, D.D.; *Vice-Presidents*, Rev. Phillips Brooks, D.D., Rev. George A.

Gordon, Mrs. Mary Hemenway, Dean Rachel L. Bodley, and Miss Frances E. Willard; *Board of Trustees*, Hon. A. H. Rice, Mrs. Quincy A. Shaw, Miss P. G. Adam, Dr. V. G. Bowditch, Mr. A. Hemenway, Mrs. H. Whitman, Miss E. Mason, Prof. Chas. C. Shackford; *Treasurer*, Mr. T. J. Coolidge, jun.; *Ex. Committee*, Mrs. J. W. Andrews, Miss P. J. Adam, Mrs. A. Hamilton, Mrs. B. S. Calef, Mrs. C. Greene, Miss Hannah Adam, Mrs. B. Whitman; *Recording Sec.*, Mrs. Elliott Russell; *Corresponding Sec.*, Miss A. P. Granger.

The *Boston Journal* and the *Boston Herald* state that much interest and enthusiasm has been shown for Ramabai's object, and that her noble and self-sacrificing efforts have called forth sincere admiration. We are glad to learn from Dr. Rachel Bodley that nearly 4,000 copies of Ramabai's book, the *High-Caste Hindu Woman*, have been sold, and that there is a continued demand for it.

While Ramabai has been lecturing and writing and collecting funds for the proposed Home in the United States, her scheme has naturally been freely discussed in India. It was quite to be expected that it would be somewhat unfavourably received by her countrymen. A few Anglo-vernacular newspapers are hopeful of her success, but the majority express disapprobation, and expect that in any case she will fail to secure inmates for the Home. The criticisms come from those who are well acquainted with the conditions of Hindu family-life, and it seems evident that Ramabai will meet with many hindrances. The young widows, notwithstanding the neglect that they encounter in their homes, and though they are looked on as inauspicious beings, are yet recognised as a part of their husband's family; and they would not generally, if well-conducted, have the least wish to go outside the limited circle in which they live. These timid ladies would shrink from a new and untried life among strangers. Moreover, in leaving their homes they would be shut out from caste,—for their own people would consider that they had acted so as to forfeit its privileges, even though it is promised by Ramabai that caste arrangements will be insisted on. But it must be remembered that the restrictions of a widow's life are not equally great in all parts of India. On the Bombay side the zenana system is much milder than elsewhere, and in general greater freedom is there allowed to women. In the Western Presidency, Ramabai has already

many sympathisers She will doubtless have to work with great circumspection, and she is rather in advance of her time. In most movements, however, the enthusiasm and zeal of reformers, perhaps only one or two, though at first scorned and ridiculed, become a little later the foundation of social changes, the reasonableness of which we find recognised by a new generation as indisputable. Ramabai is prepared for difficulties, for she is intimately acquainted with Hindu life; and though it is not likely that her Homes will for a long time become numerous, yet the influence of even one, founded and kept in working order by means of right principles and wise guidance, is likely to have an effective influence, direct and indirect, upon the position and life-aims of the large class of Indian widows.

Among the expressions of opinion from those who have studied the subject deeply and sympathetically, that of Lala Baij Nath, Chief Justice of Indore, whose letter we have permission to print, is well worthy of consideration. His experience, however, refers chiefly, it must be remembered, to the N.W. Provinces. He writes:

"As to Ramabai's scheme for a Home for Hindu Child-Widows, I need not say that I sympathise with every effort that is made for improving the condition of suffering womanhood in India. But, speaking of the Upper Provinces, Ramabai's chief, perhaps almost insuperable, difficulty and obstacle will be the purdah. In all classes of Hindus, except the lowest, a wife or widow must remain in seclusion; and in spite of Ramabai's readiness to place the Home under influential Hindu management, and do everything to prevent a mingling of the castes, few Hindus with any claim to respectability would tolerate the idea of their widows leaving their own for another home. I am not at all sure if there is much ill-treatment of Hindu widows in our parts. Shaving the head does not obtain here; nor do I think widows, except those inclined to go wrong, care to leave their families, or that their relations are anxious to get rid of them. Their existence is more of miserable austerity, aimlessness, and seclusion than anything else For these I would support Ramabai's efforts in giving education. I need not assure her that her efforts to provide schools and suitable text-books for Hindu widows, wives, and maidens, would be very popular in Upper India. Such schools might allow those girls or widows that are desirous of living as boarders, and are allowed by their relatives to do so, to live in this way: but I don't believe Ramabai means to insist upon residence in her Homes

as a condition for education. If she means it, let her, I beg, not entertain the idea with any seriousness. I have always felt the difficulty of getting suitable female teachers and suitable text-books for our females; and I have often insisted upon my countrymen taking more active interest in the cause of female education, for I look upon this as the chief means of removing the evils of early marriage. Our women's prejudices are not the least obstacles in the way of reform, and your Association could not be too earnest in the matter of education."

We will conclude with some remarks from the last letter to the *Times* by Professor Max Müller, which referred first to the case of Rukhmabai:

"And now for Ramabai. Her case is quite different again. She has witnessed the misery inflicted in India on child-widows —that is, on children who have been betrothed and have been left husbandless even before they were married. She may have exaggerated the misery which these child-widows undergo. Some of them lead most excellent and holy lives. But facts are facts. The number of child-widows under nine years of age is 78,976; from ten to fourteen years of age, 207,388; from fifteen to nineteen years of age, 382,736. (See *The High-Caste Hindu Widow*, by Ramabai, p. 109.) Some of them, few or many, have certainly been driven to despair, infamy, suicide My excellent friend Ramabai, herself a widow, though not a child-widow, wishes to open a Home and a school for such child-widows as are willing to come to her. She wishes to educate them, to guard them from evil, and in time to make them useful members of society; it may be, happy wives and intelligent mothers. The difficulty is at present how to get the necessary funds, about £15,000, though I hear that some progress has been made in collecting subscriptions in America."

It is estimated that $25,000 will be needed for purchasing and furnishing a suitable building to accommodate fifty pupils, and that $5,000 will be annually required for the current expenses of the School. The Advisary Board in India consists of Dr. Ram Krishna G. Bhandarkar, Rao Bahadur M. Ranade, and Rao Saheb Deshmukh, who promise to give all the assistance in their power. The Pundita writes in good hopes of the success of her undertaking, and she expects to be able to open the Home in January, 1889.

REPORT OF THE ADMINISTRATION OF TRAVANCORE FOR THE YEAR $\frac{\text{M.E. 1061.}}{\text{A.D. 1885-86.}}$

This report for the Malayálim year 1061, ending on the 14th August, 1886, is dated the 23rd August, 1887. The late Dewan, Mr. Ramiengar, C.S.I., was in office during the entire period to which it relates, but he was succeeded in January, 1887, by the present Dewan, Mr. T. Rama Row, by whom the report has been prepared.

The statistics of crime during the last four years show a steady increase in the number of cases coming under the cognizance of the police, but the causes of this increase are not explained in any way. The number of cases has risen during this period from 12,723 to 15,557, and of persons charged from 25,377 to 35,682. Most of the offences were, as usual, of a petty character, and a very large number of complaints were compounded, withdrawn, and dismissed. The number of persons convicted by the magistracy was 6,987, nearly two-thirds of whom were only fined. Of 322 persons tried by the five Sessions Courts, only 178 were convicted. The disproportion between the number of charges and the number of convictions was most conspicuous in the most serious class of crimes. Of 76 persons charged with murder, 52 were committed to the Sessions Courts, 21 were discharged for want of evidence, and the cases against the other three were under enquiry; but of the 52 committed to the Sessions Courts only five were found guilty.

The number of original suits filed in the Munsiffs' Courts fell from 29,480 last year to 26,984, and in the Zillah Courts from 858 to 841. Including arrears, re-admissions, and suits remanded, there were 34,748 suits for disposal, against 36,992. Of these, 30,464 were disposed of, against 30,952; and the year closed with 4,344 pending, against 6,040 in the previous year. The arrears are thus decreasing. In the Munsiffs' Courts all long-standing suits are now disposed of, and the work done is stated to be most satisfactory. In the Zillah Courts there appears to be still much room for improvement; and it is probable, from the remarks made on the quality and

quantity of the work done by some of the Zillah Judges, that at some former period sufficient discrimination was not exercised in the appointments made to these offices. In the High Court 670 appeal suits were filed, against 662 last year; including arrears, there were 983 suits for disposal, against 955 last year. Of these, 776 were disposed of, against 648 last year, and the arrears reduced from 307 to 207.

Rules prescribing the qualifications for Munsiffs and Vakils were passed during the year. Two new Munsiffs appointed during the year were both graduates in Arts, and one was also a graduate in Law, while the other had passed the British Civil and Criminal Higher Grade tests.

One of the High Court Judges was on special duty as President of the Jenmi and Tenant Commission and Circuit Judge. Four of the Munsiffs' Courts were inspected by him.

On the whole the facts stated in the report show that there has been a considerable improvement in the administration of criminal and civil justice, and there seems little doubt that this improvement is mainly due to the reforms introduced by the late Dewan.

The Revenue Survey is not progressing so rapidly as was originally expected, the average annual out-turn per man in field demarcation and field measurement having been as yet not quite one-seventh of a square mile instead of one-sixth. This is ascribed to the small size of the fields, to the number of stations rendered necessary by the undulating nature of the country, and to the difficulty of obtaining competent surveyors and draughtsmen for a temporary department. The number of men employed is 925, and there were no less than 226 suspensions and 295 dismissals during the course of the year. The work of revenue settlement necessarily takes still more time. Of the thirteen taluks in which operations have been carried on, only one, that of Trevandrum, was ready for final settlement, and in that only two villages were actually disposed of. Even in these the Viruthy or service lands had still to be dealt with. The financial result of the settlement of these two villages is an increase of revenue of 51 per cent.; and if this may be regarded as an indication of the general increase of cultivation, it is obvious that it is high time that the settlement made nearly fifty years ago should be revised. The most difficult part of the work is the registration of titles, and of this some idea may be formed from the

fact that in these two villages alone 2,502 cases of transfer of registry had to be dealt with.

The late Dewan was in hopes that the supply of home-made salt would in course of time be sufficient for the local consumption. That there is a demand for the Travancore salt is shown by the fact that the sale of the home-made article increased this year from 902 to 2,063 garces; but the full amount required was 4,622 garces, and the difference represents the sale of Bombay and Tuticorin salt. The local manufacture of the year, owing to an unfavourable season, amounted to only 771 garces. It was 1,612 in the previous year, and in the year 1880-81 it amounted to 2,841 garces. No real progress seems therefore to have been made.

The importance of the reforms introduced some years ago in the Forest Department is evidenced by the fact that the net revenue has gradually risen from Rs. 46,134 in 1879-80 to Rs. 224,204 in 1885-86. The whole question of forest administration has now been reported on by a committee appointed for that purpose, and as a first step to carrying out the schemes proposed by this body Mr. Bourdillon has been specially appointed to investigate the extent and condition of the forests, and to mark off the reserves.

On the other hand, Travancore seems to be permanently losing a large part of its revenue from the sale of cardamoms. The amount realised from this source in 1879-80 was Rs. 487,520. Last year the out-turn was 484 candies, and the sale produced Rs. 378,925. This year the out-turn was only 148 candies, and the sum obtained only Rs. 102,906 Travancore has now to compete with Ceylon and other countries, the result being a great fall in the high prices of former times.

The exports have fallen from Rs. 108,21,135 to Rs. 95,57,899, the most noticeable items being copra, cocoanut oil, coffee, dry ginger, pepper, and cardamoms. The principal articles of import are piece goods, thread, rice, and tobacco. In all these there was a decline Altogether the imports fell from Rs 197,75,085 to Rs. 165,51,914.

The returns of the Public Works Department show a considerable reduction in the expenditure on irrigation works, which is ascribed to the practical completion of the principal main channels. On the other hand, there was a large increase on buildings, the most important items being the construction

of a central jail at Poojapura, and the reconstruction of the Residency and Commanding Officer's Quarters at Trevandrum. In the Muramut department, which is not under the chief engineer, the most important item of a special character was the construction of a palace for H.H. the Maharajah.

The total revenue of the State from all sources was Rs. 66,65,552, and the total expenditure came to Rs. 64,62,541, leaving a surplus of Rs. 2,03,011. It was intended to devote the greater part of this sum to a project for promoting the sanitation of the Fort of Trevandrum and its suburbs by bringing fresh water from the Karamanai river, but owing to some difference of opinion among the local engineers this scheme has not yet been carried out. The surplus of this year goes, therefore, to swell the large balance already standing at the credit of Government, and now raised to Rs. 58,49,445.

Mr. Ross, the able Principal of the Trevandrum College, retired at the close of the year, and was succeeded by Dr. Harvey. This institution is steadily growing. Out of 37

	1884-85.	1885-86.
College...	170	191
High School	428	468
Preparatory	248	293
Total	846	952

students who went up for the B.A. Examination, only 12 passed. This is partly ascribed to the unsatisfactory way in which the examinations were conducted, a matter which attracted the notice of the University. Of 56 students who went up for the First Examination in Arts, 21 passed; and out of 85 who appeared for the Matriculation Examination, 55 were successful. The gross cost of the institution was Rs. 38,536, or Rs. 252 more than last year; but the net cost was less, as the school fees rose from Rs. 8,423 to Rs. 10,612. The following remarks of Dr. Harvey relate to a matter to which the Government of India is now directing the attention of all the Local Governments:

"There has lately been a good deal of dissatisfaction expressed in Madras among native circles on the subject of the

injurious effects of what is called the present secular system of education. So far as this dissatisfaction is founded upon fear that the universal bonds of morality are being loosened or weakened, I heartily sympathise with it.

"To some extent, I believe the danger to be real, and I trust that one and all of us, who are entrusted with any share of authority in this institution, will do all in our power to strengthen, and not to weaken, any established usage that helps to maintain the reverence of youths for the highest standard of morality to which the community, of which they are members, has attained.

"I trust we shall do our best to prevent it being supposed that the only reason for our existence is to be a manufactory of B.A s and F.A s and Matriculates—to turn them out—to use an illustration of His Highness the Maharajah—like bricks out of a brick-kiln; rather, that we shall use every opportunity, in class-room and on play-ground, to deepen reverence, and to purify and raise the moral ideal, so that it may not at last be found, that as B.A.s accummulate, men decay."

The attendance in the 21 District Schools increased from 1,803 to 1,959, and the work done in them was generally satisfactory. One of these schools is to be raised to a High School, and the same arrangement will probably be made hereafter in three other schools, as the Matriculation Class at Trevandrum is already unmanageably large; and it is considered desirable, on other grounds, to save parents from the necessity of sending young boys from home to a large town at an age when they are easily led astray. The school fees, although still low, bring in double the amount which they realised three years ago, and reduce the cost to Government to Rs. 16,258.

There are now four aided District Schools. The Trevandrum Fort High School and Town School receive grants of Rs. 50 a month. The Quilon Convent Girls' School, which has the same grant, was not found up to the mark, and only one girl passed the Middle School Examination. The Vycome English School is in a very unsatisfactory condition.

The English Girls' School at Trevandrum contains 86 pupils, against 81 last year. At the annual written examination the pupils showed a marked improvement. Two girls appeared for the Higher Examination for Women, and one passed in the first class. All the candidates for the Middle School Examination were unsuccessful. This school costs Rs. 4,226, of which Rs. 628 were recovered in fees.

The measures adopted for improving the indigenous schools have been very much appreciated by the people. The following statistics show the advance made in the number and strength of Vernacular Schools under inspection:

Classification.	1884-85.				1885-86.			
	Schools.	Boys.	Girls.	Total.	Schools.	Boys.	Girls.	Total.
Government ..	229	11,525	1,897	13,422	226	11,466	2,035	13,501
Aided { Mission	391	14,750	3,695	18,445	398	14,752	4,050	18,802
Aided { Native ..	237	9,458	2,188	11,646	247	9,729	2,439	12,168
Total ..	857	35,733	7,780	43,513	871	35,947	8,524	44,471

The 654 aided schools received grants amounting to Rs. 28,029, or about Rs. 43½ each.

There are now two Normal Schools. At Trevandrum 20 out of 22 students passed the Teachers' Certificate Examination. The Kottar Normal School worked tolerably well.

The Medical School contains 12 students in their second year's course.

R. M. MACDONALD.

REVIEWS.

THE LIFE AND LETTERS OF CHARLES DARWIN, including an Autobiographical Chapter. Edited by his son, FRANCIS DARWIN. John Murray, London.

The long looked-for *Life of Charles Darwin* has at last appeared, and will be read with vivid interest by the cultivated among all nations. It is edited by his son, Francis Darwin; and, with the exception of a singularly interesting autobiographical sketch by Darwin himself, and a brilliant chapter on "The Reception of the Origin of Species," by Professor Huxley, is told chiefly in a series of letters from Charles Darwin to his various correspondents. It seems to me that a few of the earlier letters might have been omitted, and that a large majority of the later ones would, for purposes of publication, be improved by being curtailed. But with this exception the *Life* is very well edited; and—unlike so many biographies that have recently been pub-

ned—contains little to wound or offend authors now alive, the living relations of those who have passed away. arles Darwin was a singularly generous and merciful itic, and his son seems to have inherited a like gentle sposition. In the very few cases where the father is etrayed into something approaching severity, the son, in etailing the criticism, mercifully shelters from publicity the ames of the victims.

Charles Darwin was born at Shrewsbury on February 12th, 1809. He was the son of Robert Waring Darwin, a somewhat distinguished physician in his day, and grandson of the well-known Erasmus Darwin. His mother was Susannah Wedgwood, and belonged to the family of that name so remarkable for the manufacture of pottery ware. She died in July, 1817, and in the spring of that same year little Charles Darwin was sent to a day-school in Shrewsbury. He was then only eight years of age; but already his taste for natural history, and more especially for collecting, was well developed. "I tried," he says in his autobiography, "to make out the names of plants, and collected all sorts of things—shells, seals, franks, coins, and minerals The passion for collecting, which leads a man to be a systematic naturalist, a virtuoso, or a miser, was very strong in me, and was clearly innate, as none of my sisters or brothers ever had this taste."

Next to his passion for collecting was his great regard for truth, and, as a correlative, extreme sensitiveness of conscience when tempted to swerve even in jest from it Both his interest in plants and sensitiveness of conscience are well displayed in a little anecdote he tells of this childish period. One day he informed another little lad of his own age that he could produce variously coloured polyanthuses and primroses by watering them with certain coloured fluids. The assertion, of course, was pure romance; and the incident would not have remained in his memory, had he not suffered so sorely in his conscience afterwards. Like most single-minded, conscientious children, he was easily deceived and made a butt of by his less scrupulous schoolmates.

In the summer of 1818 he went to Dr. Butler's grea school in Shrewsbury, and remained there seven year Nothing, he considered, could have been worse for th development of his mind than this school, since it wa

rictly classical, and Darwin throughout his entire life was ngularly incapable of mastering any language. Towards he close of his school career, he and his brother worked ard at chemistry. He was consequently nicknamed "Gas" by his schoolfellows, and was once publicly rebuked by Dr. Butler for wasting his time on useless subjects. He was called by him a "poco curante"; "and," adds Darwin, with perhaps unconscious irony, "as I did not understand what he meant, it seemed to me a fearful reproach." In 1825 he was sent to Edinburgh University, with a view to study medicine. But his acute sympathy with suffering made it impossible to him to witness operations, chloroform not being in use in those days. It was then proposed that he should become a clergyman. As a child he was naturally religious, with a simple, touching faith in prayer that made him petition God to protect him even in his amusements. He tells us, as an instance, he once sent up a petition to become an unusually fleet runner. In many ways the life of a country clergyman was attractive to him. He had a few doubts about the dogmas of the Church of England, but none about Christianity; and these doubts were easily allayed by a careful reading of *Pearson on the Creeds*. He was accordingly sent to Cambridge to take his degree, and remained there three years. By answering well the examination questions in Paley, by doing Euclid well, and by "not failing miserably in Classics," he managed to gain a good place among thos who "do not go in for honours."

But no pursuit at Cambridge gave him so much pleasu as collecting beetles, and he succeeded in procuring so very rare specimens. "No poet," he says, "ever felt m delighted at seeing his first poem published than I did seeing in Stephen's *Illustrations of British Insects* the ma words 'captured by C. Darwin, Esq.'" To Cambridge owed a circumstance that influenced his career more t any other, being his friendship with Professor Henslow, through him, Dr. Whewell and Sir J. Mackintosh. Grad Darwin's zeal for natural history became known and t about, one of his friends prophesying that he would li be Fellow of the Royal Society. "But the notion," rem Darwin, with characteristic modesty, "seemed to m posterous."

On returning home from a short geological tour in

Wales in the summer of 1831, he found a letter from Professor Henslow, informing him that Captain Fitzroy was willing to give up part of his own cabin to any young man who would go with him, without pay, as naturalist to the voyage of the *Beagle*. Darwin was eager to accept the offer; but his father strongly objected, adding, however, "If you can find any man of common sense who advises you to go, I will give my consent." As Fate would have it, the "man of common sense" was found with little difficulty in the person of his own uncle, Josiah Wedgwood, who thought that it would be an opportunity missed not to accept the offer. Accordingly Darwin started for Cambridge to see Professor Henslow, and thence to London to have an interview with Captain Fitzroy. He learnt afterwards, on becoming very intimate with Fitzroy, that he had run a narrow risk of being rejected, owing to the shape of his nose! Fitzroy was an ardent disciple of Lavater, and doubted whether anyone possessing such a shaped nose as Darwin could possess sufficient courage and energy to succeed in the voyage.

Space prohibits me enlarging upon the incidents of this five years' voyage. Suffice it to say that by Darwin himself it was considered the most important event in his life, and determined his whole career, since to it he owed the first real training of his mind. Not only was he led to attend closely to several branches of natural history, and thus his powers of observation became improved; but he was forced to acquire a habit of energetic industry and concentrated attention to whatever he was engaged in, that was before comparatively undeveloped in him. Everything about which he thought or read was made to bear directly on what he had seen or was likely to see. "I feel sure," he says, "that it was this training which has enabled me to do whatever I have done in science" And, undoubtedly, to this habit are to be traced his speculations and experiments on the transmutation of species During this voyage he became deeply impressed by discovering in the Pampean formation great fossil animals covered with armour, like that on the existing armadillos; by the manner in which closely allied animals replace one another in proceeding southward over the Continent; and by the South American character of most of the productions of the Galapagos Archipelago, particularly in the manner in which they differ on each island of the group, none of the

islands appearing to be very ancient in a geological sense. Before this time belief in sudden creation, in sudden destruction, in catastrophes and cataclysms, were articles not only of faith but of science. Everywhere men believed in sudden creative or destructive *leaps*, nowhere in growth or slow gradual *steps*. But now Darwin, during this voyage, began to speculate upon the possibility of gradual modifications. I need scarcely say that by the time his voyage was concluded he had decided to relinquish his intention of the Church as a profession. Although he was religious by nature, he had the simple transparent intellect of the votary of science, rather than the subtle mind of the theologian bent upon reconciling faith and science together. Moreover, a man cannot serve two masters, and all his energies would be required by so exacting a mistress as Science. Happily for him, he had private means, and need not be greatly anxious how to make two ends meet.

On his return to England he followed, in the pursuit of his biological investigations, the example of Lyell in geology; and collected all facts which bore in any way upon the variation of plants and animals under domestication and nature. In October, 1838, he happened to read for amusement *Malthus on Population*; and being well prepared to appreciate the struggle for existence which everywhere goes on among plants and animals, it at once struck him that favourable variations would tend to be preserved, and unfavourable ones to perish; and that the result of this would be the formation of new species. But at that early time he overlooked one factor, which he did not fully perceive till he had pursued his labours for some years longer, *i.e.* that there is a tendency in organic beings descended from the same stock to diverge in character as they become modified, and that the modified offspring of all dominant and increasing forms tend to become adapted to highly diversified places in the economy of nature.

In 1837 he took lodgings in Great Marlborough Street, in London, where he lived till his marriage with his cousin, Emma Wedgwood, in 1839. During these two years he acted as one of the honorary secretaries of the Geological Society. From the time of his marriage he lived in Gower Street, till he finally left London and settled at Down in 1842. During these years he worked as hard as frequent attacks of illness

ould permit. He published his important work on *Coral eefs*; and read before the Geological Society papers on "The Erratic Boulders of South America," on "Earthquakes," and on "The Formation, by the Agency of Earth-worms, of Mould." Still the *Origin of Species* held the first place in his affections, and he never ceased working at it for twenty years; but he was so anxious to avoid prejudice, that he determined for some time not to write even the briefest sketch of it. As time went on, however, he communicated his views and general conclusions to Lyell, Hooker, and other friends. In the summer of 1844 he wrote an abstract of his theory extending to 230 pages, but which he did not publish. In 1853 he was awarded the medal of the Royal Society.

In the summer of 1858, Mr. Wallace, who was then in the Malay Archipelago, sent him an essay on "The Tendency of Varieties to depart indefinitely from the Original Type," and this essay contained exactly the same theory as his own. Lyell and Hooker then persuaded him to allow an abstract from his MS. to be published at the same time with Wallace's essay. The joint productions excited little attention; the only published notice of them being by a Dublin Professor, whose verdict was, that all that was new in them was false, and what was true was old. In the autumn of that same year, by the strong advice of Lyell and Hooker, he set to work to prepare a complete volume on the transmutation of species. The great scientific importance he set upon this theory, and the little commercial value he assigned to it, is well seen by the deeply interesting letter he wrote to his wife on the completion of his first *Abstract*, which is given in the earlier part of the second volume of the *Life*. It was written in 184

"I have just finished my sketch of my species theory. If, I believe, my theory in time be accepted even by one competent judge, it will be a considerable step in science therefore write this in case of my sudden death as my m solemn and last request, which I am sure you will consi the same as if legally entered in my will, that you devote £400 to its publication". He then enters into de how best to promote the sale; adding that should an £100 be necessary, he trusts she will endeavour to rai Fourteen years later, when the *Origin of Species*, no lon mere abstract but complete volume, was ready for pu tion, Charles Darwin's scientific reputation was too

established for him to have any commercial difficulty in its publication, and the well-known John Murray consented to publish it without even seeing it. Its success was immediate. The first edition of 1,250 copies was sold on the day of publication, a second edition of 3,000 copies soon afterwards, and it has been translated into almost every European tongue. In 1862 he published his work *On the Various Contrivances by which Orchids are Fertilized by Insects*; in 1868, *The Variation of Animals and Plants under Domestication.*

In 1871 appeared his very important work on *The Descent of Man and Selection in relation to Sex*, in which he extended to Man those views concerning the development of life in general, propounded by him eleven years previously in the *Origin of Species.* He had expected a storm of abuse; but, as a strange and pregnant sign of the spirit of the age, the criticisms on the *Descent*, though sufficiently severe, were less severe than on the *Origin*, while the implications involved were assuredly of a graver character. In 1872 appeared his *Expression of the Emotions in Man and Animals*; in 1875, *The Movements and Habits of Climbing Plants*; in 1876, *The Effects of Cross and Self-Fertilization in the Vegetable Kingdom*; in 1877, *The Different Forms of Flowers on Plants of the same Species*; in 1880, *The Power of Movement in Plants*; and in 1881, *The Formation of Vegetable Mould through the Action of Worms.*

But though all these works had a large sale, the *Origin of Species* and *Descent of Man* can alone claim to be "epoch-making books." Without them, though Darwin would have undoubtedly been respected as an industrious and patient scientific worker, he would not have filled, as through them he has, the place in this century that Copernicus filled in the sixteenth century. And, unlike Copernicus and most other epoch-making men, he was unusually fortunate in that he lived to see his own success. Abuse died away because he never retorted with abuse. His children had the satisfaction of seeing his ashes reverently placed in Westminster Abbey, his scientific theories accepted by the vast majority of the thinking world, his courtesy, his patience, his strict regard to truth, borne witness to by the enlightened among the clergy as well as the laity. It is no part of my duty in this *Magazine* to enter into the implications involved in his theory of Evolution, or into the controversies arising from them. But

whether his theories are true or false, the moral lesson to be learnt from his life is, that he lived for truth rather than victory. After many years' patient unobtrusive work he put forth the conclusions he was led to, not with any wish that they should be crystallized into a creed, but that others should join in and examine these investigations for themselves; confirming them if they were found to be true, exposing them if they were false. He never disguised from his readers that there were apparent difficulties to be explained before his theory could be accepted; and these difficulties he put forward fully and fairly. He tells us in his autobiography that he steadily endeavoured to keep his mind free, so as to give up any hypothesis, however much beloved, as soon as facts were shown to be opposed to it; and that he never turned one inch out of his course to gain fame. Next to his singular regard for truth was his great perseverance. "Whenever I have found out," he says in his autobiography, "that I have blundered, or that my work has been imperfect, and when I have been contemptuously criticised, and even when I have been overpraised, so that I have felt mortified, it has been my greatest comfort to say hundreds of times to myself that 'I have worked as hard and well as I could, and no man can do more than this.'"

But if Darwin had been a loyal and indefatigable servant to Science, Science, on her part, had been a most bountiful mistress to him.* He was perfectly aware of this, and wished before his death to devote a sum of money as a mark of his gratitude to her, and for the furtherance of those studies to which he had devoted his life. His first idea was to provide funds for the completion of Steudel's *Nomenclator*, the only index then existing to the names and authors of the genera and species of plants known to botanists, together with their native countries. This plan was subsequently abandoned, and was substituted by a list of genera and species (with references) founded on Bentham and Hooker's *Genera Plantarum*. The colossal nature of the work in progress at Kew may be estimated by the fact that the manuscript of this Index in 1887 was believed to weigh more than a ton! "This Kew Index," adds his son, "will be a fitting memorial of my father; and his share in its completion illustrates a part of

* Appendix IV., at the end of the third volume, is entirely devoted to a detailed account of the English and foreign honours lavished upon him.

his character, his ready sympathy with work outside his own lines of investigation, and his respect for minute and patient labour in all branches of science."

CONSTANCE PLUMPTRE.

THE IMPERIAL GAZETTEER OF INDIA. By Sir W. W. HUNTER, K.C.S.I., C.I.E., LL.D., &c. Second Edition. Vols. 12, 13, 14. London: Trübner & Co. 1887.

The completion of this important work is an event worthy of congratulatory record. In one sense a work of this description can never be said to be complete. Sir W. Hunter says in his "postcript": "The present fourteen volumes endeavour to truthfully condense the data which I have been able, during sixteen years, to collect concerning an Empire nearly equal in size to all Europe, less Russia." But the Empire is not stationary. Since the article on "British Burmah" was printed, "Independent" or Upper Burmah—a province larger than France—has been annexed to the Indian Empire, and the distinguishing epithets will no longer be applicable; while a future edition will, we may hope, record a vast development in civilisation, and in the industrial and commercial prosperity of this interesting province. Then the rapid extension of the railway system, including the direct line, traversing inner India, connecting Calcutta with Bombay, now under construction, is a striking element of progress, involving important results, and, in conjunction with numerous other changes, administrative, legislative, educational, and economic, going far to justify the view put forward in the Preface to the present edition, that "so far from representing the stationary stage of civilisation, according to a former school of English economists, India is now one of the most rapidly progressive countries of the earth."

The *Imperial Gazetteer* is based on the Statistical Survey of British and Feudatory India, suggested by Dr. Hunter in 1869, and completed under his direction in 1886, and now printed in 128 volumes, aggregating 60,000 pages. It takes, as its starting point, the census of 1881. "Its administrative statistics chiefly refer to the years 1882–1884; but in certain of the larger questions dealt with, the facts are brought down to 1885."

Volume 14 is devoted to an elaborate and comprehensive Index, extending to 350 closely-printed double-column pages, the value of which cannot be overestimated.

In this *Gazetteer* Sir W. Hunter has done an important service by laying down a system for transliterating Indian proper names, capable of expression in the English character. The adoption of this system has been formally authorised by the Government of India; and if not strictly accurate, it is sufficiently so for all ordinary purposes

One short critical notice of the *Imperial Gazetteer* is chiefly devoted to a complaint of the omission of any account of Ceylon and the Straits Settlements. Ceylon, it is true, is only divided from India by a narrow strait, and Singapore, the capital of the Straits Settlements, is only about 2,000 miles from Calcutta; but they are both Crown Colonies, and are not in any sense a part of British India. Undoubtedly, a volume, uniform in plan and style with the *Imperial Gazetteer*, and including Ceylon, the Straits Settlements, British North Borneo, Labuan, and Hong Kong, would be of great interest: but meanwhile we have a work, the perusal of which should awake a feeling of pride in the breast of every Englishman; while the educated natives of India may, and we doubt not will, learn more than they ever knew before as to the history, physical aspects, population, and resources of their native land.

The Preface to this second edition is dated from Uttarpára, where, in a beautiful house on the banks of the river Hugli, about six miles north of Calcutta, the venerable Babu Jaikissen Mukharji has for many years established a library and reading-rooms, of the advantages of which the late Rev. James Long and others were wont to avail themselves, and of which Sir W. Hunter thus *speaks*: "*The facilities afforded* by this unique storehouse of local literature, alike in the English and vernacular tongues, have materially aided in the verification of statements, the avoidance of errors, and the addition of new facts."

We must add that the *Gazetteer* is beautifully printed and well bound, and is sold at a price that cannot cover the cost of production. It should find a place in every library.

J. B. Knight.

THE ORIGIN OF THE GUYANIAN INDIANS ASCERTAINED; OR, THE ABORIGINES OF AMERICA AND THE EAST INDIAN COOLIE IMMIGRANTS COMPARED. By H. V. P. BRONKHURST, Wesleyan Missionary. 1881.

THE ANCESTRY OR ORIGIN OF OUR EAST INDIAN IMMIGRANTS. By the same. 1886.

We do not pretend to enter into a critical examination of the ethnological and philological theories propounded in these pamphlets. The origin of the Indian races and language is a fertile theme for argument, but our concern is with the present rather than with the past, with facts rather than with theories, and from this point of view Mr. Bronkhurst's knowledge and experience are of undoubted value. To us the most interesting chapter (perhaps because the one least open to controversy) is that on the Sanskrit and Tamil languages,—the latter, perhaps, the oldest of living languages—the common source whence materials were gathered, and Sanskrit and other languages sprung.

Mr. Bronkhurst's theory is, and he puts it forward as not open to the slightest doubt, "that the continent of America, North and South, was peopled from Asia in general, and Hindustan and the Indian Archipelago in particular;" and a great part of both pamphlets is devoted to showing the identity in names (or more properly in language) of the different Indian tribes with the Asiatics, and to a comparison of habits, manners, and customs. The list of affinities is not remarkable for strength or accuracy, and many of them would apply to the inhabitants of any tropical country; and we gladly turn to a more practical subject—the condition of the Hindu Coolie Immigrants, and some practical suggestions for their benefit. At the date when the pamphlet was written (1881) there were about 40,000 Coolie Immigrants labouring on the different sugar estates. These come from all parts of India, and are of all races and castes. They are introduced into the colony, at great expense to the planters, "to supply the deficiency of labour, arising principally from the indolence and indisposition to work of the labouring Creole or black population." "If left to them the sugar properties will go to nought, and the whole colony become a wilderness where briars and thorns would strive for the mastery." The Indian Coolies are indentured to the estates for five years,

and at the end of ten years' industrial residence in the colony the law makes provision for their free return; or, in the case of illness or disability, for their maintenance on the estate or the almshouse. As a rule "the Indian Coolies are found to be docile, peaceable, intelligent, shrewd, industrious, eager to learn, and apt at improvements," and they generally live well, and save money. Mr. Bronkhurst states that 14,000 free Coolies who returned to India between 1854 and 1881 deposited earnings or savings for transmission to India to the amount of £280,000. Gratifying as this result is from one point of view, it is felt that it would be a great blessing to the colony if the immigrants could be persuaded to give up their claims to a return passage, and adopt the country as their future home. The following suggestions are made:

1. That the Coolies, on arrival, should be classified into companies according to the districts from which they come, and so apportioned to the various estates, thus keeping up home associations as far as possible.

2. That a headman should be chosen from among each company, who understands their language and customs, and who would be the medium of communication between them and their employer.

3. That the marriage law among the Coolies should be made more strict.

4. That every overseer should, within a twelvemonth of his appointment, be required to pass an examination in colloquial Hindustani, Tamil, or Bengali, according to the class of Coolies on the estate to which he is appointed.

5. That the Coolie children should receive education both in English and in their own vernacular.

6. That one or more schoolmasters should accompany each emigrant vessel, who would on arrival act as interpreters and also as teachers of the vernacular to such Europeans on the estate as wish to acquire the language.

Perhaps the most important suggestion refers to free grants of land to Coolies who elect to remain in the colony. This system has been adopted in some colonies, and would add greatly to the prosperity and aid in the development of Guyana. The colony is flat, rich, easily flooded, water is abundant, and the seasons admirably adapted for rice culture. "Creole rice (says Mr. Bronkhurst) is the finest article of food in the world." Both the Indian and Chinese Coolies thoroughl

understand its culture, and there seems no reason why British Guiana should not become a prosperous rice-producing country, if only, by liberal treatment, a portion of the Coolies could be induced to remain.

These suggestions were put forward some seven or eight years ago; but governments are slow to move, and there can be no harm in ventilating them, even at this distance of time.

J. B. KNIGHT.

HINDI AND HINDUSTANI.

In the December number of the *Indian Magazine* there appeared a review from the pen of Mr. F. Pincott of four Hindi books written by Ayodhya Prasád Khattri, of Mozuffarpore, with the object of inducing "his countrymen to compose their verses in the ordinary language of prose, instead of employing the archaic and provincial forms of Braj Bhasha." The direct purpose which the author has in view is a good one, and Mr. Pincott deserves our thanks for having noticed these books in this *Magazine*. But in the course of his article Mr. Pincott puts forward certain propositions which are not founded upon well-ascertained facts, and it seems, therefore, to be proper to point out the errors into which he has fallen.

Mr. Pincott tells us in the beginning of the Review that Hindi is "a language stretching from Lahore in the west to beyond Patna in the east, and from the Himalaya Mountains down to the Deccan." Under the word Hindi Mr. Pincott distinguishes two families of dialects, termed Eastern and Western, "each of these having a variety of forms differing from each other, much as the county dialects of England differ." Hindi, then, Mr. Pincott seems to think, holds the same relation to these "varying forms of language" as the English tongue does to the county dialects of England. But this is not the case. Pure Hindi, from which perhaps most of the dialects prevalent in Northern India have sprung, *is nowhere spoken by large classes of people*, much less "by a population estimated at from 60 to 80 millions." It is *only the various dialects* that are spoken in different parts of Northern India, and Hindi, itself an offspring of the Sanskrit language, is not a medium of oral communication among any large section of the people. English, on the other hand, as distinguished from the various county dialects comprised under it, is spoken in England by a large proportion of the people, and does not, like pure Hindi, exist only in a few books written for the instruction or guidance of the educated

classes. Hindi is poor in popular literature simply because novels, works of fiction, or easy stories written in this language are understood, not by the many, but by the comparatively educated few who happen to be acquainted with the large mass of Sanskrit words that are interwoven into it. The people in Northern India speak one or other of the various dialects, and to them Hindi is as foreign and unintelligible as ordinary English [illegible] one language spoken throughout the Punjab, and it is a well-known fact that pure Punjabi, free from any admixture of foreign Bhasha words, is as different from Hindi as the Cornwall dialect is from English as spoken in London. If a man who can speak only Hindi were to visit a village, say, in the Tahsíl of Qasúr or of Sharagpúr, in the District of Lahore, he would not be able to make himself understood to the *játs* any better than one who can speak High Urdu. Setting aside the village illiterate, even if we take the case of educated men in the Punjab, it is notorious that such of them as have not specially studied Hindi as a language cannot understand much of it. Being myself a Punjabee and knowing, as I do, the language of the Province as well as any man can know his mother-tongue, I shall perhaps surprise Mr. Pincott when I say that, while in India, I attended several meetings at which lectures were delivered in Hindi, but, to my disappointment, I could understand only very little of what the lecturers had to say. After this personal experience, I shall be excused if I do not agree with Mr. Pincott in holding that "the speakers of the varying forms of the Hindi language (prevailing in Northern India) are mutually intelligible." Apart from *the whole* of Northern India, if we confine ourselves to the Punjab, we shall find that Mr. Pincott's remark does not hold good, to a great extent, even in the case of the various forms of Punjabi spoken in different parts of the Province. A peasant from any of the villages in the Hazara District, or from Bár,* cannot understand much of the particular form of Punjabi (called Multani) spoken by villagers in the neighbourhood of Mooltan.

If, then, the peasant in one part of the Punjab is not intelligible to the peasant in another, I do not see how people in Northern India, speaking, as they do, dialects so widely differing from each other that they almost seem not to have been derived from the same common language, can be mutually intelligible. In no sense, therefore, is it true to say that "the language of Northern India is, and always has been, Hindi."

* A large tract of woody land lying on the western side of the Sharagpur Tahsíl, in the Lahore District, popularly known as *Lahuda*.

Mr. Pincott further remarks that "simple Hindustani is Hindi written in Persian characters; and simple Hindi is Hindustani in Nagri characters." Hindi and Hindustani then are one and the same language written in different characters. This view can hardly be reconciled with the statement that Hindi "is the language with which the Persian conquerors mixed a mass of Persian words, and produced the hybrid known as Urdu or Hindustani." In this sentence Mr. Pincott speaks as one acquainted with the history of the origin of the Hindustani language, and the truth of this remark necessarily falsifies the first proposition. For since Hindustani is stated to be a "hybrid," a mixture, as it were, of Hindi and Persian words, how can it be consistently maintained that Hindi and Hindustani are the same language, only one being written in Nagri and the other in Persian characters? Does Mr. Pincott mean to say that "pure" Hindustani consists only in the indefinite article, pronouns, verbs, adverbs, prepositions, conjunctions, interjections, and in words expressing family relations, domestic occupations, common avocations of life, and so on, making up altogether a scanty vocabulary that enables the speaker to express only very simple notions, and very simple relations of things around him? If this is what is meant by pure Hindustani, then, indeed, it is the same as Hindi; for nearly all the Hindustani words expressing elementary notions of things, together with all the parts of speech except most of the nouns and adjectives, are either directly taken, or indirectly derived, from Hindi. In fact, Hindi holds almost the same relation to Hindustani as Anglo-Saxon does to modern English. Hindi, shorn of its Sanskrit words, constitutes the groundwork of Hindustani. On this indigenous foundation the Moghul Emperors of India raised a superstructure of their own so as to form a compact edifice,—the common property of the conquerors and the conquered. The Hindoos and Mohamedans were thus enabled to meet, as it were, on one platform to hold familiar intercourse and shake hands with one another like sons of the same soil.

One of the strong ties that bind together the individual members of a race is a common language; and it is equally true conversely that two races, however widely differing from each other in many respects, become united together in course of time if both of them speak one mutually intelligible tongue. This common speech will slowly yet surely bring about an amalgamation of the two races, and this will be their national language when they have become, to all intents and purposes, one nation. Viewed in the light of this true principle, the formation of the "hybrid" known as Hindustani, by mixing "a

mass of Persian words" with Hindi, was a real boon conferred by the Moghul Emperors of Delhi on the people of India. We ought to be thankful to them for having given *one common language* to their Hindoo and Mohamedan subjects, by which they were enabled to enter into, and thoroughly appreciate, each other's opinions and feelings, and mix freely like members of the same race. Had no such common language been formed, it is easy to think that many serious political and social evils might have arisen from the permanent contact of the Mohamedan settlers in India with the natives, the former being perfectly unintelligible to the latter, and *vice versa*.

But Mr. Pincott does not rest contented with zealously advocating the cause of Hindi; he is not satisfied with depreciating the real worth of Hindustani; he goes on positively to make certain statements that have no foundation in fact. Speaking of Hindi he says: "It is the wide diffusion of this real language which has created the impression that simple Hindustani is a *lingua franca* in India." Now, no one having a personal knowledge of the language generally spoken throughout Northern India will be ready to support this assertion. It is a well-known fact, that while Hindi is *not spoken* anywhere in Northern India *by large classes of people*, simple Hindustani is the one spoken language in the Eastern districts of the Punjab, in the North-West Provinces, and part of the province of Bihár. Delhi and Lucknow have been, and are still, the two centres where pure polished Hindustani is spoken by the Hindoos as well as by the Mohamedans, by the unlettered as well as by the educated classes. The part of Northern India lying intermediate between these tw[illegible] t to [illegible] per[illegible] tion among those who have received the benefits of education. In the Punjab, for instance, [illegible] jabi, all correspondence, wh[illegible] sional or other business, is [illegible] when two educated Punjabees, not on terms of intimate friendship, see each other, they almost invariably talk in Hindustani, in preference to their crude mother-tongue. In all the colleges in the Punjab, most of the students speak Hindustani; and in English schools throughout the Province, teachers of English render and explain it in the same language. Most of the public lectures by natives are delivered in Hindustani, not only in the Punjab, but throughout Northern India. In fact, its claim to be called the *lingua franca* of India cannot be questioned when we remember that at the successive sittings of the second Indian National Congress, held at Calcutta last year, several delegates

from Northern India, who could not express themselves sufficiently well in English, made speeches in Hindustani, and that in no other Indian vernacular—not even in Hindi, the so-called "living language of the people."—were such speeches made. And, over and above this, what stronger proof is required in favour of Hindustani being the real language of the educated Indians, at least in Northern India, than that the Standing Congress Committee have recently published an authorised Urdu version of the English Report of the second Indian National Congress, and that no Hindi version of this Report has been issued? Have not, then, the Indian people themselves, without any official interference, recognised Hindustani as their common language, and have they not acted upon this recognition? If Hindustani is not more widely diffused among the people than any other vernacular of India,—if it only contains "the literature which official life has called forth,"—if finally, it is not the "living language" of the masses in Upper India, why, then, it may be asked, has the Report of the proceedings of the National Congress been published in this vernacular, and in this vernacular only? In the teeth of all these undisputed facts—facts which no one with a sufficient knowledge of India and its people can ignore—how Mr. Pincott could positively make the assertion, that "apart from official life, Hindustani has no existence as a language at all," is surely very difficult to understand. It is always unfair, and sometimes dangerous, for a writer to make such dogmatic assertions, when he has no accurate data to proceed upon; and Mr. Pincott can hardly realise the amount of injustice he has done to the people of India by thus trying to underrate the importance and depreciate the true worth of the Hindustani language.

Mr. Pincott, further, seems disposed to find fault with Hindustani because the general people cannot easily understand it. "The Hindustani of official life," he says, "is as foreign to the people of Northern India as English itself. The natives of the country of which it is held to be the *lingua franca* have to learn it themselves in school just as the English do." It must be admitted that this remark has a substratum of truth, though, at the same time, it contains more than the truth. By the word "people," Mr. Pincott no doubt means the "masses," namely, the great bulk of Indians who have not received the benefits of education. But after what has been said above as to the wide diffusion of Hindustani among the people of the North-West Provinces and in parts of the Provinces of the Punjab and Bihár, it is easy to see that, however difficult it may be for the unlettered classes in Northern India to read, write, or even to understand what is called official Hindustani, it can in no sense be as foreign

to them as English itself. To say so, is nothing more nor less than magnifying a molehill into a mountain. People find it comparatively difficult to learn or understand official Hindustani simply because it is an essentially technical language. If Hindi had taken the place of Hindustani, and all official business had to be transacted in the former instead of in the latter, Hindi would certainly have been quite as foreign and unintelligible to the people as official Hindustani now is. Official language is always full of technicalities, and as such it must be especially learned in order to be understood. Will Mr. Pincott undertake to say that official English—English of the courts of justice and of the public offices of the State—is quite intelligible to the agricultural and labouring classes here? If not, are we to infer from this, as Mr. Pincott has virtually inferred in the case of Hindustani, that English is not "the living language" of the people of this country? Is it not true that the natives of England of whom English is held to be the mother-tongue "have to learn it themselves in school just as the Indians do"? And does this, their having to learn it in school, mean that it is not their native tongue? In fact, all that Mr. Pincott has said about Hindustani, by way of proving it to be a language quite foreign to the people of Northern India, can be said *mutatis mutandis* of almost all properly developed languages spoken by the human race.

Mr. Pincott in his Review has had a great deal to say in reference to the vexed question of the propriety of writing Hindustani in Nagri, in preference to Persian characters. This is, no doubt, a very important question, but at the same time one which, from its great difficulty when viewed from certain practical standpoints, does not admit of a hasty treatment, much less of a satisfactory solution. Want of space prevents me from offering any observations on this part of Mr. Pincott's Review, my views differing, in some particulars, from those that he has expressed in regard to this alphabet question.

A PUNJABEE.

THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The following account of a *Conversazione* lately held by the Madras Branch of the National Indian Association appeared in *The Madras Mail* of November 30th:

"The members of the Madras Branch of the National Indian Association gave a *conversazione* yesterday evening,

in the large upper hall of the office of the Director of Public Instruction, Mount Road. A good response was made to the large number of invitations which had been issued, and the guests included his Excellency the Governor, his Highness the Maharajah of Vizianagram, K.C.I.E.; Sir Arthur, Lady, and the Misses Collins; the Hon. Mr. C. G. Master, C.S.I., and Mrs. Master; the Hon. Mr. P. P. Hutchins, the Hon. Mr. H. E. Stokes, the Hon. Mr. Justice Muthusawmy Aiyar, C.I.E., the Hon. Mr. Justice and Mrs. Brandt, Miss Gell, Lady Lawson, the Hon. Mr. Justice Parker, Mr. J. H. Garstin, C.S.I., Sir Savalai Ramasawmy Mudelliar, Kt., C.I.E., the Hon. Mr. S. Subramanya Aiyar, the Hon. Mr. P. Chentsal Rau, C.I.E., Rajah Sir T. Madhava Rau, K.C.S.I., the Hon. Mir Humayun Jah Bahadur, C.I.E., Mr. V. Bhashyam Aiyanger, Mr. H. B. and Mrs. Grigg, Captain Wyndham Quinn, A.D.C., Dr. Oppert, Rai Bahadur P. Ranganadha Mudelliar, Mr. D., Mrs., and the Misses Sinclair, Mr. J. Grose, Mr. K. R. Sankara Menon, Mr. H. A. Stuart, Mr. C. Yetherajulu Naidu, Mr. R. Vijirangam Mudelliar, Mr. G. Kuppusawmy Naidu, Mr. P. Somasundram Chettyar, Mr. G. Mahadeva Chettyar, Mr. G. Subramanya Aiyar, Mr. T. Namberumal Chettyar, Mr. F. Rowlandson, Mr. S. Rungiah Chettyar, Mr. M. Seshagiri Sastriar, Mr. V. Krishnama Chariar, Mr. C. V. Cunniah Chettyar, Mr. N. Subramanyan, the Rev. N. Lazarus, Mr. J. Adam, Mr. S. Srinivasa Raghava Ayanger, Mrs. Brander, Miss Carr, Miss Keeley, Mr. R. Benson, Mr. A. G. and Mrs. Cardew, Mr. Srinivasa Rau, and others. A large number of native ladies were also present. The hall was prettily decorated with crotons and palms, and was well lighted up. The roadway leading from the Mount Road up to the building was illuminated with naked kerosine lamps, on posts placed at intervals on either side. The guests were received by Mr. and Mrs. Grigg, the President and Vice-President of the Association, and Mr. Vijiarunga Mudelliar, the Honorary Secretary and Treasurer of the Association, to whom great credit is due for the successful manner in which the whole affair went off. The programme opened with an excellent performance on the *vina*, by Messrs. Seshagiri Sastriar and Venkatesa Sastriar; which was followed by a recitation from the 17th parva of the *Mahabharata*, by Rai Bahadur P. Runganadha Mudelliar. Mr. Hall, of the Teachers' College, then sang 'Maiden mine' (Sterndale Bennett) in good style, showing himself to be pos-

essed of a pleasing voice. Mrs. Grigg's execution of one of Chopin's Valses on the piano, which she played as a solo, was much admired. Mr. Rowlandson delighted the audience with an amusing reading. Mr. Seshagiri Sastriar again performed on the *vina*, with violin accompaniment by his brother. Altogether a very pleasant evening was spent."

GIRLS' SCHOOL AT BARANAGAR, CALCUTTA.

The twenty-second annual prize distribution to the Baranagar Girls' School took place on November 19th, at the Hall of the Baranagar Institute, presided over by A. Smith, Esq., C.S., Commissioner of the Presidency Division. The prizes were given by Mrs. Colquhoun Grant. The Hall was well decorated with flags, evergreens, and flowers,—and the many diagrams and pictures on the walls added to the pleasing effect. A Bengali song of welcome having been sung, Mr. Sasipada Banerjee, Secretary, read the Report, which stated that from the beginning of the year a boarding class had been opened, in which three young ladies are being trained as teachers. From July last arrangements have also been made to teach English in the school, for which the Committee of the Bengal Branch of the National Indian Association has given a monthly grant of Rs 10. The school is held in the Baranagar Institute, with a Branch at Kutighata in the southern part of the town. The number of pupils has increased from 73 to 92. During the year the school had been visited by Mrs. Grant, Honorary Secretary of the Bengal Branch of the National Indian Association; Mrs. Pratt, Mrs Thoms, and by Dr. D. Waldie. It had been inspected once by the Inspector of Schools, Presidency Division; twice by the Assistant-Inspector, once by the Deputy, and twice by the Sub-Inspector of Schools and every time satisfaction had been expressed with the management of the school. Three independent native gentlemen also separately inspected the school; and once it had the honour of being visited by a Hindu lady, Mrs. A. C. Sen. It was thankfully announced in the Report that Mrs. Pratt has kindly offered to come from Calcutta once a month, and help the teaching of the school; and that Mrs. Thoms will visit the school once a month. The thanks of the Committee were gi

to the ladies and gentlemen in England and at Calcutta for the pecuniary assistance that they rendered to the school during the year. The Report concluded with the following tribute to Miss Carpenter and to Sir John and Lady Phear:

"We feel we cannot close the Report without bringing to mind, as we did at the time of the last distribution of prizes, the long and continued interest which used to be taken on behalf of this school, and for all the other Institutions of Baranagar, by the late lamented Miss Carpenter, and also by Sir John and Lady Phear. Though the one is separated from us by the hand of death, and the other two by distance, we feel on this occasion their presence among us in spirit, as we have also their likenesses hung upon the walls of the Hall."

After the reading of the Report, Mrs. Grant gave away the prizes.

Dr. Waldie, who has been a friend to the school from its very commencement, said he had known the school since the beginning, and was very glad to see such a good meeting. It was due mainly to Baboo Sasipada Banerjee's zeal and exertions that the school had been carried on to such a favourable result. At last year's meeting it was found that the finances of the school were not in a favourable condition, which was a matter of great regret. This was due to the withdrawal of some subscriptions, from the bad state of business in the jute manufacture, but it was hoped that this condition of matters would improve, and perhaps the contributions also. He would be glad, too, if some additional support could be got from the wealthy native inhabitants of the neighbourhood. He observed also that at the present meeting there was a greater number of older girls than he had ever seen before, showing that the pupils remained at school a longer time than formerly, which was highly gratifying.

The Chairman then addressed the meeting. He said those who examined into the progress of education found that boys were being educated in India, but that girls did not receive the same amount of attention. During the last thirty years the progress had been enormous,—not all that could be desired, but still it was great. But comparing the progress of education among girls with that of boys, the difference was still very great. In most Mofussil districts there were good schools for boys, but they looked in vain for similar institutions for girls. Mental culture, however, should be sought for its own sake, as well as for any profit it may bring; and from that point of view it was quite as important for girls as for boys. They need to be educated to fit them for their duties and for exerting social and motherly influence, as boys need to be prepared for the occu-

ations in which they engage. Besides, it would be an anomaly n life for educated men not to have wives who would be suitable companions for them, and exercise a proper womanly influence as mothers in their homes. He had great pleasure in presiding on such an occasion in a school which could show twenty-two years' good work. It was established in March, 1865, by Mr. Sasipada Banerjee, with whose labours in that locality in the cause of education and social improvement generally he was well acquainted, when twenty years ago he was Magistrate of the Twenty-four Pergunnahs, and was pleased to see him still maintaining his interest in the good cause. The school received stimulus in the following year, when Miss Carpenter visited India; and the sympathetic tribute to her memory contained in the Report was a grateful recognition of the interest she then and afterwards took in it. He noticed that of fifty pupils who went up for the Central Bengal Union Examination, as many as forty-five passed,—a very satisfactory result; but it was still more satisfactory that of the forty-five as many as thirty-five passed in the first division. Parents and guardians could judge of these results as compared with other schools, and their appreciation was shown in the fact that the pupils have increased during the year from seventy-three to ninety-two. The Report referred to the difficulty as regards funds, partly in consequence of the withdrawal of a grant which for many years had been liberally made by the Baranagar Jute Company.* He cordially joined in the hope and wish expressed by Dr. Waldie, that better times would result in a renewal of their liberality. He was pleased to find from the Report that the native community were showing a warmer interest in the school. It was little that Europeans could do; but when the community most concerned manifested a desire to urge on the work, their interest ought to be increased. Another pleasing feature in the Report was that some young ladies were being trained as teachers; and girls were permitted to remain at school to a later period in life, thus obviating in some degree one of the greatest drawbacks of the education of girls. With lady teachers this difficulty will be largely overcome. He concluded by wishing prosperity to the school, trusting that i would perpetuate the memory of the founders and of Mis Carpenter, who took so warm an interest in it.

After a warm vote of thanks to the Chair, and tea havin been served to the party, the meeting dissolved.

* We are glad to learn that the Jute Company have now mad monthly grant of Rs. 10 towards the Night School.

A SOCIAL EXPERIMENT IN THE WEST.—II.

In January we gave the first part of an article from the *Gentleman's Magazine* headed "Two Experiments." We now continue the article, by a description of a Club for young men and women of the working class. The object in view is to promote pleasant and refined intercourse outside the family circle. Among men and women of the better educated classes in England, social relations are already to a remarkable extent characterised by freedom, refinement and good sense; and the same spirit is spreading among all classes, as is shown in the following account of the Marylebone Social Club. The sketch will not only be read as an interesting indication of efforts made in London for social improvement, and for a free and friendly mingling of classes, but it may serve as a suggestion as to what may be attempted, under very different conditions, in India.

A second institution, in which Miss Toynbee also takes an active share, is a Club for young working men and women, which has now had three years of successful existence. It is carried on in an eight-roomed house adjoining the Hall. It seeks to provide healthy, well-regulated, pleasant intercourse and amusement for a class who can usually only meet one another either in the street or in most objectionable places of entertainment. Unlike the Sunday Hall, where all are admitted indiscriminately, in this case, of course, great care is taken as to the character of the members who are allowed to join. A certain number of ladies and gentlemen arrange to take one or two nights in the week each, so that some shall be always present to act as entertainers and to aid in setting and raising the tone of manners. The club is under the presidency of Mr. Llewelyn Davies, the rector of Christ Church, Marylebone, Miss Llewelyn Davies being treasurer and most graciously anxious to give information to anyone interested in the scheme. It has been registered this year under the Friendly Societies' Act, and there are at present about 200 members paying 6d. a month. There are besides yearly members who must be subscribers of not less than 10s. 6d. a year. The committee of management, nine in number, is elected from among these at an annual meeting, when the three senior members retire but are eligible for re-election. Monthly members must be proposed and seconded by annual members who vouch for their fitness, and they are then elected by the committee. There is also a committee of

monthly members, elected half-yearly from among themselves and called the members' committee, who help in maintaining order and in the details of arrangements. They make suggestions to be considered by the managing committee, and summon unruly members to appear before them. Sub-committees are

[illegible]

classes of members unite in the management of the club. The practice of organisation and method in the annual members is utilised, while the monthly members have a share and therefore an interest in the government.

The house used for the club contains kitchen, scullery, and sitting-room for the matron on the ground floor. Above is the general room, or parlour, as it might most aptly be called, according to the derivation and old meaning of the word, since it is a place for genial social intercourse and conversation. There are a little refreshment-room and a class-room on the same floor, and there is another class-room above, with smoking and bagatelle rooms. The general sitting-room is papered with red of a pleasant artistic shade, and carpeted with red cocoa-nut matting: the curtains are of a soft grey-blue tint There is one thing to regret in a recent change of premises, and that is the charming paintings of flowers done on the panels of the doors and other available spaces in the old room, by the Misses Marryat, two ladies on the committee of the club, who also engage to be present two nights in the week The walls, however, at present are well covered with some fine large engravings, and some good oleographs and other landscapes, the gift of Lord Brabazon. Two recesses are fitted up as bookcases and filled with books. [illegible] volumes. [illegible] lish Men [illegible] William Black, Henry James, and Miss Yonge. The library also contains such books as a translation of Plato's *Dialogues*, and Lewis's *Physiology of Common Life*; and they are used, though the principal demand is for novels. More books would be most acceptable. Scott and Dickens are both poorly represented, which is a great pity. Scott's novels, with their vivid descriptions, manly and righteous tone, and sound sense, are both healthy food and thoroughly appreciated.

The other furniture of the room consists of a piano against one wall, little tables and chairs dotted about, and a long bench-like table, with newspapers and books upon it, standing beneath

heaven—whether it was really annihilation or whether it was *conscious absorption in the Deity—as one is not in the habit of* expecting such a subject to be interesting to a London workman. He was well acquainted with all the latest literature on the subject. He was also anxious to know what was thought in India of Madame Blavatsky and Mr. Sinnett. He had a strong opinion about their manifestations himself, observing: "It seemed to me poor stuff; I do not see what the spirit world has to do with cups and dishes." It was curious to note throughout the evening the inclination of both men and women to talk on grave and deep subjects. In this, conversation contrasted with that in an ordinary drawing-room. The reason does not seem hard to find. When a man's business lies in using his brains, recreation must often consist in resting them; but to the man who lives by manual labour, if he thinks at all, thought is a luxury, and his interest in serious questions shows itself in his leisure moments.

This disposition is an aid to intimate knowledge of the people, for they show their real selves. Is not such knowledge one of the most pressing needs of the present day? We stand face to face with the greatest social difficulties; any solution offered in a spirit of class antagonism can scarcely have happy results. But the more various classes know and mix with each other, the more they find of likeness in their wants and in their feelings, and of identity in their real interests, the more they discover how they can work with and for each other. Such a club as this Marylebone one, then, while it gives pleasure to many, and puts the resources of those who have leisure and cultivation at the disposal of those who have less of them, also gives a real if indirect help to the solution of the heavy difficulties around us, by every kindly feeling it excites and by every fragment of knowledge of our fellow-men which it imparts.

CAROLINE HOLROYD.

Obituary.

Sir Robert Montgomery died, at the age of seventy-eight, on December 28th. He was the son of the Rev. Samuel Law Montgomery, an Irish clergyman. He entered the Bengal Civil Service in 1828, and after filling with credit subordinate offices in the North-West Provinces, was transferred to the Punjab by the Marquis of Dalhousie, and took an important part in the organisation of that newly-subjected province as, successively, Commissioner of the Lahore Division, member of Board of

dministration in association with Henry and John Lawrence, d Judicial Commissioner. It was in the latter capacity and representing, in the absence of his chief, Sir John Lawrence, he civil power at Lahore, that he shared with the military uthorities the grave responsibility of the momentous decision nder which, immediately the seizure of Delhi by the mutineers was known, the large force of Native troops in the neighbouring cantonments of Mian Mir were summarily disarmed. Sir Robert Montgomery's services on this critical occasion were ungrudgingly acknowledged by Lawrence. He was selected by Lord Canning to succeed Sir James Outram as Chief Commissioner of Oude; and was principally instrumental in enforcing the revised policy of the Governor-General in effecting the pacification of that province. The rapid and complete success of his administration led to his appointment as Lieutenant-Governor of the Punjab, in succession to Sir John Lawrence, and he continued to hold that important office until his return to England in 1865. Although the times in which he acted called not seldom for the exercise in an eminent degree of stern masculine qualities, there was probably never an Englishman in India who was so generally beloved by the Native communities with which he was brought in contact. One of the districts of the Punjab is named after him, and a memorial hall at Lahore erected by the voluntary contributions of all classes attests his widespread popularity. He had gained in an equal degree the confidence of the Government under which he served, and of its subjects whose interests his life was passed in promoting. Within a few years of his return to his native land, Sir Robert became a member of the Council of the Secretary of State for India, to the assistance of which he brought an experience exceptionally valuable from its having been acquired in the discharge of the highest political functions during a crisis which exacted all the powers and resources of the national character for the maintenance of the Queen's Empire in India. Sir Robert was created K.C.B. 1859 and G.C.S.I. 1866.

Sir Alfred Lyall, K.C.B., K.C.I.E., has been appointed to succeed Sir Robert Montgomery in the India Council.

Early in December the death of Mr. Manockji Cursetji took place at Bombay, at about the age of eighty. He was formerly a judge of the Bombay Small Causes Court, and was a Justice of the Peace and a Fellow of the University. Mr. Manockji founded the Girls' Alexandra Institution, in which he continued to take great interest to the end of his life; and he was active in promoting female education generally. He visited Europe

two or three times, travelling on one occasion as far as Moscow. The *Indian Spectator* thus refers to him:

"Manockji Cursetji seems to have been thrown early into European contact, and he appears to have enjoyed the benefits of that higher civilisation, with not a few of its drawbacks too. This was inevitable, and the man's honesty was too strong to let him make a secret of even his weaknesses and foibles. In thorough independence of character and outspokenness we know of no Parsi who could approach Manockji Cursetji. His travels, his journals, his speeches, his conversations—brimful of bright reminiscences—all proclaim an original and a vigorous thinker who would pause at nothing in converting his thought into an act. At times he was very apt to be impracticable, but his earnestness was never called into question. We have known the deceased only as 'old Mr. Manockji,' but judging from what we have read of him and by him, we may fairly place him in the forefront of that little army of progress which English education first gave to Bombay. Manockji Cursetji was the pioneer of all legitimate and lasting effort at reform. He made heavy sacrifices and braved much obloquy in carrying his ideas into practice. But for his example, Bombay could hardly have witnessed the progress of female education she witnesses to-day."

The wife of Mr. K. N. Kabraji, editor of the *Rast Goftar*, died after a painful illness, at Bombay, on December 23rd, to the great grief of her family. The *Times of India* writes:

"Mr. K. N. Kabraji, the respected editor of the *Rast Goftar*, has met with much kindly sympathy on the death of his wife. She was herself a prominent member of Parsee society and well known for her advanced views; and she had always cordially assisted her husband in organizing their frequent social gatherings, which were for some years a regular institution in Bombay. She lived, we learn, just long enough to hear with gratification that her son had been appointed to the Statutory Civil Service. Lord Reay sent a telegram from Ahmedabad, expressing his sincere sympathy with Mr. Kabraji in his bereavement, and letters to the same purport have been received from all parts of India, and from the leading men of all classes in Bombay."

The death is announced of Mr. Bala Mangesh Waglè, M.A., LL.B., an advocate of the Bombay High Court. He was one of the first two graduates of the Bombay University, his colleague being Mr. Mahadev Govind Ranade. At the request of the late Miss Carpenter, he became one of the Hon. Secretaries of the Bombay Branch of the National Indian Association.

THE ELECTRIC LIGHT IN INDIA.

It will interest many of our readers to learn that it has been determined to light the New Viceregal Lodge at Simla by the electric light.

This work has been entrusted, as regards the electrical apparatus, to the well-known firm of Messrs. Siemens Bros. & Co. Limited, of 12 Queen Anne's Gate, London, S.W., who have already sent out an engineer to put up the installation, which will in all probability be completed before Lord Dufferin takes up his residence at Simla for the hot weather.

There can be no doubt that for India and all other hot climates electricity should be the illuminant; and we trust the example set by the Viceroy will give an impetus to this source of light being more generally adopted.

His Highness the Maharajah of Bhownugger has also ordered an installation of electric lighting for one of his palaces. Messrs. Siemens Bros. & Co. are supplying the whole of the plant for this, and it will shortly be despatched to Bhownugger.

Should this turn out the success we have no doubt it will, we hope to hear of many other similar installations being ordered.

FOLKLORE IN WESTERN INDIA.

BY PUTLIBAI D. H. WADIA.

The Black-Headed Man.

There was once a young lion who was very strong and withal very valiant, and so defied everybody.

One day his mother said to him: "It is all very fine for you to be proud of your great strength, and to try your might on all you meet, for you know that we are lords of the forest and every creature owns our sway, but you do not seem to be aware that there is one being in this world who is more than a match for us, and can bid us defiance. He walks on two legs, and is known as the 'Black-Headed Man.' Beware of his wiles and stratagems, if you value your life."

"Very well," mused the young lord of the forest, "I should like very much to see what he is like. He must be a mighty and powerful creature if he can hold his own against me. I shall go and seek him out."

Having thus determined, the young lion wandered about

roaring for several days, till one morning he chanced to enter a part of the forest that was rarely frequented by his kind. Just then a carpenter, with his bag of tools on his shoulders and a white turban on his head, happened to pass by. The young lion skipped with delight at sight of him and cried out, "Surely this must be the being my mother has told me to beware of; for does he not go on two legs? Now for it!"

Just then, however, he happened to look at the carpenter's head, and to his great disappointment found it was white and not black, as he had been led to believe. Nevertheless he thought he would go to him and ask him whether he knew where the "Black-Headed Man" was to be found, and if so, whether he would direct him in his search for that being.

He accordingly called out to the carpenter in a loud voice, "Hey, friend! stop! I wish to speak to you!" The poor man had no alternative but to obey, and the lion going up to him said, "Can you tell me where I can find the 'Black-Headed Man,' for I wish very much to form his acquaintance and to try my hand on him?"

The poor man's knees knocked together with fright as he heard this and he gave himself up for lost, when suddenly an idea entered his mind like a flash of lightning, and summoning up courage, he thus spoke to the valiant son of the lord of the forest:

"You wish to see the 'Black-Headed Man'? Well, your curiosity shall be gratified, for I happen to know where to find him; so come along with me and I shall show him to you."

The lion agreed to this, and the two walked on together for some time till they came to a large tree. Near this tree the carpenter stopped, and said to his companion:

"If your Highness would condescend to wait here for a while, I shall show you what the 'Black-Headed Man' is like."

He then set himself to work with his tools and began to cut a large hole through the trunk of the tree. When this was finished he fashioned a plank and fixed it at the top of the hole in such a way that it could slide up and down at pleasure, like the door of a mouse-trap. When all was ready, he requested the lion, who was eagerly watching his movements all the while, to come and put his head into the hole and look straight before him till he got a sight of the "Black-Headed Man."

The lion, rejoiced at the prospect of seeing the being he so much wished to meet, eagerly put his head through the hole, and in a trice the carpenter, who had already climbed the tree, let the trap-door slip down from above right on to the lion's neck, and pressed it so tight that he nearly squeezed the beast to death. He then got down and went to the other side of the tree, and uncovering his head, showed it to the dying lion, saying:

"Your servant, the 'Black-Headed Man,' whom you wished

so much to see, stands before you; pray, what would you with him?"

The poor lion, however, was by this time past replying, and the carpenter, shouldering his bag of tools, walked home at leisure, glad to have escaped, by this stratagem, from the jaws of a savage beast!—*Indian Antiquary*.

THE COUNTESS OF DUFFERIN'S FUND.

We have received the following circular letter from Major H. COOPER, A.D.C., *Hon. Sec. of the Countess of Dufferin's Fund:*

VICEROY'S CAMP, INDIA,
30th December, 1887.

1. The first of the Silver Medals presented by H.E. the Viceroy to the National Association for supplying Female Medical Aid to the Women of India has been claimed by the authorities of the Grant Medical College, Bombay, for presentation to Miss B. Bradley, the most successful student during the past year at the first examination in the Certificated Practitioners' Class.

2. Sir Walter DeSouza, whose liberality has enabled many female students to study at the Calcutta Medical College, has just placed a cheque for Rs. 2,400 in the hands of the Central Committee, being his final donation to the sum which, under the name of the DeSouza Trust, has conferred so much good to scholars and sick in the Indian metropolis.

3. The Queen's Register is nearly finished, but the number of contributors to the Jubilee collection was so great that it will yet be some days before the book will be ready for despatch to her Majesty, as every entry has to be most carefully examined. A copy of the list is being made out for printing, and the names of all contributors, together with the copy of the Presentation Address, will be published with the Annual Report.

4. The capital engraving in a recent number of the *Graphic* of Dr. Barter's class of nurses at Nagpur, Central Provinces, shows that interest in the movement has extended beyond the limits of the Indian Empire. The reports from the Branches are now being received by the Central Committee, and give a very satisfactory account of the progress of the Association during the past twelve months. The provincial organisation is working well, and the local committees are settling down steadily to their work. The co-operation of the Medical authorities and the various Municipalities and District Boards

is very noticeable in the reports of the Branches. The interest taken in the movement by the non-official members of the various Local Boards and Committees is one of the most encouraging signs of public approval.

5. The Third Annual General Meeting will be held in Calcutta early in February, and it is hoped that it may be attended by representatives of the various Branches. There are not any changes to propose in the Rules of the Association, but it is very probable that it may be found necessary to incorporate the Association, in view of the increasing responsibility incurred in the distribution and custody of public money.

I am, &c.,

H. Cooper, A.D.C.,

To the Editor *Indian Magazine.* *Hon. Secretary.*

The following contributions have been lately received in aid of Ramabai's proposed Home by the Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill:

	£	s.	d.
Miss Wedgwood	5	0	0
Mrs. Martin	2	0	0
The Misses Spottiswoode	2	0	0
Anonymous	2	0	0
Miss Arabella Shore	1	0	0
Miss C. A. Dawson	0	10	0
Per Miss Clark	0	7	6
Miss Adey	0	10	0
Mrs. Wigham	0	10	0

INDIAN INTELLIGENCE.

Sir Dinshaw Manockji Petit, of Bombay, has accepted the offer of His Excellency the Viceroy of a seat in the Supreme Legislative Council, in the place of Mr. Mandlik. He is the first Parsee member of the Viceroy's Council.

Miss Cornelia Sorabji, daughter of Rev. Mr. and Mrs. Sorabji, of Poona, stood among the six of the First Class in the recent Second B.A. Examination of the Bombay University. Miss Sorabji gained distinction in the earlier part of her course, having obtained the Havelock Prize in addition, and the Hughling Scholarship, besides being at the head of the competitors in English. Miss Mehrbai Ardesir Framji and Miss Mary Samuel have passed the First B.A. Examination.

Colonel Wodehouse, C.I.E., Political Agent, presided a few weeks ago at the prize distribution of the two Rajkote Girls' Schools. The ceremony took place in the Rajkumar College Hall. Among those present were—Colonel Hancock, Mr. and Mrs Macnaghten, Dr. and Mrs. Barber, Miss Belcher, the Hon. Budrudin Tyabjee, Mr. Wadia, Mr. and Mrs. Turkhud, Mr. Haridas, Mr. Melings, and Officers of the Agency, &c. The report stated that the Town School was established by Colonel Lang, then Political Agent, in 1855. It was the first of its kind, and it was the foundation of female education in the Northern Division of the Bombay Presidency. The Station School was founded in 1877 by the exertions of Khan Bahadur Dhanjishah Hormusjee and the Hon. Mr. Peile (now Sir John Peile). In the Town School there are on the rolls about 100 girls, in the Station School 71. Both the schools showed improvement in studies, as well as in numbers. Mrs. Macnaghten and some other English ladies take great interest in the schools. Attention is paid to needlework, and the girls learn to sing Native songs to European airs.

The Thakore Sahib of Wadhwan has appointed an English lady from Bombay to be teacher and companion to his little daughter. This lady is sister to the Lady Superintendent of the Female Training College at Rajkote.

We learn from the *Tribune* that Srimati Hemanta Kumari Devi, daughter of a former Assistant Registrar of the Punjab University, intends editing a Hindu paper for native ladies, named the *Sugrihini*, or "The Good Housewife." This lady is governess to H.H. the Princess of the Rutlam State.

Rajah Shunker Bux, a leading Talukdar of Oude, has made a donation of Rs. 1000 towards Lady Lyall's Female Medical School at Lucknow. The British Indian Association at Lucknow has given Rs. 5000 to the same object.

Sir Steuart Bayly has sanctioned Sir Alfred Croft's proposal to open a vernacular class in the Campbell Medical School, Calcutta, for training native ladies in Medicine. A preliminary Examination has been organised for those who have not passed the Primary Examination, and ten scholarships of Rs. 7 a month will be awarded yearly. The course of instruction is to extend over three years. All candidates must be over sixteen. Separate arrangements have been made for these students in the dissecting rooms, &c., but great care will be needed in carrying out the scheme.

The Report of the Madras Medical College for 1886—87 states that there were twenty-three women students, five of whom were in the Senior Department, one reading for the M.B.

degree, and four for the L.M.S. Two new medals and three scholarships for women have been instituted by the Countess of Dufferin's National Association.

The *Hindu Patriot* states that a Mahommedan gentleman, of Dacca, has placed the sum of Rs. 2,500 at the disposal of the Education Department of Bengal, in aid of promoting medical education for women. His object is to start a fund for maintaining an omnibus and a pair of horses for the use of the students.

In the London School of Medicine for Women, the Entrance Scholarship, value £30, has been awarded to Miss Emily Elizabeth Wood; and the Jubilee Scholarship, value £25, for four years, given by the National Association for supplying Female Medical Aid to the Women of India out of funds raised in Great Britain for the Jubilee collection to the Countess of Dufferin's Fund, to Miss Mabel Jones.

The Director of Public Instruction, Madras, has obtained the sanction of the Madras Government for a complete re-organization of the Inspectoral Staff. The characteristic features of the scheme are the restriction of the work of Inspectors to the higher duties of inspection and administration in the districts, with an enlargement of their charges, which are in future to be called circles; the appointment of a second Inspectress of Schools for the Northern and Central Districts; and the appointment of a new class of officers, to be called Assistant Inspectors, each in charge of from one to three districts, to work under the Inspectors. The second Inspectress will be Miss Carr, at present Lady Superintendant of the Presidency Training School for Mistresses. All the Girls' Schools of the Presidency will, we understand, be now placed under the inspection of these two ladies—Mrs. Brander and Miss Carr. The arrangement seems calculated to prove of very great value in regard to female education in Madras.

Srimati Pura Sunduri Dutt, a widow lady of Calcutta, has established a free Anglo-vernacular School for Boys in her garden. Already forty boys have entered the school.

Babu T. N. Mukherji, who was officially employed last year in connection with the Colonial and Indian Exhibition, and who is now occupied in preparations for the Indian Section at the approaching Glasgow Exhibition, has made an appeal in the *Indian Nation* to his countrymen to help, by donations, the poor in London. He was struck, while in England, by the distress of the poorer classes, and after referring in a touching way to their needs, he concludes his appeal as follows:

"It would be a good thing if we could send some help to London. We are very poor, no doubt. But do not most of you,

duced him to the verge of death. He decided to return to England, in order to gain strength and complete his recovery; and thus early in 1840, after just ten years' service, he once more returned to his native soil. So far he had done well; he had mastered the details of his profession, and had won the respect of his superiors. But this was all. As yet he had done nothing to lead him to suspect the high destiny that awaited him.

He spent his leave of absence in travelling about England, Ireland, and Scotland; and in Donegal was so fortunate as to meet with his future wife, the daughter of the Rev. Richard Hamilton, whom he married in August, 1841, thus forming a union that was to prove singularly happy. After a holiday of two years he landed with his wife at Bombay towards the end of 1842, and thus gained his first experience of Western India. In 1844 he was appointed to the post of Magistrate and Collector of Delhi. Here, in November of the following year, he laid the foundation of his fortunes in public life; for he met with the then Governor-General, Lord Hardinge, upon whom he made a lasting impression. Lord Hardinge was passing through Delhi to join the army assembling near the Sutlej for the first Sikh war; and when, as a consequence of the war, the Trans-Sutlej States were annexed to the British dominions, John Lawrence was appointed by Lord Hardinge to be the Commissioner and Superintendent of the newly-acquired territory. His foot was now on the first rung of the ladder that was to lead to future greatness; and it may be as well to pause here and give a slight sketch of his appearance, private character, and daily habits.

In appearance he was above the middle height, with a broad and powerful frame. His head was massive, his brow open, his face furrowed, his eyes grey and piercing, though somewhat small. His most noteworthy feature was his mouth, which was mobile and full of expression.

The basis and framework of his character belonged, Sir R. Temple informs us, "to what is familiarly known as the British type." Later on, however, a quality developed itself which he probably derived from the Scottish blood of his mother; viz., *caution*. He was an extremely cautious man, and would lament that the English, as a race, are so incautious. He was masterful in temperament and absolutely self-reliant. Yet he was not aggressively dogmatic; but

PERSONAL INTELLIGENCE.

At the General Examination of Students of the Inns of Court, held in December last, the Council of Legal Education awarded to Chan Toon a studentship in Jurisprudence and Roman Law of 100 guineas, for one year.

At the same (December, 1887) Examination on the subjects of the Lectures of the Professors of the Inns of Court, the following were among the prizes awarded: Chan Toon, Middle Temple, a prize of £50; and Jotish Chandra Mittra, Middle Temple, £15; in Roman Law, Jurisprudence, Constitutional Law and Legal History, and Public and Private International Law.

The Council also awarded to Manook Zorab, Middle Temple, a prize of £70, for attaining the greatest aggregate number of marks in the subjects of the Lectures given by two of the Professors—viz., in Equity and Real and Personal Property.

The Council awarded to the following Students certificates that they had satisfactorily passed a Public Examination: Nogendro Nath Banerjei, Pandit Sham Lall, Gulam Mohamed Bawania Munshee, Lakshmi Narayana, and Pandit Sri Lal, all of the Middle Temple; Ardeshir Rustomji Pestonji Kapadia, Byramji Colabavala Rustomji, and Namasivayam Tyagaraja, all of Lincoln's Inn.

The following Students passed a satisfactory Examination in Roman Law: Karsandas Chubildas and Dalpatram Bhagranji Shukla, both of the Inner Temple; Mirza Kazim Hosein, and Mohamud Azizul Rahman, both of the Middle Temple.

In Part I. of the recent Previous Examination of the University of Cambridge, Abu Reza passed in the Fourth Class.

At the close of the winter session of the Royal Agricultural College, Cirencester, the following were among the students who obtained the qualifying number of marks for the scholarships, and deserved Honourable Mention: S. M. Hadi (2,525 marks), D. N. Mukerji (2,371 marks).

Arrival.—Mr. Ismail Khan, from Meerut.

Departures.—H.H. the Gaikwar of Baroda, H.H. the Maharani of Baroda, and suite; Mr. K. N. Badhurji, M.D. (London), for Bombay.

my countrymen, toil day and night in order to be able to feed others? Would not many of you go without a meal in order to feed a poor man that craved for food at your door? We will live anyhow; let us help our brothers beyond the sea.

"It is not quite charity, either, that I seek from you for our brothers beyond the sea. We owe a debt of gratitude to Englishmen for many things, more than most of my countrymen are aware of. If you had known, as I know, the disinterested wish which many Englishmen entertain for our welfare, you would overlook any deficiency here and there, and you would love and honour the race to which such men belong. At any rate, none who hold different views need help in the matter.

"Is it possible to place before the poor of England a cheaper food in the shape of our khichri, and to open one or more Guest Houses in London? But there is no time. If any help is to be given it must be given at once. I would therefore suggest that a Committee be appointed to collect subscriptions in rice, *dal* and money, which may be sent to some 'Society of Sisters,' in London, for distribution among the poor. In the meantime, I am ready to receive such subscriptions, which I will hand over to the Committee as soon as it is appointed. All subscriptions of the value of one anna and more will be acknowledged in some newspaper or newspapers, which will be mentioned hereafter. Subscriptions are not solicited from Europeans."

We learn that this scheme has since been modified, and that Mr. T. N. Mukherji will exert himself to find some Indian grain cheaper than wheat, which may prove suitable for bread-making, and acceptable to the English taste.

The Thakore Sahib of Bhownagar, on his late visit to Bombay, inspected several schools and made donations to their funds. To the new English School he gave Rs. 100 towards a gymnasium, and to the Native Institution Rs. 500 in ten instalments. For the Female High School he promised to found an annual prize of Rs. 50, to be called the "Lady Reay Prize."

A weekly English paper is to be started at Lucknow, called the *Advocate*. The editors are to be Mr. Mohammad Rafique, B.A. (Cantab.), and Sayud Mohammad Nabi Ullah, B.A. (Cantab.) and Barrister-at-law. It is said that an interesting feature of the paper will be that Hindus, Mohamedans and Europeans will co-operate on its staff.

Sir Savaloi Ramasamy Mudelliar has been appointed Sheriff of Madras, and Dr. Mohemdra Lal Sirkar, Sheriff of Calcutta.

Mr. Ahsan-ud-din Ahmed and Pundit Rana Shankar, Probationers, have been admitted to the Statutory Civil Service of Bengal, and Mr. J. K. Kabraji to that of Bombay.

be nearly or quite as long as any of his immediate predecessors. After four years of such constant labour and anxiety as the Viceroy was obliged to bear, he could not but feel that it was for the public interest that he should resign his charge into the hands of a younger man, especially as the general condition of the country was prosperous and peaceful. Had it been otherwise he would have gladly sacrificed every personal consideration in the cause of duty."

HOW TO PRESERVE HEALTH IN INDIA, &c.

By Dr. C. R. Francis,
Formerly Principal of the Medical College in Calcutta.

In continuation of former articles on the best means of preserving health in India, I propose, now, to add a few observations on the subject of drinks in general. It is remarkable, considering the advanced state of knowledge on most subjects throughout the civilised world, how little is known, by the general public, of that about which it ought to be best informed,—viz., the structure and functions of the house in which we live;—the human body. Consequent upon this ignorance, misconceptions as to the body's requirements often lead to serious errors in practice. For example. The large quantities of fluid that are continuously drunk throughout the day by some persons, on the supposition that in a hot country "something to drink" is absolutely necessary, and that simple beverages which are not intoxicating will, at any rate, do no harm, *may* lead to flabbiness of texture; and, in cases where the excess is not removed by drainage through the skin or in other ways, to increase in bulk. In certain delicate constitutions this excess may cause dropsy in parts that are dependent, as in the feet and ankles. (This is especially the case in those who indulge in *alcoholic* drinks.) The effect of drinking large quantities of fluid is sometimes seen in feverish colds with bronchial catarrh, when the mucous membrane, already congested at the seat of the affection, becomes still more so by the fluid, and, in consequence, causes an increase of the cold and cough. Acting upon a knowledge of this fact, a late well-known physician,* celebrated for his

* Dr. C. J. B. Williams.

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THE VICEROY.

We regret to announce that the Earl of Dufferin will resign his office at the close of the present year. With regard to His Excellency's reasons for this decision, he spoke as follows at the Meeting of the Legislative Council, on February 10th.

He said that "it was with no light heart that he had accepted the post, which was at once the most honourable and the most important that could be held by any subject, and he could not resign it without pain and regret. He, therefore, desired it to be understood that he was actuated by imperative private considerations alone From the moment of his arrival in the country not a shadow of difference had arisen between himself and the Home Government, and he trusted that he had in no way forfeited the confidence of the Secretary of State. He could not sufficiently express his deep gratitude for the generous support he had received from successive Ministers at the India Office.

"Nor had anything occurred in India to render his position as Viceroy less attractive or agreeable. On the contrary, the entire European community, and all creeds and classes of Natives, had given him constant proofs of their good will, and he only wished he were better able to show his appreciation of so much loyalty and kindness. Domestic reasons alone had induced him to retire; and, after all, his tenure of office would

observing the inner surface of a Macintosh unprovided with the means of ventilation—and even when so provided the ventilation is very limited—on our return from a walk. In some cases the moisture that has transuded from the body and, unable to pass through the texture of the Macintosh, been arrested and deposited on this inner surface, may literally be *wrung* from the garment. It is greatly on this account—the facility with which the cutaneous exudation passes through—that woollen coverings are so valuable.) The sum total of liquid removed daily cannot be less, in a temperate climate, than from four to five pints. In India, owing to the freer action of the skin, it is much more: though the lungs, there, are less active; in consequence of which the full amount is somewhat diminished. The void in the system thus created is largely supplied by the fluid in our food: and it is an error to suppose, as many do, that a beverage of some kind is always required to "wash" a meal down. The mistake of drinking cold fluids, either during or after a meal, may here be alluded to. The stomach, in health, is always at a temperature of 98° Fahr., and a considerable time may elapse before the fluid is warmed up to the same degree of heat;—mischief being done to the organ, or to some part of the system, meanwhile. A severe attack of diarrhœa, or of cholera,—sudden death even—may, as stated in a previous article, result from the imprudence. Hence it is safer, especially for dyspeptics, to drink all liquids more or less warmed, unpalatable though they may be; and, if people would only make the experiment, they would be convinced of the truth of the statement that such liquids are more refreshing. More will be said on this point under the head of Tea and Coffee.

The temptation to drink iced water, or champagne, or other alcoholic beverage, in the summer, is very great: and in India it is altogether the practice to do so, more or less, throughout the year; but it is dangerous, nevertheless. To *cool* liquids is one thing; but to *ice* them is another: for not only is there a difference of some 64 degrees between the temperature of the fluid and that of the stomach and body generally, but the latter are in a state, during the hot weather and rains, of relaxation, and, it may be, of exhaustion. I was once unwittingly reminded of the folly of drinking extremely cold water when heated. Walking in the Himalayahs at an elevation of 11,000 feet above the level of the sea, and being very thirsty, I unwisely drank some water from a clear and inviting brook by the roadside. The effect was instantaneous and startling. It seemed, when the water, which was almost freezing, reached the stomach, as if I had swallowed something redhot. The whole organ was in a glow; and, at one spot more

skill in the treatment of lung disease, was in the habit of largely cutting off the supply of fluid—he allowed a tablespoonful of water in twenty-four hours—in cases of bronchial catarrh (chest cold), which, if neglected, might ultimately develop into bronchitis, or serious disease of the lungs. Though thoroughly physiological and wise, the remedy, considered by the public generally as extremely disagreeable—worse even, in their estimation, than the disorder,—was never received with much favour, and is now rarely prescribed. It is, nevertheless, worthy of adoption in all cases where a surplus of liquid in the body, or in any part of it, would be likely to do harm. It is not sufficiently well known th[illegible] [illegible]lled with water, which, giving [illegible] to each of the various structures of which the body is comp[illegible] bones, muscles, brain, nerves, blood-vessels, heart, lungs, liver, stomach, kidneys, &c.—serves, also, as a vehicle for the conveyance of nourishment to those structures; and for conveying away from them, through a series of exquisitely designed channels, all that has performed its function and become converted into effete matter; and which, if retained, would act as a poison in the system—some of our most serious blood diseases are caused in this way—but which, thus eliminated, may be made use of for fertilizing the earth and the vegetation that grows upon it. Water is largely distributed throughout the entire animal and vegetable world. Every pound of meat contains from twelve to fourteen ounces of it:—*at least* three parts are warter; and in many of the vegetables that are brought to table there is more. The wonderful part that water plays in the economy of nature is seen in the jelly fish. Destitute of blood-vessels, muscles, nerves, &c., this marine animal, weighing, by reason of the fluid with which it is built up, (it may be) one or two pounds, moving about by alternate contractions and expansions,—an undulating globe of phosphorescent brightness,—preys for its food upon other denizens of the deep—its stinging powers are well known to incautious bathers;—and yet, when drained of its sustaining water, falls, as it were, to pieces, and then resembles a collapsed cobweb! As a matter of fact, very little fluid is *required* with a meal, unless it be a very dry one. In ordinary health a certain quantity of water, holding in solution effete products, is daily removed from the system; and a fresh supply is, of course, needed to take its place. (The amount of moisture that is insensibly, yet continuously, passing off from our bodies at all seasons of the year—there is more, of course, in the hot weather—would be incredible were it not that the fact has been proved by direct experiment. And we can satisfy ourselves of its truth by

should be *nourishing* as well as warm. In tea or coffee, *to which milk and sugar have been added*, there would be a *certain* amount of nourishment; but in cocoa alone there would be more. Good cocoa contains from 13 or 14 or 20 per cent. of (flesh-forming) nitrogen, and a large proportion—about half its weight—of fattening (also heat and force giving) ingredients (carbohydrates). Cocoa, however, is too rich for some persons, and *may* help to derange the liver in India where this organ is preternaturally active, and in which there is, *there*, already a predisposition to disease. Tea is the beverage best suited, perhaps, *for India* all the year round; though, in the cold season, if it does not prove too heating, coffee is better, especially if there be any malaria about. Better, however, than anything for those who require support during the exertion of dressing,—(though such persons, except in cases of convalescence after an illness when the debility would probably only be temporary, should not, if it can be avoided, be in the country), —is a solution of Johnson's fluid beef (bo-vril) in a coffee-cup of hot water; a teaspoonful of Valentine's meat juice in three tablespoonsful of moderately warm (preferably to cold) water—hot water changes the character of the preparation;—of Benger's food made with milk; or one or other of the numerous nutrient essences of food that sit lightly on weak stomachs—some of them are *predigested* and ready for absorption into the blood—and give a minimum of trouble to prepare. Some time in the forenoon, usually between 9 a.m. and 10 a.m. in England in houses where late hours are kept but earlier in others (not *before* 10 a.m. in India with reference to the chota haziree that has gone before), comes breakfast, for which they who do not go to bed till past midnight have but little inclination:—with *them* there is no appetite till noon or afterwards. In such cases but little solid food is eaten,—hot and strong tea—or soda water, with or without brandy in India—or hot coffee in England—forming the staple of the meal, if it can be called one. In many families, especially in those who have lived abroad, and, there, been accustomed to early rising, more tea, or coffee, is called for between breakfast and lunch:—non-abstainers take a glass of sherry and a biscuit. At lunch—nominally between 1 p.m. and 2 p.m. but frequently later—lunch (tiffin in India) is laid; and, consisting as it often does of meat with vegetables and pudding, followed by bread and biscuit and cheese, which last (the bread and cheese) *should* (with a late dinner) suffice for this intermediate meal, more fluid is drunk —alcoholic or otherwise—and, in many cases, a hearty dinner is made. Between lunch and the evening so-called dinner comes the innovation of modern times,—"afternoon tea;" which, originally intended to consist, as the name implies, simply of a cup of a refreshing but unintoxicating beverage, has degenerated into a

particularly—the point of contact—there was a sense of burning,—evidence of congestion. I do not here wish to say a word against the practice, adopted by many, of drinking a glass of cold water the first thing in the morning, or the last thing even at night, *if it agrees*. In health, and before the winter of life, the cold water may have a bracing effect, as exercise in the cold or frosty air may have. But if the health be, in any way, deranged, or if life be much advanced, or after a prolonged residence in a tropical climate, it will be safer to have one's beverage—whether water or any other liquid—as near the temperature of the stomach as possible. The practice of drinking fluids at all hours during the day is a pernicious one in any climate, even though they be no stronger than water; as the stomach, being disturbed and roused into a certain amount of activity,—it is not generally known that even water will do this,—is thus deprived of a portion of the rest which, having previously digested a meal, it is fairly entitled to.

In examining the dietary of some families, even in a temperate climate where there is less, if any, excuse for the indulgence—there being, in such a climate, no *drain* from the system by perspiration as in the tropics—one is surprised to note the large amount of liquid drunk during the twenty-four hours. Nor is it, as a rule, pure water; which would, in itself, be sufficiently objectionable for the reason just given. It is, usually, impregnated with something that has a specific effect upon the body, and which, thus taken when not needed, more or less injures it. To begin. The first thing in the morning a cup—often a breakfast* cup holding the best part of half a pint—of tea or coffee, with, perhaps, a slice or two of bread and butter. In India this is a necessary practice (though half the quantity of fluid would suffice),—for several reasons. It is well, for example, to be fortified for the work of this part of the day and with reference to the long interval—two or three hours sometimes—between the time of getting up (4 a.m. or 5 a.m.) and the early breakfast. And it is especially necessary in a malarious country. But in England it is often the continuation of a habit brought home from India or elsewhere; and, in ordinary health, is altogether unnecessary: for, in most cases, there is often but little interval between the hour of rising and breakfast. The case is altered where the health is weakly. *Then* something *is* necessary as a support during the exertion of dressing. Some persons, who are of a somniferous nature or who do not wake readily, seem to find in a cup of hot fluid a welcome stimulus, which rouses them effectually. But, in cases of weak health, the "something"

* A breakfast cup contains exactly eight ounces.

system more solid aliment (not always of the most nourishing kind) and more liquid than it requires, and by which therefore it is apt to become disordered. Many persons eat and drink —the latter especially—for the sake, apparently, of having something to do. In some establishments (supplementary and chief all told) there are no less than seven or eight meals a day. Need it therefore be a matter for surprise that, in such families, the doctor finds continual occupation? It is calculated that between four and five pints of water—say ninety ounces— are daily removed from the body; and that, of the corresponding amount required to replace this loss, thirty-eight ounces are supplied with the food,—the remaining fifty-two ounces being taken through the stomach. This proportion cannot, however, be regarded as constant; for some kinds of food—vegetables for example—are more succulent than others. In cases where such vegetables are largely consumed at a meal, very little additional water, if any, is required. Some foods, on the other hand, are essentially dry—containing but little moisture; and, then, more water must be *drunk*. What is known in India as *gram*—a highly nutritious grain obtained from a leguminous plant (*Cicer arietinum*) with which horses, sheep, and beeves for the table, are fed—contains, with nearly 23 per cent. of nitrogenous matters and some 63 per cent. of starch, little more than 11 per cent. of water. It is the same with the edible leguminous vegetables generally; *e.g.* the several peas and beans, which contain from 12 to 16 per cent. only of water. In maize also (Indian corn), so largely employed in fattening animals, particularly geese, for the sake of the *paté de foie gras*, there is, with 67 per cent. of carbohydrates (or fattening material), only 14 per cent., or even less, of water. Rice, with its 79 per cent. of carbohydrates, so largely consumed by the people of India, contains no more than 13 per cent. Hence the enormous quantities of water which are drunk after a meal by the natives— far (often) in excess of the body's requirements. Potatoes on the other hand of every description, including the sweet potato d the yam, parsnips, carrots, beetroot, and cabbage, abound in . In India, where, in the hot weather and rains especially, is more or less of a continuous drain upon the system hrough the skin, the consequent thirst naturally leads to a larger consumption of liquid than in a cold or temperate climate: but here too it is *often* excessive. A certain extra quantity is of course necessary, but much of the thirst may be alleviated in other ways, to be referred to hereafter. The feeling of lassitude, which constantly accompanies the thirst, *too* frequently leads to indulgence in "pick-me-ups" (which might more correctly be termed "knock-me-downs," for the subse-

distinct meal, where plates of nicely-cut thin bread and butter, a tempting cake, and seductive biscuits, induce one to partake freely; the result being—the stomach becoming, in consequence, satisfied and not at all prepared to receive any further supplies a couple of hours later—that there is no appetite left for dinner. To a single cup of tea (if it agrees) there can be no possible objection; and it is, of course, preferable to any alcoholic beverage. To offer such refreshment to guests—the afternoon being the appointed time for friends to call upon each other in England—is a custom that helps to do away with much of the formality of a mere "call," and to make people more sociable together: but the proportions, which the refreshment has attained, are altogether beyond the original intention; and, from a dietetic point of view, the meal, as at present constituted, cannot be too strongly condemned. At seven o'clock, or thereabouts, the family assembles for dinner, which is probably *played with* by those who have enjoyed the afternoon tea. It becomes, in fact, a supplementary meal, provided, in many cases, to meet the requirements of fashion, but uncalled for and, practically, wasted. The evening dinner is however regarded by many as one of the most important events of the day; and it is looked forward to by such with great gusto. The man of business, occupied during the day and with but little time for eating in business hours, hurries home, when work is over, to enjoy the remainder of the day in the bosom of his family. To him dinner is a reality: but he too often indulges with a freedom that will, assuredly, bring about its own retribution as the years roll on and the blood-vessels lose the elasticity of youth. Some there are whose libations are (medically) confined to a modicum of whisky in a little water. Abstainers are content with zoedone, or orange champagne, or with soda (or seltzer) water, or with water only. Some take coffee or tea. But these drinks are, in the main, objectionable, as will be explained later. At 9 p.m., or later in England, tea is brought: and, at midnight, there is often more drinking. The non-abstainer may wind up his day with a "night cap"—a glass or two of hot grog (whisky, or gin—old tom—or brandy, and water); whilst even abstainers frequently think it well to take a cup of tea, or coffee, or cocoa with milk, or milk alone, or perhaps a glass of cold water. In civilized communities no hard and fast rule can be laid down for the hours of breakfast and dinner, &c. But they are fortunate who can comply with Nature's indications and make their principal meal during the day. Late dinners tend to increase the number of times for eating and drinking, to add to the expenses of an establishment, to give extra trouble to servants, and to introduce into the

try the latter. I give the preference to travelling by the continental route through Copenhagen, on starting, because the sea-voyages are shorter, because the North Sea is rough, and because one thus travels from Malmö to Stockholm, which is right through the inhabited part of Sweden, before coming to the capital of the country.

The only points to be remarked in travelling through Sweden are, that the trains are very slow compared with the English trains, that they are nicely warmed, and that there is a passage all along in the trains from one compartment to another; that the different waggons are joined together by short bridges, and that there is a "Damkupé" set apart especially for ladies in every class. There are sleeping cars, as in England, and also smoking cars. The scenery consists mostly of lakes, and mountains of primeval rock, either quite bare or clothed every now and then with pine-woods. It is, of course, peculiarly beautiful to see vast sheets of water frozen into smooth glassy sheets of ice; the land everywhere covered with white snow, like cream or powdered sugar; and the branches of pine-trees covered with enormous tufts of snow, the woods generally having the appearance of large green pies covered very delicately with the confectioner's white sugar. But all this must be seen to be understood or enjoyed. One passes small sea-side towns on the Baltic, the numerous creeks and bays of which are all frozen to solid ice; and even the whole of the Baltic, especially in the straits between the island and the mainland, may be frozen. The sight of the waves, set in solid ice as if they were flowing, is very suggestive of the description of the frozen Arctic Ocean in the Greely Expedition. The air is peculiarly dry and clear; fogs are very rare indeed, and the sun shining on this scenery has a most dazzling influence, familiar to Alpine travellers; whilst the mild rays of the moon are made still softer and whiter, and even apparently cooler, by the masses of ice and snow. The snow, on the other hand, although always milk-white, is made apparently still whiter by the rays of the silver orb. On the other hand, on dark nights the darkness is lessened by the great masses of snow lying everywhere. I had luckily the advantage of seeing all this to perfection, as more snow fell this year than has fallen any other winter for these dozen years or more. The coldest

quent depression is all the greater for the temporary elevatio[n] which, moreover, produce a disastrous effect in the end.

Throughout the civilized world, both with food and w[ith] drink, the unfortunate stomach is being unceasingly harass[ed.] Now to please a vitiated palate, now to satisfy a real or fanci[ed] want, it is seldom left at peace for an hour or so at a time. T[he] Abernethyan rule—three hours for digestion of a meal and thre[e] hours for rest, a rule which however cannot be insisted on i[n] cases of indifferent health when food must be taken in smalle[r] quantities and more frequently—is altogether lost sight of. What wonder then that the stomach should, in one or other o[f] the Protæan shapes of indigestion, give way under the strain thus thrown upon it? The most common form, in India, is want of tone in the nerves of the stomach—atonic dyspepsia—for which European residents are being continually invalided home, —abusing the climate; whilst the fault is, for the most part, [t]heir own.

(To be continued.)

The next article will be devoted to a consideration of the [va]rious fluids, in detail.

MY WINTER TRIP IN SWEDEN.

It may naturally be asked, "What interest can there be in going to Sweden in winter?" and everyone will also say, as was said in Sweden, "But you ought to see it in summer; then you would know how beautiful it is!" Well! to me, Sweden was peculiarly interesting in the months of December and January for various reasons: firstly, because the peculiar grandeur, the characteristic charm of a country in the Northern Latitudes, is in winter; secondly, because I wished to see the modes and customs of the country at the Christmas and New Year's tides; thirdly, that I might see the methods of enjoyment, as sledging, &c., peculiar to winter; fourthly, to observe the modes of protection from cold and from "dreadful" winter both in and out of doors, which, again cannot be seen in summer; and, lastly, for various personal and other reasons. I am afraid my dull description will be as uninteresting as the trip was interesting; but those who are disgusted with the former, I must advise t[o]

almost all, the heat of the fire, and subsequently they give this off to the room gradually, remaining warm for hours. The material burnt is generally wood obtained from the pine-forests. The rooms are generally much larger than those in London, but in Stockholm they are often of the same size. One thing may be said here—that what the Swedes gain in warmth by the construction of their rooms and stoves, they lose in the same proportion as to ventilation. Only in the better class rooms, or houses, some of the economy of heating is sacrificed to ventilation. In the hospitals the *kakelugn* is used for ventilation as well as for heating, and necessarily more fuel is burnt. Carpets are not always found in the rooms. Very few houses are lighted with gas; coals, and consequently gas, are expensive in Sweden. But they have plenty of oil-lamps and stearine candles. The streets in Stockholm and other large towns are lighted with gas, and in some places with electric lights, which are coming more generally into use. Indeed, some little towns, such as "Wexiö," have made a sudden advance, as regards street illumination, from oil lamps into electric light.

One thing which strikes a stranger at once is the extensive use of telephones. In Stockholm almost every flat has a separate telephone. It contains more telephones than any other capital or large town in Europe, and in the country places in Sweden, also, you find a very extensive network of telephones. The convenience arising from this system must be seen to be appreciated. People can order things from shops, if prevented getting them otherwise, and make arrangements for meetings or other engagements. A merchant can receive orders and explanations without the possibility of misunderstanding; a doctor can inquire after his patients and arrange his visits accordingly, and he often prescribes or changes the prescribed medicine; the friends are in constant communication with a sick person removed to a hospital or a convalescent home. Another convenient system is that of the *stadsbud*, or town messenger. These not only carry messages, but take parcels and relieve one from a good deal of work. They are to be found in the principal thoroughfares.

After this brief and imperfect description of the appearance of the country and town, I must now refer to some interesting points about the people and their social customs and institutions.

weather that I experienced was −18° Centigrade, or about 0° Fahrenheit, at Kalmar. It was, at the same time, about −21° C. in Stockholm, and −40° C. to −42° C. at Haparanda and Lapland. Talking on this subject to Baron Nordenskjöld one evening, he said to me, the extreme cold he experienced in the Vega Expedition was −47° C., which was much more bearable than when it was −36° C. or −38° C., with the cold wind blowing, on the Arctic Ocean; and this was exactly my experience also—the morning when it was −18° C. was much much more bearable than when −10° C. or −12° C., with a keen north wind blowing. It is also a natural phenomenon that during very great cold in all the northern regions the air is quite calm, even though it was blowing before with a higher temperature.

The next consideration that would naturally arise in any one's mind is the method of protection against such cold, and the enjoyments, if any, and the peculiar social institutions arising out of this cold. Now, if anyone imagines that the Swedes are dressed in bearskins or other animal skins, like the Lapps in the North, he will find himself greatly mistaken. They are substantially and warmly clothed, out of doors, like every other civilized nation; but fur paletôts are more often used in Sweden than in any other country. One institution of dressing which is a necessity, on account of the great heaps of snow they have to walk through, is that of wearing india-rubber goloshes, and high wooden pattens are much used by the lower classes in the country. Indoors the clothing differs in almost no respect from that of England and France. All the rooms—even the bedrooms—are uniformly heated, and there is a thermometer in each room. The temperature is generally about 15° C. This is more easily accomplished as the people live in flats, and often one central stove is sufficient to heat all the rooms in the same flat. Again, the rooms are more easily heated than in England, for two reasons Firstly, the windows are always double—*i.e.*, there are two panes of glass for every sash, and each sash opens differently inside and outside—an arrangement carried out even in railway carriages; this prevents the outside temperature from suddenly influencing the inside warmth: secondly, the *kakkugn*, or stoves, are far more heat-economising than English fire-places. They are generally of china, and are so constructed that they absorb all, or

Swedish punch and aërated waters, finishing off with a supper, which begins about 10 p.m. This supper differs from an ordinary dinner only by the omission of soup, and in that the people help themselves, instead of being waited on. This is the best place, perhaps, to describe some peculiarities about dinner. There is always a side-table before beginning the regular meal. It consists of delicacies, such as anchovies, caviare, roasted chestnuts, omelettes, and various other dishes, and a glass of Swedish brandy. This side-table serves for artificial stimulation of the stomach before the larger meal begins, and it is quite peculiar to Sweden. In the supper of the evening party the sidetable is not omitted. The evening is generally spent in talking before the supper; and although charades, music, dancing, &c., are occasionally provided for the amusement of the guests, they are not the rule. The old people and smokers go to a separate room, where they smoke and play cards. At supper all talk more or less, and, towards the end of the repast, speeches are made and healths drank; and after supper the party generally breaks up.

The cooking in Sweden is different from that in England; but the only characteristic to be mentioned here is that they use much more of sweets than any other country. Even the soup is sweet, or in ordinary soup they often put a kind of sweet paste. With meat they always use jam or some sweet jelly. The jam most used everywhere is made of a kind of berry called *Lingon*, for which the only word I find in the dictionary is *whortleberry*. They have a kind of sweet cheese, and their bread is almost always a little sweet; besides, they have other breads which they use with coffee, as well as biscuits, which are still sweeter. They have a peculiar way of boiling coffee which is rather complicated; but the coffee in Sweden is generally better than elsewhere. Tea they get from China through Russia, and, although much vaunted, is not, in my opinion, so good as Indian tea. The dinner hour is generally about 5 p.m., and there is a small supper of little delicacies with tea at 9 p.m. Theatres generally finish by 10 or 10.30 p.m., beginning at 7 or 7.30; and people, as a rule, go to bed earlier than in London by an hour or more. In the country, of course, the times for these things are much earlier.

The amusements peculiar to Christmas must be seen in a family. Christmas Day generally passes unobserved; but the

The people are generally fair, much fairer than the generality in England; the hair is of a very light colour, and the eyes of different shades of blue. They are tall, and generally well-built. They are extremely sociable, and very hospitable towards strangers. They are industrious, yet very fond of enjoyment, and take great pleasure in the fine arts. They are generally very well educated, especially in the languages, always knowing two, three, or more languages besides their own. They take a keen interest in the affairs of other nations: I believe a school-boy in that country knows more of English or French history than I know of Swedish history, and geography is taught better than in English schools. A special branch of learning in the schools is carving in wood, which has been made compulsory in all State-aided, or Board, as well as Industrial Schools.

The characteristic out-door sports are skating and sledging. Sledging in a party on a dark night in the forest is very enjoyable It is a very curious sight, also, when people come to church in country places from long distances on a Christmas Eve (morning), driving in their sledges with torches. Skating by torchlight is not unknown in England, but is *seen to perfection in Sweden. The long skates are also* peculiar, by which they ascend and descend mountainous tracks covered with ice and snow. Fishing after breaking the ice is also characteristic of cold countries.

Among the indoor occupations, gymnastics is the characteristic one of Sweden. There are several systems, but that at present most in vogue is that founded by the poet Ling, and hence known as the "Ling system." In the schools, both civil and military, boys and girls must attend the gymnastic classes. In the Central Institute, men of all ages and occupations, both healthy and diseased, have different organised movements prescribed for them. These movements are sometimes regulated by machinery, sometimes by the eye of the tutor. Now *massage* is also combined with gymnastics. For growing boys and girls it is, I believe, a very fine institution, as also in some diseases.

The evening parties in Sweden are somewhat different from those in England. They generally begin about 7 p.m., and finish by 11 or 12 p.m. Guests have tea first, and then abundance of fruits, sweets, nuts, almonds, &c., and

of the people in different parts of Sweden and Norway. But the collection is not yet properly arranged and catalogued, and consequently a foreigner has much trouble in trying to understand all its rich treasures.

At this time of the year, when the snow is lying on the ground for weeks, or even for months, all the wheels are taken off the carriages, which are turned into sledges by putting on them sliding bars: they can thus glide as smoothly over the slippery streets as over the frozen lakes and arms of the sea. The shipping activity is greatly in abeyance during the frozen weather; but the sledges are running almost everywhere.

The people are very polite and trustworthy, especially in country places, where one can leave his luggage and things at the station without the fear of being robbed; and I have travelled all the time with a broken lock to my box, without ever missing any of my things. The hospitality and kind cheer given to foreigners are quite characteristic of Sweden. The people are open-hearted, trusting, and sincere, and are very liable to be imposed upon by quacks and impostors.

Amongst other things of interest may be mentioned the hand-weaving school of Stockholm, the works of which are certainly very pretty. Also, the *Slöjd-forening*, or "Industrial Schools' Society," an association formed for reviving the old Swedish wood-carving and preparation of things of barks, &c., together with old Swedish weaving.

The Caroline Institute of Medicine, fitted up with all the instruments and museums of recent times, and the *Sabatsberg Syukhus* (hospital), built on the pavilion system on the top of a hill, are interesting to medical men. A very interesting place is also the new *Barnshuset*, or "Children's Hospital," which is really a sort of foundling hospital. It is a very large, well-lighted, heated, and ventilated building, and every part scrupulously clean. The washing is all done in an adjoining block; and this, as well as cooking, is carried on by machinery. It is lighted with electric light throughout. This institution I was shown over very kindly by the Hon. K. Olivacrona, one of the Corresponding Members of the National Indian Association, and Mrs. Olivacrona, whose cordial reception of me was characteristic of the Swedish nation.

I saw only one manufactory, namely, *Bolinder's* Iron Factory; but it was a very large one indeed, at least for Stockholm.

great festivity is on Christmas Eve, when every family has a Christmas-tree and every member of the family makes presents to all the other members, who must be kept profoundly ignorant of the things they are going to receive. Often the bestower of the presents writes verses on the gifts. Cards are not so freely indulged in as in England. Even friends at a distant part of the country receive some presents. On New Year's Day, however, cards are sent by post. These are generally only visiting cards, with or without the words *(godt nytt år)* "Happy new year"; but sometimes they are picture cards, as in England. New Year's Eve is not, however, observed with so much *éclât* as Christmas Eve, or even as much as in England.

It may be mentioned here that there is neither Christmas turkey, nor beef, nor plum-pudding, nor any decorations of holly and mistletoe, so characteristic of the English Christmas. But *lut-fish* (*i.e.*, dried cod-fish, boiled in soda-lye, and eaten with butter-sauce and mustard) takes the place of the former; and oatmeal "stir-about" takes the place of the latter. Everyone must compose a verse before eating the "stir-about;" and these verses, known as *grot rimmar*, are very amusing.

Other indoor amusements the Swedes have, taken from the French. One of them, for instance, is the *café*, where they can drink liqueurs and hear good music, somewhat like the promenade concerts in London, but without any promenades.

The museums and picture galleries are always open on Sunday afternoons, and theatres on Sunday evenings. One of the grandest collections in the National Museum—which is, by the way, a superb structure—is the historical collection, which Dr. Montelius, one of the curators of the Museum, so kindly and patiently explained to me. He gave quite a new life and meaning to those stone chisels and axes, which I had so often observed without much interest; and his methods of dating them and proving their nationality was quite scientific and ingenious. Sweden is justly proud of this collection, as it is the richest in the world, especially as far as the specimens of the stone age are concerned. The northern museum is especially national and peculiar to Sweden, as it contains the household articles—dress, finery, furniture, &c.—and illustrates by models the mode of living

Malmö, which is in Sweden, and only about fifteen miles from Copenhagen by sea; and as a result of the isolation, some of the very old Gothic customs and monuments are well preserved in their purest forms in Sweden. Examples abound. Only one need be given here. For instance, the opening of Parliament, or *Riksdag*, is carried on to the present day with the same grandeur and ceremony as one sees represented in a theatre. The King and Princes in rich robes, with inconveniently long trains solemnly carried by pages, the procession of household troops with drawn swords, and the music and band announcing the arrival of the King, &c., may all seem ridiculous to other Europeans, and even to advanced Swedes. This year the street procession has been given up. The King and Princes, on the other hand, are much more approachable by their countrymen than the mightier potentates of England: of course this, again, is a preservation of the older custom. The great amount of wine and wassail at parties and family and friendly meetings are but the relics of the old custom, which the Swedes perhaps preserved more on account of the greater rigour of their climate. This isolation, finally, has produced a result which is anything but flattering to them. With all their knowledge of other people, derived both from travels and from literature, and the eager and busy translators in Sweden, who turn every book that comes out in English, French, German, or Russian into Swedish, and even in spite of their great and well-renowned hospitality, these people and their country are much less known in all parts of Europe, and still less in India or Asia, than any other country of such dimensions in Europe. Although I knew many agreeable Swedish gentlemen in London, I had no idea of the country I was going to visit. Sweden is much visited, but not so much as Norway, by Englishmen for sport, such as fishing, shooting, &c., in summer; but it is rarely visited by them in winter. With this idea I have sketched, though very imperfectly, some of the characteristics of the Swedish winter and people. In no case have I touched upon points common to other countries, especially to England.

U. K. Dutt, B.Sc., M.R.C.S., &c.

It made all things imaginable of iron, brass, or copper, from steam boilers and kitchen ranges and stoves to flower-baskets and spittoons and nut-crackers. The division of labour has not yet been adopted in this quarter.

One thing which struck me as most grotesque was to see very large mansions, in the first floor of which such humble occupations are carried on as washing and ironing, or grocery and tobacco shops. The shops have very seldom large window-fronts as here, but they put as much as possible before the small windows, and most of the things sold therein are written both on the right and left of the entrance. Of course a shop may have three or four windows, and then it is possible to exhibit more. The numbers of houses are marked in very large figures, often as much as twelve inches long or more; and the doctor's name is painted outside the door, indicating also the floor in which he lives. The doctors always prescribe, and the chemist is forbidden from treating as in England; and yet the chemists are very rich men, for all the prescriptions must go through the hands of the *apothek*.

In political aspects, Sweden is not less remarkable than in her social or natural ones. In some respects it is far in advance of other European countries, and in others much behind. There is no hereditary house of peers, and the two chambers of the Riksdag are both elected by the people. There is a qualification for suffrage, and the Government is as nearly approaching to Democracy as it can be under a King; and yet the King has the privilege, and often exercises it, of dissolving the Parliament whenever they go against his views, and of having a new Parliament elected.

The Swedish people are to be seen taking very active part in the reform of dress, food, cooking, construction of houses, modes of living, and many other things, as also in the advancement of literature, the stage, and the fine arts generally, especially painting and sculpture. But in spite of all this, the isolation of Sweden is in many ways complete; and although no passport is at present required, and foreigners can come and go as in many other European countries, yet most of the professions are jealously preserved for the Swedes, to the exclusion of foreigners, unless they have been born and bred in Sweden. The communication, again, with other countries is not too freely allowed. Anybody can take a ticket to Copenhagen, from any part of Europe, but not to

It is written in the book called *Dhammapada* that the most excellent Lord Gotama Buddha delivered the following text: "Those who are not charitably disposed, but are grudging and close-fisted, can never reach the abode of the blessed, but must ever travel on the rough and narrow road which leads to the place of punishment. Fools praise not the mind that delights in charity: but the wise are ever ready to bestow their goods on others Those who are charitable cease not to enjoy boundless happiness in this world and the hereafter." By means of the following short birth-story I will open the golden casket of this profound text, and disclose the excellent virtue of charity, like a ruby set in a surrounding of the most precious gold:

Long ago, in Jambu-dwipa,
Southernmost of all the islands,
Home of those who worship Indra,
Stood the proud Arita-pura,
City blest of Raja Siva,—
Siva who, in times thereafter,
Would be born again as Buddha,
Destined saviour of all mortals.
For his mercy and compassion
Famed was he in every country,
Ever giving, ever ready
With his wealth to help the needy.
Yet, withal, his heart was heavy,
For he longed to make an offering
That would probe him far more deeply
Than the sacrifice of treasures,
Which are naught but mere externals.*
"What are gold and silver, rubies,
Horses, elephants, and chariots?
I would give my limbs or entrails,
Eyes, ears, nose, to those who ask them;
Yea, I'd e'en become a bond-slave!"

hira-wattu—a thing external to the individual; that is, not part of y.

Fear not, Sievika: hereafter,
For the 'good deed' that thou helpest,
Endless pleasures will be thy lot."
But to him the skilful surgeon,
Lowly bending, thus made answer:
"Ponder well, O noble monarch;
Serious is the undertaking.
Never yet in Jambu-dwipa
Have such alms been e'er recorded
As the sacrifice of eyesight:
O great Siva, 'tis the duty
Of all monarchs, just and upright,
Not to slight the ancient customs,
Weighing well the old traditions,
And by them to rule their actions."
Thus the pandit; but the Raja
Heeded not, and quick made answer:
"What care I for ancient customs,
Deeds of unenlightened monarchs!
When a King has well determined,
Let his mandates be accomplished.
I can only tread the footsteps
Of those holy Bodhisatvas'
Who, to reap the highest merit,
Freely without hesitation
Sacrificed their mortal bodies,
Of all sacrifice the highest.
Therefore, Sievika, I pray thee
Quickly with thy gleaming lancet
Take my right eye from its socket."
"Since thou willest, Ekarájá,
I obey; though 'tis not fitting
With a cruel knife to wound thee,
But of tenderer drugs and simples
I will first of all make trial."
Mixing then with lotus pollen
Drugs most potent, he applied them
To the right eye of the Raja.
Amay-láy!* The pain he suffered!
Rolled the eyeball in its orbit,
Restless, straining, starting, throbbing,
Like a swift-revolving mill-wheel.
To him then the great Physician:
"O my gracious lord and master,
Ponder well this undertaking.

* Amay-láy—a Burmese cry of distress: lit. *O little mother.*

Through good fortune of my 'Karma.'" *
Back into his lordly palace,
Palace redolent of perfume,†
Took he then that blind old Brahman,
And in urgent tones commanded
That they bring into his presence
Sievika, the great physician.
Then the Queen, with all her ladies,
Princes, nobles, country people,
Knowing well his awful purpose,
Prostrate, weeping, begged and prayed h
Not to sacrifice his eyesight;
But that they might know th' advantage
To be won by highest virtue,
He proclaimed this royal edict:
Yo devassantiva twana
Adane karute mano (&c.)‡
'Know, ye people, whosoever
Without quailing makes a promise,
And thereafter fails or wavers,
He is base; no more in this world
Is he loved by men or angels.
Laughing-stock of all, backslider,
Shunned by men, let that weak mortal
Hasten to the realms of Yáma; §
But that I, the Ekarájá,
Bohdisatva, Buddhankura, ||
Should thus waver in my purpose,
Swerving from my undertaking,
Though the world and law were with me,
Cannot be; and you, my people,
Queen and nobles, from this moment
Cease from thwarting my set purpose."
Then to Sievika, "O good friend,
Quickly with thy gleaming lancet
In my right hand place my eyeball,
For my heart yearns to bestow it
On this poor and sightless Brahman.

* Karma—literally act, deed, but used to denote the *result* accruing from deeds done in past or present states The Pali form is *Kamma*, but, curiously, the Burmese use the Sans form *Karma*

† Named Sugandhika, or fragrant.

‡ Pali stanzas which began the proclamation.

§ Yáma—restraint. The name of the ruler of the abode of punishment

|| Ekarájá—a sole sovereign Bohdisatva—a being destined to become a Buddha. Buddhankura—one destined to become a Buddha

Cried: "O, Brahman, old and sightless,
Namé dassa uto čhakku
Attá nammé nadessiyam (&c.),
I, though King, have given eyesight
To thee, Brahman, mean and wretched.
Those who hear thereof hereafter,
Verily their blood will curdle;
But though precious are my members,
More than rubies, gold or silver,
Still more precious is omniscience,
Sabbanyuta piyam mahyam."*
Then the Brahman took the eyeball,
Placed it in the empty socket,
Where forthwith by Sakra's power,
Sakra great, disguised as Brahman,
Like a dark-blue lotus blossom,†
Bright it shone with glorious radiance,
Empty house once more illumined.
When the King beheld this wonder
With his still remaining left eye,
Joy untold his heart o'erspreading
Soothed and banished all his anguish,
And he cried in tones of rapture:
"Quickly take my other eyeball,
I bestow it with its fellow
On this much afflicted being."
It was done; uprose the Brahman,
He who sightless came, departed
With his eyes restored to vision,
And was no more seen of mortals.
Having thus fulfilled his purpose,
Sacrifice most high and holy,
By the constant law of Karma,‡
In all future times rewarded,
He forsook his stately palace,
In a garden lonely dwelling,
Free from all the cares of statecraft,
Passed his days in contemplation;
Till by power of highest virtue
He became endowed with eyesight,
Far exceeding that of mortals,

* Sabbanyuta, &c.—"Omniscience is the object of my affection" (Pali).

† Uppalam—the blue lotus, *Nymphæa stellata.*

‡ Karma, whether it be good or bad, follows a mortal being through all births like a shadow. The reward or punishment may come in the same existence, or may be delayed indefinitely.

E'en now, if thy heart repenteth,
I can still allay the anguish,
Thou hast but to bid me heal thee"
But the Raja answered quickly:
"Thinkest thou, O puny mortal,
That for transitory anguish
I would turn back from my purpose,
Take the road that leads to Yáma,
Give up all my hope of Nake-ban?*
Quick! obey at once my mandate."
Yet again his drugs and simples

.
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Like a gleaming precious ruby;
And the pandit, still reluctant,
Prayed the Raja to consider
Yet his purpose, but he answered:
"Sievika, delay no longer."
Then a third time; and the eyeball
Like a sapphire, or a ruby,
By a coral thread suspended,
On his pallid cheek hung gleaming.
Amay-láy! The blood! The anguish!
"Pangs of hell, O lord and master,
Must thou suffer; but command me,
And e'en now I can restore thee:
But if further, then no mortal,
Not e'en Sakra's self, could heal thee."
Then the Bodhisatva answered:
"Sievika, perform thy duty;
Not for idle conversation
Did I call thee, but for action;
Sever quick the straining eye-nerves.
I think naught of manly beauty,
Health and wealth I count as nothing
In comparison with duty.
Excellent is sight omniscient,
That I strive for, that I'll purchase
At this price, alas! unworthy."
Knowing then that it was useless
Further to delay his purpose,
Sievika, with sharp-edged lancet,
Severing the Raja's eye-nerve,
Placed the eyeball in his right hand.
Then the King, in accents joyful,

he Burmese form of the Pali *nibbánam*, Nirvána, extinction

and still is, Lord Macaulay's picture of the Bengalee. The picture, true perhaps as regards Nuncomar and many Bengalees, is not accurate as a representation of the people generally, taking them as an Englishman may find them if he looks fairly. If they had been unfaithful, the sad story of the Mutiny had been vastly sadder; and, apart from the Mutiny, many Englishmen could give individual instances of Bengalee faithfulness almost unique in history, taking all the circumstances of our relation to India into account. The Bengalee is generally eager for knowledge of all kinds, and is often both courageous in the expression of his opinions, and gifted to a remarkable degree with the power to express those opinions with force and precision. Mr. Fawcett once told me that an unprepared speech made, on his behalf, during an election, by a young Hindoo, surpassed, in force as well as eloquence, any unprepared speech he ever had heard made by any member of the House of Commons, if four or five members of the House were excepted.

Among these Bengalees there is a small body of men—small for that large province—who are, ironically or otherwise, termed "Young Bengal." Some of them are no longer young, but grave and aged; some have, in the course of years, been highly distinguished for their public services and their scientific and other attainments. Some have at times been misrepresented, and their language misinterpreted, so that on its return to them it has amazed none more than themselves. Nothing of this has been done by the really great administrators of India. That it has been done, however, cannot be denied.

In the forefront of this little band is the author of this book of travels, Baboo Sambhu Churn Mookerjee—a writer of high repute, as I have said, and also an administrator, as the reader will see from the title-page to this book. A keener, yet a kindlier satirist, one might seek for and not find. His use of the English language has astonished many an educated Englishman; and the quality of his reading is shown by his marvellous power of quotation; not merely from authors like Shakespeare, and Milton, and Macaulay, and men eminent in science, but from out-of-the-way old ballads, and little-known old pamphlets, in the application of which he leaves one wondering—first, how he obtained the productions at all, and secondly, how, having obtained them,

Or of Devas, clear and piercing.
Famed is he through all the ages
As the glorious Ekarájá,
Monarch sole of Jambu-dwipa.
When his time was come, departing
From this world of sin and sorrow,
Born again in highest heaven
King of all the realm of Devas,*
Destined saviour of all mortals;
Till, once more to earth returning
In the womb of Royal Máyá,†
He became again incarnate,
And was born again as Buddha.
This, friends, is the wondrous story
Of the Bodhisatva Siva.
Namo tassa Bhagavato.‡

(*From the Burmese.*)

R. F. St. A. St. John.

REVIEW.

Travels and Voyages between Calcutta and Independent Tipperah. By Sambhu C. Mookerjee, formerly Minister to His Highness the late Nawab Faridoon Jah Bahadoor (the last of the Nawabs Nazim of Bengal, Behar and Orissa), latterly Minister of His Highness Maharaja Beer Chunder Dev Burmon Manikya Bahadoor, of Independent Tipperah. Calcutta: *Reis and Rayyet* Office. 1887.

It is many years since I first met, and some years since I last met, Dr. Sambhu Churn Mookerjee, editor of the *Reis and Rayyet* (Prince and Peasant), and an author of high repute among the kindly, as well as acute and intellectual, people of Bengal. One of the real misfortunes of India was,

* Devas are mortal and capable of salvation.

† Máyá—Queen of Suddhodana, King of Kapilavatthu, and mother of Gotama Buddha.

‡ The full formula i[illegible]
hassa"—*Praise be to* [illegible]
usually stands at the [illegible]
spelt, and not as *pronounced* by the Burmese; for the Burmese pronunciation of Pali is no more correct than the English pronunciation of Latin

dence, at some very dignified Sahibs. Our author is compelled to leave Tom behind; and here is his farewell:

"Poor Tom, the noble pariah dog, is—I wish to Heaven I could say—gone. Alas! he was only going, too slowly perhaps for him, but surely. He was suffering dreadfully from fatal sores all over, specially in the head. He bore it up like a hero that he was. By pure power of will he kept himself from running mad. The best of us would be furious under less than his complaint. I may here say that I have seen better brutes than men. The dogs are indeed the noblest creatures of God. The three noblest beings within my knowledge were three perfect canine gentlemen—one a Newfoundland, another of some large European breed, and the third a Bengalee pariah, my poor Tom."

I think this is a very fine passage, and one that will draw the author very close to the great heart of humanity, wherever the words are read. Could anything be finer than the testimony to the two foreign "gentlemen," ending with the "Bengalee *pariah*, my poor Tom"? Not the pariah merely, but the pariah dog. The passage is worthy of the author, and of the great mercifulness of the land that bore him.

Whoever reads this book must be prepared further to find bold and manly language. The author is no flatterer of John Bull, though he gives John his due, and admits that India owes him a great debt. Here is one passage relating to foreign fruits:

"It is only since our country has been thrown open to foreign, above all, European enterprise, that our orchards and flower-gardens and kitchen-gardens have been vastly improved, that we have made the acquaintance of new and desirable eatables and drinkables, and acquired a taste for new comforts and luxuries, as well as the means for satisfying them. Undue pretensions must be curbed. It is necessary to keep the best men and races straight, and I have never been slow to prick when required—the objects of the attention enjoying the thing and it having, by the way, a wholesome effect on the neighbours and bystanders of all camps. But the insane jealousy of the White man I can never sympathise with. It is neither patriotic nor candid. It is simply ignorant and puerile. A moment's inward glance at the source of our most energising ideas, the slightest enquiry into the derivation of our physical enjoyments —of what we eat or drink, or wear, or sleep upon, or write with, what houses we live in, what furniture we use—ought to be sufficient to disabuse every honest Indian of the unfortunate

he learned to apply them so appositely to the subjects which he intends them to illustrate.

Passing from the author to his book, we shall, perhaps, first of all be attracted to the work of the administrator. He comes upon a milkman's village, on which he finds fastened the grip of a Court favourite. He unloosens the grip, and re-settles the village, in the double interest of Prince and Peasant. And all the time he sees everything. The poor people bathing on the rivers' banks, have his genial and kindly, if also at times, what a Scotchman would call, his "pawky" notice. A "fair maid of Sonargoan" attracts his attention by the gracefulness with which she carries a vessel of water from the river; and, though the fair maid and he are divided by race and faith (she is Mussulman), she has his full meed of praise. Indeed, it must be admitted—and he will not be offended with me for saying so—that he never meets with a fair face, without at least giving evidence of the fact that he has eyes to see and a heart to comprehend.

Of his wide and generous sympathies, much might be said, and still leave much more to say. He meets a missionary on the river, *and evidently is inclined*, in *writing* his notes, to pass a joke on the subject. He nips it, however, in the bud, and contents himself with saying, "So new is preaching here, that the simple people said the padre had been singing in the street." He meets Catholic and Protestant missionaries on shipboard, and chuckles over their disputes, while he astonishes them by his command of the English language, and even by his knowledge of the Bible—a knowledge, I may add, which is evident in many of his writings.

A parrot falls overboard, and is drowned in its cage, to his great distress, which is not however paraded. He says:

> "I was . . . more than ever confirmed in my opinion against confining animals. If all this sounds weak, there is no help for it: it is God's appointment that we should love His creatures that are lovable. We cannot escape from our hearts. For my part I never invite pets: it is too great a responsibility."

These are not the words of a Christian, but of a Hindoo.

Again, he has a faithful ugly dog, whose name is Tom, and whose glory it once was to bark, with a noble indepen-

I must wait another seven days to be able to avail myself of the convenience of the larger steamer from Goalundo. . . . In this moment of despair my good genius turned up on the scene in the shape of a friendly official—a Justice of the Peace and a Magistrate—no honorary figure-head, but a regular stipendiary reality—and what not besides. At the advent of the great man there was a sudden change in my affairs. His very name acted as a charm on the rude railway establishment—his presence was a power of beneficence. Before he was fairly in the station—as soon as he was in sight, and my masters understood from my men that he was coming to see me off—my fortunes revived. Suddenly there came a relaxation in the hard and fast rule of the little men dressed in brief authority. The martinet was in a moment metamorphosed into the courtier. My note was re-called *after* having been *peremptorily rejected*. The Paper Currency, that had before been at such discount, again fetched sixteen annas to the rupee. They not only accepted my note as legal tender, but, when it was found that the railway demand upon me was full one hundred rupees, they seemed sorry for the loss of opportunity to humour me with change in any form I might like."

The humour of the little sketch is worth something. I can fancy the author laughing even in his dismay; for he can laugh well at others, and equally well at himself. I shall only venture on one more passage; and I give it as showing the spirit of the man who dares to call his newspaper *Prince and Peasant*. He desired to return to his home in Bengal, and to bid adieu, for a time at least, to Independent Tipperah, where he had been located "some two years." He received the Maharajah's permission to return home; but still he could not get away.

"His Highness himself, in his easy, indifferent way, withheld the final word. Perhaps it was rational instinct, rather than indifference. I was detained on this or that trumpery plea; but so long as I remained at the capital, there was always business of a more or less important sort to attend to. I call at the *Rajbari* to tender my parting blessing (as son of Brahma sprung from the divine mouth). I take leave of the sons, but the father is not to be thus 'done.' His Highness knows that my barge from Dacca has not yet arrived. If the barge is in sight, it is not yet at the landing. If the vessel is at anchor in port, the cargo is yet on shore. Thus from day to day, finally from morn to noon, from noon to dewy eve, and again the following morning, from an amiable inability to make up our mind—a generous indisposition to part! Far from unpleasant

prejudice. The stranger has given a substantial return. He has at any rate given you the golden *Champa* plantain: no Dead Sea apple, but with rich pulp within. It is your fault if you neglect it. Thus, in East Bengal, where his influence has been less felt, our brethren are without it. Here, then, is distinct room for improvement. The man that introduces in his district the exotic fruits and vegetables with which foreigners have enriched our land, will benefit at once himself and his country."

Among the sketches of country—word-pictures—the reader will find some exceedingly pretty, and all the more valuable in that they are taken from a standground purely Indian; not English. Where an English artist's mind would be filled with European ideas, the mind of this gifted Eastern artist is filled with a class of ideas totally different, yet equally instructive, and certainly not less subtle and far-reaching.

On the eve of one of his journeys, our author was placed in a dilemma of a kind not unknown to travellers in India, but not on that account the less stupid. He wished to go by a particular boat, and took time by the forelock for that purpose. The fare was at first stated at 90 rupees, to pay which he offered "a new, crisp, fresh British Indian" note for 100 rupees. "It was," he adds, "fresh from the Currency Office, and had been received only the day before from another Government department." The rest of the story is thus told:

"They 'd none of it, change or no change. In vain my people explained and entreated the clerks. The Government scrip was no currency on the Government railway. In vain my friends appealed to the Lord of the Terminus. My friends might be ever so respectable—and they included barristers, Presidency [illegible] tance that I got from [illegible] eriest scum of earth. [illegible] bring silver, and that [illegible] sterling majesty of sovereigns—would have been spurned by His Imperial Majesty of Sealdah. It was a pretty predicament for a traveller to be in, with a whole lot of camp-followers and baggage of rather expeditionary proportions. There was not much time left, it having been nearly all consumed in argument and expostulation, and entreaty at different business centres at the station. Certainly there was no more time to go home for coined bullion, and little prospect, at that evening hour, of changing the note at the neighbouring money-scrivener's. I had no other alternative to betake to than a leisurely retreat. . . . Practically it meant the loss of a week. If I missed that evening's chance,

THE WHOLE DISEASE IN A SINGLE VIEW.

Various matters are at present being discussed by social reformers in India, and among the most momentous is, I think, that of caste distinctions. Now caste is quite a different thing from an order: in the former, the difference lies in the mere accident of hereditary birth; in the latter, the peculiarity consists of distinctions in merit and the professions of life. In ancient India, it has been remarked by the late Swamee Dayanand Saraswatee, the four so-called castes signified only the four various occupations of life—namely, the learned profession, the military profession, the trading profession, and the labouring classes. It is, therefore, evident that the condition of India in this respect has quite degenerated, notwithstanding what the modern apologists of caste may bring forward in the shape of sophistical arguments. Their strongest point is, that caste exists in England. Now, in the first place, caste does not exist in England; and, even if it existed, it would be no argument at all in its favour. The late Hon. Rai Bahadur Kristodas Pal, it has been said, belonged to the lowest caste among the Hindus; and such being the case, the meanest Hindu servant belonging to a high caste would consider it a disgrace to dine with him, though His Excellency the Viceroy and Governor-General of India might have no objection to do so. Again, it has been known that some of the modern Hindu priests, after the Viceroy had been pleased to shake hands with them, considered themselves polluted, and, as such, under the necessity of purifying their bodies with holy ablutions. Now, I ask the defenders of caste whether such a state of things could for one moment be imagined to exist in England?

The institution of caste has been a curse to our country. It has made us confine ourselves to our own narrow circles, preventing in no small degree that union of races in India which is the happy aim and object of every well-wisher of our country. It has stifled all aspiration towards improvement and soaring higher and higher. While, in England, the institution of royalty, as a social institution, has been productive of much good in strengthening the bonds of affection between the

is this dilly-dally, where there is no urgency, no peremptory call to promptitude. British employés know not this 'unbought grace of life.' They will probably not appreciate it. They have not the happiness of serving men, but are mere parts of a machine. *We* serve flesh and blood. The position of officials in native States has its disadvantages; many enough, to be sure; but it is not without ample compensations, and *this* is one of them. The longest night, however, will become day, and I was allowed to say my effectual 'Good-bye.'"

There is, I think, a sound lesson in this passage; the lesson of the immense value of courtesy and urbanity in the relations of rulers and ruled. There is a great deal in that sentence, "*We* serve flesh and blood." The best administrator in India is not always the ablest, the man whose plans are the wisest as plans; but the man who, with plans or without them, gives confidence to people, and confidence not merely in his justice, but also in his considerateness and forbearance. A clever man once said that the art of success in India is the art of giving good dinners. It may be so; but the peril is great—the peril of debt; and in any case the art has its limits, and its natural collapse. Even dinners and champagne pall in the end. But there is one art that never fails—the art of true courtesy; of that courtesy which, being natural, is not affected by any whim or caprice, either of the person who possesses it, or of any one with whom he has relations.

In bidding farewell to this little book, I once more recall, as I easily and very vividly can, the author's kindly face and gentle voice, as known to me many years ago. I see him, as I see Baboo Kristo Das Pal, Dr. Mahendra Lal Sircar, and some others, including a much-abused editor of the *Amrita Bazar Patrika*; and I feel and say, with all earnestness and sincerity, that among these are men whom the Government of India would be wise in recognising and winning entirely to its side. They are men on whom no really generous word—true as well as generous—ever is thrown away. I have compared them at times with men of kindred occupations at home, and I think that they are as a rule by far the truer gentlemen in good manners, and often in very much more than mere manners. May the great God, whose sacred Name they use as that of the Father of all, guide them to a nobler destiny than any they yet have known, and with them, and by them, bless their native land!

JAMES ROUTLEDGE.

low-caste Hindus, among whom the restrictions of caste are not so rigid, after they acquire a little means, begin to ape the customs of the higher castes, as if these were something to be coveted instead of despised.

I will now speak of the two customs of child-marriage and widow remarriage, the former of which is to be discouraged by all right-thinking persons, whereas the latter is to be encouraged by all possible means. The earnest reformer, Mr. Malabari, has taken a great lead, as is well known, in the suppression of child-marriage, which is productive of so great an evil to our race from a physiological point of view. Now, it is a strange fact that child-marriage does not prevail among country people in India; it obtains among the people of the towns, who pride themselves on being more enlightened and more refined than the simpletons of the country. The Muhammadans, too, have caught the defection from the Hindus; and the upper-class Muhammadans consider it a disgrace to have grown-up unmarried daughters. In the time of Akbar the Great, child-marriage was publicly prohibited; but in these days our Government in India refuses to interfere in social matters. The ancient Hindus had not only no such thing as caste, but they also used to marry their daughters at a grown-up age; and the ancient custom of *swayambara*, of which we have records in some bright instances here and there, shows that marriage took place in ancient India by the mutual consent of the rties. Even now the custom of *gauna*, which prevails in e Panjab and North-Western Provinces, and of which traces e lost in the more civilised Bengal, is some alleviation of e injurious effects of child-marriage; for it postpones the nsummation of marriage to a few years after the nuptial remony. But it shows the tendency of our society towards generacy that even this Panjab and Hindustanee custom is, ough still scrupulously adhered to by people of the elder neration, unmistakably losing ground among the younger eople of India, who know better than their forefathers. ow, what is the principal ground of defence which some of ur subtle sophists have taken upon themselves to advance in vour of early marriage? They say it is an effectual preentive of immorality and corruption. But this is arguing a circle. The very thing which is an evil to be avoided is ainly the result of the perverted nature of man, which perver-

ruler and the ruled, in India that happy consummation has been in no trifling a manner retarded by the artificial restrictions of caste.

In India the institution of caste forbids an Hindu gentleman—and, through evil contact, a Muhammadan gentleman too, sometimes—to dine with Christians. I wish from the bottom of my heart that more of our countrymen should, in this respect, follow the heroic example of the late Maharaja Sir Jung Bahadur of Nepaul, who, after his return from England, when teased by the Brahmins to do *prayaschitta*, or the ceremony of purification, for his having dined with Christians, showed his bitter anger to this wretched principle by ordering all the Brahmins in Nepaul to leave the territory in four days, and only revoked his severe sentence when they had in a body apologised for their superstitious conduct. But caste not only prevents a Hindu from dining with a Muhammadan or Christian, it has its divisions and subdivisions *ad infinitum* among the Hindu community, and it prevents a Hindu of one division or subdivision from partaking of the food prepared by another Hindu belonging to another division or subdivision. Now, this exclusiveness of the Hindus in the matter of food and drink deprives them of that pleasure which the people of other religions feel when they enjoy the company of their friends and relatives at dinner and other parties; and the hardships which the Hindus of the higher castes have to undergo while cooking their food and eating it are too notorious to be described here. But the institution of caste has not only interfered with the most vital matter of eating and drinking; it has reduced to mockery the institution of marriage. Marriage among the Hindus—and of late, too, by contact with them, among the Muhammadans—does not depend upon mutual choice of the parties who have to live together the whole of their lives; the parents of the bride and bridegroom have to find out and fix upon the parties which are to be married, and their choice must be confined within the narrow divisions and subdivisions of caste. It not unfrequently happens that the parties are ill tied and bound with each other, the educated marrying into an illiterate family, the wealthy among the lowest in position. Such are the artificial chains of iron with which caste has bound the Hindu society, to the lasting unhappiness and permanent confusion of that people; and the wonder is that the

low-caste Hindus, among whom the restrictions of caste are not so rigid, after they acquire a little means, begin to ape the customs of the higher castes, as if these were something to be coveted instead of despised.

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sion is brought on through hereditary transmission of physical characteristics and by long subjection to evil customs.

The other most important question is the amelioration of the condition of Hindu widows, and the removal of obstructions, social and religious, that prevent their remarriage. The venerable Bengalee gentleman Pandit Ishwar Chandra Vidyasagar has written a book on this subject, which ought to serve as our guide in reforms of this description; and the Pandit has been the means, it is said, of many child-widows being remarried, after full discussion of the *Shastras* among the learned Brahmins. The Muhammadans of higher position, and especially those living in the large cities, have, instead of teaching their Hindu brethren their own superior custom by their practical examples, imbibed the grosser opinion of the Hindus, and have begun to regard the remarriage of their widowed daughters as something very objectionable. The Hindus know full well that the custom of remarrying widows existed among their Aryan ancestors; but instead of that humane custom of their forefathers, they had recourse in only recent times to the most cruel rite of *sati*.

That barbarous custom Lord William Cavendish Bentinck entirely suppressed, though a great hue and cry was at that time raised to prevent his lordship from giving effect to his humane views. The patriotic labours of Raja Ram Mohan Roy and some Christian missionaries of those days are not to be forgotten in this respect, their holy names shall ever remain engraven upon the hearts of the Indian people. The miserable condition of Hindu widows has been described by a Hindu lady as a life-long torment, worse than if they were immolated once for all; and the amazement is that the enlightened Indians, with all their reformed views and loud patriotism, do not sufficiently come to their help. Now, it is not meant that reform in this matter should consist of marrying the whole body of widows indiscriminately. No. What is desirable is that the custom of remarrying of widows be not looked down upon as it is now; and to those widows who may choose not to remarry in their life, useful occupations might be allotted so that they may pass the rest of their time in cheerful work and happy diversion. The new project of Pandita Ramabai to found an asylum for Hindu widows is, in this connection, deserving of the highest praise, and ought to enlist our practical as well as moral sympathies.

I have now to speak of education in India, and particularly of the education of women; I must also say something about technical education and education in the reformed methods of husbandry. The various schools and colleges, the different universities in India are, under the protection of the political power, silently doing their beneficial work—work which makes life worth living; and our young men no longer learn the obsolete doctrines and practices of the ancient law and medicine, but they go for these to the prime living source itself. The modern triumphs of engineering skill in the various departments of machines and manufactures, stupendous bridges, canals, and monuments, were unheard of before. A knowledge of the wonders of Science and the marvels of Nature expands the intellects of students. The youths of India, in the domain of literature, philosophy, and history, have a double advantage; they learn them from the English books, and then compare them with what they find in Sanskrit, Arabic, and Persian works. I think the vernacular languages and literatures of India require more attention at the hands of the educationists than they have bestowed upon them at present. Still the true solution of the much-vexed question of the respective merits of English and Oriental education has justly been arrived at in the equitable principle of imparting both kinds of education; for each has its peculiar advantages.—But while so much is being incessantly done for the education of men in India, the education of Indian women is comparatively neglected; and the fallacy lies in mistaking the true aim of education. With a great number of people education is merely to fit its possessor for some lucrative calling; and, therefore, female education, on account of this original error, is at an enormous discount. With regard to this particular subject, an able Hindu lady has lately contributed to the *Indian Magazine* a thoughtful paper, expressing her superior judgment and matured views; and I shall therefore content myself by saying here, that the patriotism of our countrymen ought to establish more schools of the character of the Bethune School of Calcutta for the benefit of the physically weaker, but morally higher, sex.

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the present system, in which only menials of the stronger sex are allowed to go before them for the household purposes of daily life.—The institution of divorce is a very beneficial *dustoor* sanctioned by the Muhammadan Law; and the Hindu Law, as well as usage, does not recognise it at all—so much so, that after the ceremony of marriage a Hindu wife is considered as the husband's own under any circumstances and irrevocably. This rigidity is, we know, being considerably relaxed by the influences of British rule in India, which has of late legalised the remarriage of Hindu widows. But the Hindus seem to be still averse to the idea of divorce, thinking that man and wife ought to remain tied up even though it became impossible that they could be so any longer. Some of them say that if divorce were to be sanctioned the matrimonial relation would receive a shock, and the parties to the marriage would begin to regard each other with a lesser degree of affection than now. Now, in reply to such an absurd objection, we have only to point out that among Muhammadans or Christians, who allow divorce, matrimonial piety is as strong as among the Hindus, if not greater, only that the parties remain more happy because the permanence of their connection does not depend so much upon a hard adamantine chain. I should therefore regard with satisfaction the recent attempt of the British Indian Government to introduce, by means of an Act of the Legislature, the institution of divorce in the body of the Hindu Law.

I will here briefly notice the expenses of marriage among e Indians, which are so great, on account of the exactions of the different persons among whom nuptials are celebrated, and other persons who perform the various services at the ceremony, that not seldom a whole fortune is ruined by the splendours of the wedding feast and ceremony. If a person has a grown-up daughter, and he has not got means enough to entertain at a splendid banquet the immense train of procession which the rich party shows a great pride in leading to his door, he will rather borrow an immense sum of money for the purpose than suffer the disgrace of showing himself unworthy on the occasion; he will rather pledge his whole future earnings than forbear from the folly of permitting, or rather aspiring to, a match of unequal position.

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And now I must speak of two institutions—the *purda* system, or seclusion of women within the four walls of the zenana; and the doctrine of *tilag*, or divorce, which takes place when the husband and the wife cannot pull well together. The prohibition of women to appear in public did not prevail among the Hindus originally, and was by them borrowed from the Muhammadans, who are very strict in this respect—so much so, that as soon as their daughters attain to the age of eight years, they must only go out either in a well-covered palanquin or with an entire covering over the body called *boorqua*. Among the true Panjabi Hindus, and among the rustics of the country, the *purda* system does not prevail at all. It is to be regretted that those of them who come into contact with the Bengalee Hindus and Hindustanee Hindus begin to imitate their evil custom, rather than teach them their own good one. The Hindus of the North-West Provinces and Oudh are very strict in the matter: those provinces were the central seat of the Muhammadan monarchies and the cradle of Persian and Arabic learning. Except the vague fears of the abuse of freedom by women, not a tittle of defence can be offered in favour of this custom; and we know this objection applies equally to both sexes, and also that the mixing of ladies with men of position would exert a healthier influence upon them than

the present system, in which only menials of the stronger sex are allowed to go before them for the household purposes of daily life.—The institution of divorce is a very beneficial *dustoor* sanctioned by the Muhammadan Law; and the Hindu Law, as well as usage, does not recognise it at all—so much so, that after the ceremony of marriage a Hindu wife is considered as the husband's own under any circumstances and irrevocably. This rigidity is, we know, being considerably relaxed by the influences of British rule in India, which has of late legalised the remarriage of Hindu widows. But the Hindus seem to be still averse to the idea of divorce, thinking that man and wife ought to remain tied up even though it became impossible that they could be so any longer. Some of them say that if divorce were to be sanctioned the matrimonial relation would receive a shock, and the parties to the marriage would begin to regard each other with a lesser degree of affection than now. Now, in reply to such an absurd objection, we have only to point out that among Muhammadans or Christians, who allow divorce, matrimonial piety is as strong as among the Hindus, if not greater, only that the parties remain more happy because the permanence of their connection does not depend so much upon a hard adamantine chain. I should therefore regard with satisfaction the recent attempt of the British Indian Government to introduce, by means of an Act of the Legislature, the institution of divorce in the body of the Hindu Law.

I will here briefly notice the expenses of marriage among the Indians, which are so great, on account of the exactions of the different persons among whom nuptials are celebrated, and other persons who perform the various services at the ceremony, that not seldom a whole fortune is ruined by the splendours of the wedding feast and ceremony. If a person has a grown-up daughter, and he has not got means enough to entertain at a splendid banquet the immense train of procession which the rich party shows a great pride in leading to his door, he will rather borrow an immense sum of money for the purpose than suffer the disgrace of showing himself unworthy on the occasion; he will rather pledge his whole future earnings than forbear from the folly of permitting, or rather aspiring to, a match of unequal position.

We thus see clearly the present condition of the chief

social questions, which I have here endeavoured to detail. They are comparatively neglected by our countrymen of India; it is therefore of the utmost consequence that we should strike the keynote of a better spirit—of zealous energy in the pursuit of the laudable aims of social reform and social progress. Our country is suffering from bitter chronic afflictions, the radical cure, and not the whitewashing, of which is the true end of all our genuine patriotism, and genuine humanity.

SEVA RAM.

HINDI AND HINDUSTANI.

I am, indeed, very thankful to "A Punjabee" for ventilating the question, which it seems I incidentally raised, as to the real vernacular of Northern India. I infer that that gentleman has a patriotic desire for the unification of Northern India, and for *the attainment of that desirable end he looks with favour upon* what he calls the Hindûstâni language. I join heartily with him in his wish for the removal of every artificial barrier to the formation of a brotherly feeling among the inhabitants of India; *and it is precisely for that reason that* I advocate the neglected claims of what I call Hindi.

It may astonish our Panjâbi friend to hear that I cordially agree with what he has said in his article; and it may still further astonish him to find that all that he has said is quite reconcilable with my views of the subject. If our friend will do me the favour of reading my article again heedfully, he will see that every one of his objections have been carefully stopped out. I am well aware of the objections which have been urged against an official recognition of Hindi; and I am also aware of the erroneous impressions which exist as to the nature of that language, and as to the wishes of those who advocate its claims.

"A Punjabee" speaks *of* "*pure* Hindi" and "pure Hindûstâni," and argues as though I advocated highly Sanskritized Hindi. *This is the initial mistake which underlies all his objections.* I nowhere use the term "pure," and nowhere recommend an artificial form of speech My statement is that *simple* Hindi and *simple* Hindûstâni are *different names for the same thing*. The "Punjabee" contradicts me on p. 86; but on p. 87, he says that "*simple* Hindûstâni is the spoken language in the eastern district of the Punjab, in the North-West Provinces, and part of

the province of Bihar." This is precisely what I said myself, with this difference that I prefer to call this widely diffused language by the name of Hindî, and he prefers to call it Hindûstânî. We are at one on the essential fact that there is a widely diffused vernacular forming the basis of both the *developed* Hindî and the *developed* Hindûstânî. The only possible ground of difference can be as to the direction in which *development* had better be encouraged. Is it wiser for an Indian vernacular to be developed on an Indian basis, or to be developed on a foreign basis? If India possessed no cultivated language from which vernacular deficiencies could be supplied, then resort to foreign aid is essential. Anglo-Saxon laboured under that defect; hence recourse was had to Greek, Latin, French, &c., to enrich the English language. But India is not in that helpless condition. That country possesses in the ancient Sanskrit one of the richest and most flexible languages which the world has ever seen. The mass of the vocables current in Northern India are more or less corrupted derivatives from ancient Sanskrit words; and it is, therefore, only reasonable to expect that the progress of enlightenment would be more rapid were the spoken language enriched by contributions from a source in harmony with it, rather than from a source which is alien in every respect. No one can deny that the grammar, idiom, and vocabulary of *simple* Hindî (that is Hindûstânî) is purely Aryan; and no one can deny that the Arabic accretions so bountifully introduced into *developed* Hindûstânî are purely Semitic. Every Aryan vocable can become a living atom in the speech of Northern India, by reason of its natural affinities: on the other hand, every Semitic vocable is inert and lifeless; it can be used for the special purpose of its importation, but no further. This seems to me sufficient to condemn the practice of seeking to develop the speech of the people of Northern India by having recourse to Semitic languages.

But I have never been an advocate of "pure" languages. Such an idea is a chimæra. I have no objection to the employment of Persian, Arabic, English, or any other words in the development of simple Hindî (*i.e.* Hindûstânî). My opinion is that every word commonly understood forms part of the language of a people. But, as regards *development*, when an idea has to be expressed for which there is no word current, I maintain that it is far more generally beneficial to a country to develop from within by using native material, than to add on foreign material from without. The one is a process of growth; the other is mere patchwork.

In my former paper, however, it was no object of mine to deal with the abstract question of the development of language;

social questions, which I have here endeavoured to detail. They are comparatively neglected by our countrymen of India; it is therefore of the utmost consequence that we should strike the keynote of a better spirit—of zealous energy in the pursuit of the laudable aims of social reform and social progress. Our country is suffering from bitter chronic ailments, [illegible] the radical cure, and not the whitewashing, of which is the true end of all our genuine patriotism and genuine humanity.

[illegible]

leading to corruption and injustice will be closed. Thousands of the people interested in the public work done will be able to follow the details when written in characters they can read; and they will, therefore, not be so helplessly dependent on translators, amlahs, munshîs, &c.

The practical difficulties of the change are more imaginary than real. A few years ago the change took place in Bihâr, and nobody was one penny the worse. Business has gone on there as usual ever since, and to the greater content of the people. Since that change, a local literature has sprung up, both in Kaithî and in Nâgarî; showing that new life has been given to the people by the removal of an artificial barrier. In the North-West Provinces the inconveniences of change would be felt by existing officials, and by no one else. They would have to learn the Nâgarî character, and that is all. Six months' notice of the change would be sufficient to qualify anybody likely to be holding the appointments affected. The task is not a difficult one, for even Indian village postmen have to read the Roman, the Arabic, and the Nâgarî characters in order to deliver letters; and we may fairly credit officials with more intelligence than that of a postman.

The fact that educated Indians speak Hindûstânî, and carry on business, and give lectures in that language, proves nothing more than this, that that form of speech has been widely disseminated by means of the Education Department, &c. For seventy or eighty years the Indian Government has been forcing that language forward by teaching it in colleges and schools, by compelling its use it courts and offices, by forcing and bribing its officers into learning it, and by making it the passport to official employment. The consequence has been that tens of thousands of Englishmen and Indians have learnt it; it has been carried into every district under British sway; and it has become a general medium of communication among the educated. The English language is now also rapidly spreading, and Indians who cannot converse in their local dialects use the English language; but, however much this practice may extend, it will never prove that English is the "one common language" of India. There are other people in the country beside the specially trained.

The "Punjabee" cannot deny that Indians have to learn Hindûstânî in school, just as the English do. He must know well, however, that when boys go home from school they do not talk the language of their Urdû lessons to their mothers and household. But the English boy does speak at home the language of *his* daily lessons. And this of itself is sufficient to prove that *high* Hindûstânî is foreign. The "Punjabee" dexterously

what I said was that "*the real language question . . . is one of alphabets.*" This the "Punjabee" admits is "a very important question," and he intimates that he differs from me only "in some particulars" on that important point. Thus he agrees with me, in the main, as to the alphabet question, and differs from me by preferring to call the language in discussion by the name Hindûstânî instead of Hindî. He will now, I hope, see that his views and mine are readily reconcilable. The mere name of the language is an unimportant detail; and, as regards the alphabet, the extent of my wish is that those who prefer to write official documents in Arabic letters should be allowed to do so, as at present; and those who prefer to employ Nâgarî letters should also be allowed to do so. No one, surely, can say that this is unfair. If a man be allowed to write in the characters he desires, he surely has nothing to complain of. What right has he to force millions of his countrymen to use the same alphabet as he does, whether they like it or not? The mere statement of the case is sufficient to show the injustice which has been too long maintained in Northern India.

Although religion has nothing to do with the question, it happens, as a matter of fact, that Muhammadans have a great partiality for Arabic letters, and Hindûs have an equal partiality for Nâgarî. The unsympathetic census tells that five-sixths of the people of Northern India are Hindûs, and only one-sixth Muhammadans. It is evident, therefore, that justice and good policy cry aloud against the present practice of forcing five-sixths of the people to conform to the inclinations of the remaining one-sixth. It would be more conformable with justice if the reverse were the case—that is, if the Nâgarî were to supersede the Arabic. But no one asks the lovers of the Arabic character to abandon their love or to change their practice; the utmost that is asked is that the lovers of Nâgarî may be allowed the same privilege. And when those who make the demand number five to one of the others, the justice of the claim admits of no dispute.

The language question may be left to settle itself. Whether words are written in Nâgarî or in Arabic letters, we may be quite sure that practical men will write the words which are understood. Legal and administrative technicalities will suffer no loss or change from a mere change of alphabets. We may be quite sure that petitioners, pleaders, traders, and practical men generally will write down the words they speak; and, therefore, no change whatever will take place in the language. The Sanskritic Hindî, which the "Punjabee" seems to object to, will be confined to books, as at present. One desirable change will, however, take place, and that is, some of

MANUAL TRAINING AND EDUCATION.

(From a Paper read before the Section of Economic Science and Statistics, at the Meeting of the British Association in Manchester, by WILLIAM MATHER, M.Inst.C.E.*)*

Although the Education Code bears witness to the advance of public opinion in the direction of more practical methods in teaching as well as in the character of the subjects taught, yet one thing is wanting, and that is the constant and systematic co-operation of the hands with the brain as a means of learning, without which—like seed sown in stony ground which springs up quickly, having no deepness of earth, and as quickly withers—all the special subjects in science and art will appear at examinations, and then pass out of the memory, having no abiding place in the mind. The schedules of the Code include a wide range of subjects both literary and scientific; but the obligatory subjects are wholly literary, excepting in the case of girls, for whom a form of obligatory manual training has been happily provided in sewing.

Now, keeping in view the wants of the nation and the obvious fact that all the children in our Public Elementary Schools must begin to earn a living very early in life, the whole spirit and purpose of our teaching should be to render knowledge serviceable by making it thorough and practical and part of the very being of the boy and girl. It is of secondary importance, after reading and writing have been acquired to serve as useful instruments, to pursue systematically the study of grammar, language, and literature, analysis of sentences, refinement of composition, elegance of expression and remote historical events. Knowledge of these subjects increases with the pursuit of all other knowledge, and especially in the study of art and science, for exact expression and definition, and even grace of language, are inculcated by familiarity with the forms of beauty and the laws of nature and their operations. The scientific subjects in the Code are not more difficult than the obligatory or class subjects, starting with each in the elementary stage—in fact, the elements of the natural sciences, which form the highest and most intelligible revelation to man of the wisdom and love of God, are easier to comprehend than the rules of grammar, and infinitely more useful and attractive to the youthful mind. The study of these should at least be co-ordinate with the study of literary subjects, and the elements of science ought to be taught at the same age that we teach the

suggests that the technicalities of official life are all th
Indian has to add to his native Hindûstânî, and he state
an English rustic would have to learn the technicaliti
English courts. But, in reality, the two cases are by no m
parallel. In England, beyond the technical terms, ther
nothing for the native to learn. The whole body of the langu
used by the most educated lawyer is precisely that of com
life, in grammar, and idiom, and vocabulary. Reports of ca
and speeches are daily read in the newspapers by thoroug
ignorant people in tap-rooms and coffee-houses; and all that
reported is understood, except such words as *nisi prius*, *demurr*
&c. In India the case is altogether different; for the spok
dialects differ from official Hindûstânî in vocabulary, in idion
and in many parts of grammar. Would "A Punjabee" ventur
to say that a villager of Northern India could understand th
Ikhwânu-s-Safâ, or the *Ârâish-i-Mahfil*, or other such books, if read
out to him? And yet there is nothing technical in these books.
They are mere tales written in developed Hindûstânî—an idiom
other than that which the villager speaks. On the other hand,
would "A Punjabee" venture to assert that the same villager
would *not* understand the verses of Tulsî Dâs if they were read
to him? These are straightforward questions; and they afford
practical tests in the matter of language.

What the uneducated speak and understand is the language
of a country—that is, as far as idiom and grammar are concerned.
There was a time when French was the language of the Court
and of high society in England, but that did not make French
the language of England. As long as that anomalous state
of things obtained the development of the English language was
impossible. It was not until after the courtly idiom was set
aside that the Wicliffes, Chaucers, and Shakespears arose to
adorn the real language of the people. So, also, in the case of
India, when artificial support is taken from developed Hindûstânî,
the real vernacular will rise into importance as a cultivated
language under the natural impulse of modern progressive life.

I hope now that the "Punjabee" will see that the wishes of
the lovers of Hindi (*i.e.* simple Hindûstânî) are neither unreasonable nor impracticable. They simply ask that they may
be permitted to present official documents in the character they
use, instead of being compelled to get them translated into
a language and character which they can neither read nor
understand. And this seems to me a very modest request for
five-sixths of the inhabitants of a country to ask.

FREDERIC P

he natural sciences in the most elementary stages, *it is absolutely necessary to use the hand as a means of access to the mind and understanding.* Thus manual training becomes a necessity if subjects other than literary are to be efficiently taught, and the urgent need of such teaching is no longer a matter of controversy.

It is remarkable that the hand has hitherto been so little employed in our methods of instruction. Much time is now spent in handwriting, and it is the only obligatory subject in our Education Code in which the hand is used. Drawing is of much greater importance, though both are essential; yet drawing is not obligatory in our public schools. Mechanical and freehand drawing should be the foundation of instruction in all subjects not purely abstract. It expresses thought in form, and likewise develops thought. In the study of geography its importance cannot be over-estimated as a means of acquiring correct ideas us to distance, areas, and localities, and topographical conditions of mountains, lakes, and rivers. In the study of geometry, drawing is the only means by which language is made intelligible as applied to that subject. In the study of art and nature, drawing makes imagination visible, and reproduces the beauty and grace of form and proportion abounding in the external world. In the study of the natural sciences, drawing assists to illustrate the operations of all the natural laws, by graphic representations of the objects subject to them, or forming the media through which the laws are rendered serviceable to man.

Drawing is the first step in manual instruction, and its value cannot be over-estimated; yet it is limited to the delineation by the hand of objects, mechanical or artistic, and in the expression of thought on a flat surface. The full and complete co-operation of the hand with the mind is to *produce* or *create* an object in a concrete form out of materials suited to its embodiment, and to construct apparatus with which to perform experimentally the operations of the simplest scientific laws.

This *creative* method of instruction may be illustrated by describing its application to the subject of geometry. Geometrical form is found throughout nature, and enters into all art and industry. It is therefore most important that in the earliest years children should become familiar with geometrical forms. After the statement of the facts by the teacher, using models for the purpose, the pupil should make simple drawings on the flat, and proceed from these to create the various geometrical forms with his hands by the use of tools suited to the materials with which he works. It may be in clay or in wood. These objects being bisected and trisected will reveal in the most impressive and attractive way the variety of forms contained within one.

elements of literature. An eminent authority, General Franc Walker, the distinguished President of the Boston School Technology, U.S.A., the best technical school in the world judged by its practical results, has said: "There is an alphabe to pass through before the works of our poets and philosophers can be understood and appreciated, and in like manner the alphabet of the sciences should be known long before the mind is sufficiently matured to fully comprehend the phenomena of nature. Our scholars go through nursery rhymes and fairy tales in earliest youth We do not wait until the twelfth or fourteenth year before instructing our children in the rudiments of language which will enable them to appreciate poetry, and yet in science our traditional method is to postpone its revelations until the school period of most boys in our elementary schools is drawing to a close. In morals our children are made to commit to memory truths, facts, and laws for the guidance of human conduct long before they appreciate the significance of these truths upon their well-being." Why should we not in like manner familiarise the minds of our children with the laws of God in the universe, the operation of which forms part of our daily experience? The origin of light, the laws of its action and its use, may be taught long before the science of optics can be systematically pursued. Knowledge of the law of atmospheric pressure, acting through a common pump from which the child fetches water for the household, is surely as important in its educational effect as the ability to spell correctly words of several syllables. So with geometry; to classify objects and bodies that surround a child, and to show by dividing and subdividing what a number and variety of forms can be derived from one object; to accustom the eye to measure correctly, and to estimate distance and direction accurately—all these elements of geometry can be conveyed to a child long before the study of Euclid is seriously begun. The difference between solids and liquids can as readily be taught in the earliest years as the difference between a noun and a verb, and the passing of a liquid into a vapour may be so easily comprehended that a child will be led to watch with educational effect his mother's tea-kettle singing on the hob. The simple laws of mechanics can be made so clear to a child, that his games of marbles, football, and cricket, supply illustrations of their operation to himself. So heat, sound, and motion that daily surround the child, may be comprehended sufficiently to give more interest to life, and to produce perception and reflection, in some degree, long before their laws can be fully understood, just as melody has its influence before a knowle[dge] of music can be acquired. But in acquiring such kn

tive powers as well as the executive, and prepare children for occupations in which their natural talents can be used to the best advantage. Among the children of the poorest classes there must be thousands who enter into occupations entirely out of harmony with their natural endowments, owing to our present methods of teaching being too rigid, appealing only to one set of faculties in a boy instead of to the *whole* boy.

As an employer I have had opportunities of testing the quality of the education given in our public schools by selecting boys who have passed the examinations brilliantly, and whose school record stood very high even in science subjects. In an establishment of mechanical engineering one can test above all things *intelligence*, or the faculty of using knowledge by applying it to something to be done. It has often astonished me to find the want of this faculty in boys whose memories were no doubt well stocked for examination purposes, and who could speak correctly and write grammatically, but whose constructive faculty was dormant. My experience has been sufficient to convince me that the method of teaching in our Public Elementary Schools, admirable as it is in giving a higher tone to our working classes, and in developing considerable literary power, yet in the main is one-sided in its effect, even on a really gifted boy, while it does nothing to call forth the practical faculties in boys who, slow and even stupid in the class-room, may possess considerable aptitude in acquiring knowledge after they have begun to work for a living.

Now, if *work* were made an auxiliary in education, and thoroughly systematised to supplement class instruction, much greater interest would be taken in education by both scholars and parents. The use of tools, the actual creation of objects worked out from designs to illustrate a scientific fact, or develop an artistic idea, the simple experiment to demonstrate a natural law, the apparatus for which had been made by the boy himself—all such exercises, carried on co-ordinately with class teaching of literary subjects, modified to admit of this practical element in all education, would raise the self-respect of a bright lad, and inspire him with a proper ambition to make the best of all his powers. To what are termed dull boys it would open up a road of education along which they could travel without humiliation; for what they might lack in mental brilliancy, would probably be made up in the aptitude to learn through creating things, instead of only trying to learn the names of things.

On purely educational grounds the employment of the hands as an aid to mental culture may be claimed as a great advantage for all classes; but for the working classes it is a necessity. To parents and children alike it would be an immense boon if

The pupil then fully realises the proportions and relations of all bodies, the cylinder, square, sphere, ellipse, circle, cone; their mathematical properties are more readily understood and the knowledge conveyed is more permanently fixed in the mind. At every step the mind reasons as the hand draws, and then cuts and shapes the real thing; so that the truth contained in the lesson is conveyed to the intellect by a final and complete demonstration. There is a direct connection between the drawing and the technical operation of producing. The mind is trained to judge from a drawing on the flat, of all the proportions of the object portrayed; and, on the other hand, the correct representations of objects by drawing is rendered easy through the constant practice of expressing abstract forms in concrete objects fashioned by the hands through all the stages of development. From this illustration it will readily be seen how powerful the influence of manual work must be in brightening the intellect and cultivating the thinking powers when applied to all subjects admitting of experimental demonstration; for the construction of an object teaches much more than the contemplation of it. In like manner, the knowledge of the simple laws of mechanics, physics, and chemistry can only be conveyed to the understanding of children in the early part of their school life by instruction combined with work and experiment; *i.e.*, by supplementing in the school workshop the teaching of the school class-room. The crude apparatus necessary can be constructed by the scholars from their own drawings under the direction of the teachers. Thus, a workshop in every public elementary school would become, as it were, the testing-room of knowledge, as well as the means of discovering the natural proclivities of every boy. In all schools, class-room and literary subjects may be increased or diminished in combination with the science subjects and workshop illustration thereof, just as the children display their abilities and faculties. By this method a commercial side and a practical side would be established in all schools, each having something of the other; but in both *the right boy would be in the right place for the best development* of his natural tastes and powers.

A department for art work is as essential as the workshop. Freehand drawing would form the base of operations just as mechanical drawing does in the science subjects. It is of the highest importance to give every opportunity for any artistic tastes that children may possess to become developed. The love of the beautiful elevates and refines the whole character. If it is accompanied by natural gifts to *produce* objects of beauty, our scholars should develop them. Modelling and art metal work, following up drawing and design, would call forth the imagina-

tive powers as well as the executive, and prepare children for occupations in which their natural talents can be used to the best advantage. Among the children of the poorest classes there must be thousands who enter into occupations entirely out of harmony with their natural endowments, owing to our present methods of teaching being too rigid, appealing only to one set of faculties in a boy instead of to the *whole* boy.

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the training in our public schools determined generally the direction in which the natural tastes and abilities of boys and girls could best be employed. In no sense, however, can this method of education be regarded as a means of training children for special occupations. The value of it is to fit them for all occupations by cultivating intelligence; the teaching of handicrafts or trades in our public schools would be a delusion and a snare. Trades and handicrafts can only be properly learned where boys are surrounded by the work of capable men in workshops and manufactories fitted with tools and appliances necessary to perfect and economical production. Nevertheless to the nation a great gain must accrue from educating the masses of the population by the creative method. On the foundation thus laid in our public schools a higher skill and superior knowledge may be gradually built up, affecting beneficially all our arts and industries The youth of the country would gravitate to those employments for which they were best fitted; and, having delight therein, their work would no longer be drudgery, or merely performed for the sake of making a a living anyhow, but with a true ambition to excel by bringing the mind to bear on manual work.

To those who had the ambition and abilities, the higher manual, technical, and art schools, which are promised in the near future, will [illegible] of science and art and the [illegible] they had begun to earn a [illegible] ever, that many parents who had been made aware of some special gifts possessed by their children, through the training of the elementary schools, would endure great sacrifices to continue their education in a technical school for a year or two before sending them to work. Such specially endowed boys could confer special benefits on our industries if they entered their respective employments with the best of training to utilise their talents.

It may reasonably be claimed for the creative method that it will impart an earnestness and delight in school duties, and render compulsion either to parents or children quite unnecessary Instead of imposing fresh burdens upon young children, it would remove entirely the over-pressure which now undoubtedly exists so far as those children are concerned whose minds cannot be developed by the rigid and uniform method of education now employed. To educate partially by work, properly organised, could produce no sense of oppression in the mind of any boy. There is a creative instinct common to all children. It manifests itself in every voluntary pastime and occupation, with or without toys, even in infancy. To educate on the lines indicated

so strongly by nature is to bring into play the fullest co-operation of the scholar with the teacher.

A remarkable confirmation of the value of employing the hands during the school years of a child, is afforded by the fact that half-time scholars in our Public Elementary Schools, who start work usually about eleven or twelve years old, do not show much deficiency under the Government Examinations as compared with full-time scholars. It may fairly be assumed therefore that the loss of the class-room instruction to them has been replaced by the intelligence they derive from their occupations, an intelligence which leads them the readier to comprehend and profit by the instruction during their school hours.

. . . .

In America manual training schools are being rapidly established in connection with the public school system. During a recent visit I saw many of them, and was greatly impressed with the admirable results achieved. I observed that since my former visit four years ago, when I made the inquiry throughout the United States for the Royal Commission on Technical Instruction, many manual training schools have been established in towns by the school authorities to take the place of the grammar or second grade school in their system; and it is not too much to say that within ten years in all large cities manual training will be established and become a main feature in public education in the secondary schools.

The pioneer of this movement in America is Dr. Woodward, of the Washington University of St. Louis. The manual training which Dr. Woodward conducts is associated with the High School course of instruction in science. A full description of the method of teaching was given by Dr. Woodward in Manchester two years ago, and a manual training department was added to the recently established Technical School of Manchester on the lines laid down by Dr. Woodward. During two visits to the St. Louis School, with an interval of three years, I was able to judge of the work done. It has surpassed even the expectations of the founder, both in literary culture and in the preparation of hundreds of youths for a variety of occupations in which they have displayed an intelligence and practical knowledge hitherto rarely met with. Their employers have given abundant testimony to Dr. Woodward of these boys, not only possessing knowledge, but of having the faculty to apply it to their work.

In Philadelphia the School Board has adopted this system in the second grade schools with remarkable success; specimens of the work done are shown on the table. Chicago, Baltimore, and other cities have followed in this direction, and many more

the training in our public schools determined generally the direction in which the natural tastes and abilities of boys and girls could best be employed. In no sense, however, can this method of education be regarded as a means of training children for special occupations. The value of it is to fit them for all occupations by cultivating intelligence; the teaching of handicrafts or trades in our public schools would be a delusion and a snare. Trades and handicrafts can only be properly learned where boys are surrounded by the work of capable men in workshops and manufactories fitted with tools and appliances necessary to perfect and economical production. Nevertheless to the nation a great gain must accrue from educating the masses of the population by the creative method. On the foundation thus laid in our public schools a higher skill and superior knowledge may be gradually built up, affecting beneficially all our arts and industries. The youth of the country would gravitate to those employments for which they were best fitted; and, having delight therein, their work would no longer be drudgery, or merely performed for the sake of making a a living anyhow, but with a true ambition to excel by bringing the mind to bear on manual work.

To those who had the ambition and abilities, the higher manual, technical, and art schools, which are promised in the near future, will afford opportunities for the study of science and art and the technology of various industries after they had begun to earn a living. It is highly probable, however, that many parents who had been made aware of some special gifts possessed by their children, through the training of the elementary schools, would endure great sacrifices to continue their education in a technical school for a year or two before sending them to work. Such specially endowed boys could confer special benefits on our industries if they entered their respective employments with the best of training to utilise their talents.

It may reasonably be claimed for the creative method that it will impart an earnestness and delight in school duties, and render compulsion either to parents or children quite unnecessary Instead of imposing fresh burdens upon young children, it would remove entirely the over-pressure which now undoubtedly exists so far as those children are concerned whose minds cannot be developed by the rigid and uniform method of education now employed. To educate partially by work, properly organised, could produce no sense of oppression in the mind of any boy. There is a creative instinct common to all children. It manifests itself in every voluntary pastime and occupation, with or without toys, even in infancy. To educate on the lines indicated

every way. He takes only children of the poorest parents, whose surroundings are inimical to proper home training; and out of such material he produces results that would do credit to the system were it applied to the children of the best classes of the community.

Doubtless some teachers and experts in education may regard this new method as impracticable; but I can bring substantial testimony to prove that in a country as intelligent and progressive as our own, to say the least of it, an overwhelming number of the teachers of youth are convinced of its necessity and value.

On the eve of leaving New York about six weeks ago, I received a telegraphic message from the National Teachers' Convention at Chicago, which I was authorised to make known on behalf of the Convention to the British Association. At a meeting of 3,000 teachers, representing every grade, from the colleges to the village schools in the United States, the question was put by Mr. J. S. Clark, of Boston: "*Is it the sentiment of this meeting that manual training should be a prime feature in public schools?" The reply was unanimously and very enthusiastically in the affirmative.* Such is the message which has encouraged me to bring this important subject under discussion at this meeting with greater confidence than otherwise I might have felt.

I do not pretend to understand the science of pedagogy. Like most Englishmen who are engaged in maintaining and developing the great industries of this nation, I judge our present methods of education by the results shown when our school children come to engage in the practical work of life; and from this point of view I regard our Elementary Public School system as capable of further improvement, making manual training a main feature of national education, with the object of enhancing the happiness of our children during their school life; of elevating and refining our working-class population of the future; and of morally, materially, and mentally enriching the nation.

ORIENTAL PRINTING IN LONDON.

It is, no doubt, beyond the knowledge of most people in England that there is at work in the great metropolis of the country an establishment for Oriental printing, which existed before the birth of Frederick the Great, at the period when Peter the Great of Russia was learning the art of shipbuilding

have decided to do so as soon as possible. It is expected that these schools will react on the methods of teaching employed in the primary schools, and that changes will gradually be made in the latter in the direction I have endeavoured to advocate as necessary for our elementary schools. Already a remarkable influence has been exerted in the primary and grammar schools of America by these manual training schools. Drawing and modelling have been largely introduced, especially in the direction of design and art work. An exhibition of this work, together with the results from the manual training schools and others where industrial exercises are employed in education, was held at Chicago during the visit of the National Teachers' Convention about six weeks ago The Exhibition was so remarkable, being furnished by the public schools of all grades, that a very competent judge observed: "Such a display of school work, if exposed in London, Paris, or Berlin, would receive attention by the respective Governments, Boards of Trade, and the leading art and industrial societies of Europe, and all the leading journals. It exhibited a marvellous development in industrial work, art, and design; and what particularly characterises the movement is, that it brings within its influence the poorest of the school population. It means the bringing of the best instruction within the reach of the poorest outcast, giving every child, if he has any artistic or industrial instincts, the encouragement and opportunity to develop them."

About two millions of children and young people are already participating, in some degree, in this recent development towards practical education in America. There is no one cut and dried plan. Each one of the cities now committing itself to industrial and art education will seek to eclipse its neighbours. This freedom of choice is the mainspring of success; for it enables local sentiment and characteristics to exert their utmost influence in the selection of methods of instruction, and in the equipment of schools best adapted to the school population.

A notable example of the effort to make manual training a main feature in national education in the lowest or primary grade exists in New York, in what is called the "Workingman's School," established by the Society of Ethical Culture, where children are trained by the Kindergarten system up to seven years of age, and then up to fourteen or fifteen by graded hand-work and class instruction on the lines laid down in this paper. I selected from this school some of the products of the workshop and art atelier, which may be seen on the table. The Principal of the School, and author of the method, is Dr. Felix Alder, a man of high culture, wide experience, and broadest sympathies. The results he has achieved are remarkable in

at its command, is enabled to execute work on a lower scale than can be done by most other printing establishments. It prints a variety of trade publications; amongst these may be named the *British Trade Journal*, of large bulk and great circulation; the *British Export Journal;* the *Planters' Gazette; Timber; Decoration;* and, what is an entirely new departure in periodical literature, *The Mirror of Trade*, a commercial journal in Hindustani, for circulation throughout India. With a large command of advertisements from leading firms, it is able by such means to cover much of the cost of printing, and thus reduce the cost of publication to a minimum. J. A. C.

THE ORIENTAL COLLEGE OF BERLIN.

The German Government has established at Berlin an Oriental College, which began to receive students on October 18th, 1887, and was formally opened on the 27th of the same month. A large number of students have already joined the College. It has Professorships for the Chinese, Japanese, Hindustani, Arabic, Persian, Turkish, and Swaheli languages, and the Professors have assistance from natives of the different countries represented. The Hindustani Chair is represented by Professor F. Rosen, who not only holds classes on Hindustani grammar and lectures on Indian geography, but also teaches Hindustani and Persian by conversational practices. Trübner's *Literary Record*, in giving a detailed account of the College, says: "In addition to all these lectures, Professor Sachau, the Director of the College, announces in his circular that it is the intention of the Governing Body to institute lectures on Oriental subjects of general interest, to be delivered on Saturday evenings, and to be open to the public at large. The subjects chosen for dates between January 21st and March 10th are: 'Japanese Poetry and Art Industry,' 'The National Religion of the Japanese,' 'Criticism of Confucius and his Doctrines,' 'Oriental Carpet-weaving,' 'Domestic and Family Life in China,' 'India's Economic Situation,' 'The Mode of Dealing with Orientals,' and 'Some Facts relating to the Power of Grasping Facts displayed by Native Africans'; and among the lecturers are Professors Brugsch, Arendt, Büttner, Annecke, and Inouyé. It is announced

at Deptford. The firm of Gilbert and Rivington, printers and publishers, of St. John's Square, Clerkenwell, has existed since the time when George the Second was king of these realms, and from that early date has gone on adding to its capabilities for work [illegible] become a marvel in [illegible]

It is not merely [illegible] cover twelve acres of ground in the heart of London, and that it gives employment to a thousand busy workmen, that this establishment is remarkable, but by reason of the remarkable number of languages in which it can print—viz., three hundred and forty. It has in its workrooms printers of many nationalities—Russian, Japanese, Dutch, &c.; but, more than this, it possesses one printer, thirty years in its service, who has acquired a knowledge of one hundred and thirty languages; and there is a lad of fourteen who can compose and correct proofs in twelve Oriental languages, some of them of strange and complicated characters.

To achieve these results this enterprising firm has formed a school, in which young lads are instructed in various difficult languages, and afterwards to set type in them for printing, the boys being maintained during their pupilage. The firm have also at their command a large staff of linguists, engaged in translating English compositions for the printers into the various Oriental languages required.

The printing machinery used in this establishment is of the newest and most finished pattern, filling several large rooms, and kept at work night and day (Sundays excepted). Type-casting of the most elaborate kind is carried on by steam machinery in every language of the East, from Japanese and Chinese to Gujerati, Marathi, and Bengali. The firm does the Oriental printing for most of the Missionary and Bible Societies, as well a for the British Museum. It also prints a commercial journal in Hindustani, and is now establishing a special advertising agency for all India and the far East. Altogether, it is a marvellous instance of printing enterprise, and is likely to exercise much influence for good in Oriental countries

But the business of this firm, or rather company, as now en-

Nainee Tal, and Darjeeling, in the Bengal Presidency; at Wellington, in the Madras Presidency; and at the most convenient Hill Stations in the Bombay Presidency. Two Lady Nurses and some Nursing Sisters have been lately appointed to take up this arduous and useful work in Military Hospitals at Umballa and Rawulpindi. The whole cost in connection with the nursing scheme is undertaken by the Government of India, except the provision of Homes for the Nurses in the Hills, where they may take the occasional rest without which their health would most probably break down. The Indian Government fully recognise the importance of these Homes, but they consider that the money required for this part of the scheme may appropriately be left to private benevolence. Lady Roberts's proposed Homes are so essential to its success that they ought to be supported liberally, both in England and in India, and we sincerely hope that the Committee presided over by the Princess Christian will secure numerous and large subscriptions.

Obituary.

Sir Henry Sumner Maine, K.C.S.I., died suddenly at Cannes, on February 4th, at the age of 66. He was the son of a medical man, and received his education at Christ's Hospital, whence he went to Cambridge. His University career was distinguished. In 1850 he was called to the Bar, becoming later a Bencher of the Middle Temple. For several years he was occupied with lecturing on law and in literary work. His first important work, on "Ancient Law," was published in 1861, and it at once established his reputation as a deep and original thinker. The *Times* observes: "It exhibited a method which has since become the common instrument of students in the same regions of inquiry, and its effect was all the greater because this method was employed with a dexterity of manipulation and a felicity of literary presentation which have rarely been surpassed. The style was so lucid, the reasoning was so clear and cogent, the illustrative matter was so aptly chosen, the analogies were so dexterously handled, the survey was so broad, the grasp of principles was so firm, the whole fabric of the argument was articulated in so masterly a fashion, that the reader was easily tempted to suppose that 'Ancient Law' must have been as easy to write as it was fascinating to read. Such a conclusion,

that members of the College will have the preference for al appoinimente of Government Interpreters; and what ough further to attract a large number of students, who migh otherwise be prevented from attending, is the fact that mos of the lectures are to be held before ten in the morning an after six in the evening. Extra courses of lessons, devote chiefly to repetition of what has been previously learnt, ar announced as forthcoming during the vacations, and furthe appointments to the different chairs will be made to accom modate any extraordinary influx of students, it being lai down as a fundamental rule of the College, that no mor than twelve students shall attend each lecture."

The College is entitled, Das Seminar für Orientalisch Sprachen an der Königl.-Friedrich-Wilhelms-Universität z Berlin. It would seem that London especially should endov a similar College, where Eastern learning in all department could be thoroughly studied. Perhaps the Imperial Institut may include such a scheme within its extensive limits.

LADY ROBERTS'S "HOMES IN THE HILLS"

FOR NURSING SISTERS EMPLOYED IN THE BRITISH MILITAR HOSPITALS IN INDIA.

Her Royal Highness the Princess Christian has consente to undertake the collection of funds in England towards th support of Lady Roberts's "Homes in the Hills for Soldier Nurses in India," and has formed a Committee to assist he as follows:—

H.R.H. Princess Christian, President.
Mrs. Jeune, 37 Wimpole Street, W.
Mrs. Clifford Lloyd, 17 Elm Park Gardens, S.W.
Miss Sherston, Evercreech, Somerset.
Miss Emily Loch, The Cottage, Bishopsgate, Englefiel Green.
Secretary: Captain Wilford N. Lloyd, Naval and Militar Club, Piccadilly, W.

Last September we printed Lady Roberts's Appeal, in whic it was stated that funds are urgently required for providin

INDIAN INTELLIGENCE.

The third Annual Meeting in connection with Lady Dufferin's Female Medical Aid Fund was held on February 8th. The Viceroy presided, and among the speakers were the Governor of Madras, the Lieutenant-Governor of Bengal, the Maharajah of Durbunga, the Nawab of Moorshedabab, and the Hon. Messrs. Scoble and Evans. A resolution was passed that the Association should be incorporated. The Report, which had previously been circulated, showed that the financial position was highly satisfactory, and that the Association now possesses investments giving an annual income of Rs. 30,000. The Jubilee collection was very successful, and included magnificent donations from many Native princes and noblemen. Lord Connemara, in his speech, said that Lady Dufferin's name would live in the pages of Indian history. The Viceroy, replying to a vote of thanks, described the Association as being now placed upon a basis which never could fail, and added that its benevolent operations would continue to extend and to penetrate further into Indian homes. He concluded by paying a tribute to the devotion of the honorary secretary.—*Times' Telegram.*

Major H. Cooper, the Hon. Sec. of Lady Dufferin's Fund, has resigned, owing to ill-health, and he will be succeeded by Mr. Henry Lawrence, of the Agricultural Department.

The Viceroy, as Chancellor of the Calcutta University, was present on January 11th at the Convocation, when 708 students, from seven different Colleges, received degrees. His Excellency spoke of the interest that he felt in higher education, and he specially congratulated the two young ladies who took the B.A. Their example would be an encouragement to the ladies of their country. He was convinced that the prosperity of India depended largely upon the spread of education among Indian ladies.

The Hon. Sir Dinshaw Manockjee Petit has by a new instance of his liberality enabled the Managers of the proposed Technical Institute at Bombay to carry out the scheme without further delay. He has offered to convey to the Bombay Government his property known as the Hydraulic Press in exchange for the Elphinstone College buildings and lands, and the latter he will convey to the Government for the Victoria Jubilee Technical Institute. The Government have accepted Sir D. M. Petit's liberal proposition, and the Institute will now soon be started.

The State of Gondal has been raised to a First Class State since the return of the Thakore from Europe. In honour of the occasion a large durbar was held, and his Highness made some important concessions to his subjects. Lord Reay, in laying the foundation-stone of a new Girls' School at Dhoragi, in that State, to be called the Lady Reay School, remarked on the many useful public buildings which distinguished Gondal, to which this School will form an ornamental addition.

however, was purely the creation of Maine's unique literary method. He was not a rapid worker, and he was utterly disdainful of display. There are some writers whose books resemble a building from which the scaffolding has never been removed. The solid fabric is there; but it is encumbered with all the mechanism of construction. Maine's method was not less conscientious nor were his structures less solid, but as soon as his work was complete the scaffolding was all swept away and the finished structure alone was left. Maine in fact combined the characteristics of a profound student and a consummate literary artist. He bore his learning lightly, but it was a burden such as few men could have borne."

In 1862, Mr Maine was appointed Legal Member of the Governor-General's Council "With his profound knowledge of law there was associated an intellect of exceptional force and rare cultivation, specially versed in the comparative study of institutions, and, as his colleagues in the Government of India were soon to discover, an aptitude and capacity for affairs which might have placed him in the foremost rank of statesmen if he had not preferred to remain a student. His service in India coincided mainly with the viceroyalty of Lord Lawrence, who succeeded Lord Elgin, and was succeeded by Lord Mayo, and it was again a happy occurrence of circumstances which placed his legal acquirements, and the aptitudes generated by his special studies, at the service of the State in the carrying out of those reforms in the land-tenures of India which are associated with the name of Lord Lawrence." After his return from India, he was elected to the newly-created Corpus Professorship of Jurisprudence in the University of Oxford, and he became a member of the India Council, when he was created a K.C.S.I. Later he was elected to the Mastership of Trinity Hall, Cambridge. Sir Henry Maine delivered many series of lectures at Oxford, the substance of which he embodied in several valuable works, the first of which was his widely-known *Village Communities*. "In politics the welfare of India was all in all to him, and he knew that in many respects it could only be secured by methods with which popular government, as it is generally understood in Europe, has very little in common. He cared more for good government than for party government, and he thought that the two were by no means necessarily nor universally identical." The last serious literary work he undertook was a masterly essay on India, contributed to Mr. Humphrey Ward's valuable compilation, entitled "The Reign of Queen Victoria."

Sir Charles A. Turner, K.C.I.E., has been appointed to succeed Sir H. S. Maine as a Member of the India Council.

Girls' Schools. In thanking Lady Hope for her presence on the occasion, Mr. Kalabhai Lallubhai, Hon. Sec., referred to the fact that Lady Hope was the first English lady who had taken an interest in female education at Surat, and in the progress of the School; and he spoke of the advantages that resulted from his parties for native ladies. Mrs. Mahaluxmi Kálábhái afterwards gave an afternoon party, when more than a hundred ladies, of various castes and colours, were present to meet Lady Hope. Mrs. Kálábhái, one of the old friends of Lady Hope, is one of the few Hindu ladies of Gujarat who takes a keen interest in female education, and who first set on foot, in Surat, Lady Dufferin's movement. "Though she was not fortunate enough to have the benefit of school training, yet, by dint of perseverance, she has been able to bring out a small work, translated from the second chapter of Smiles's *Character*, entitled *Home Power*; and it is hoped many other ladies will follow in her steps—that being the surest way to regenerate India. Lady Hope, Mrs. Baines, and other European ladies, were much pleased to see numerous well-wishers on the tops of the neighbouring houses."

PERSONAL INTELLIGENCE.

The following students were called to the Bar in February: Namasivayan Tyagaraja, Christ's College, Cambridge; Behramji Colabavala Rustamji, University of Bombay, both of Lincoln's Inn. Kumud Nath Sen Gupta; Pandit Sham Lall; Eussuff Ali Khundkar, Calcutta University (£15 Real and Personal Property Council of Legal Education Prize); Elangi Seni Wasaga Senathi Raja, LL.B., University of France, Faculté de Droit; Lakshmi Narayana, all of the Middle Temple.

The following were among the Scholarships awarded by the Benchers of the Middle Temple to students of that Temple in Common and Criminal Law: Chan Toon, a first-class scholarship of 100 guineas, in Equity; M. R. Zorab, a first-class scholarship of 50 guineas.

Arrivals.—Mr. Ardaseer Dosabhai Cooper; Mr. Sorabjee Cowasjee Hormusjee, and Mr. Ratanshaw Dadabhoy, from Bombay; Pundit Malwa Ram, and Pundit Fateh Chand, from the Punjab.

Departures.—H.H. the Maharaja of Kuch Behar, attended by Mr. Kanta Prasad Sinha; Mr. Pundit Sham Lall, for the Punjab.

We acknowledge with thanks The Life and Life-Work of Behramji M. Malabari, by Dayaram Gidumal, LL.B., C.S.; *and* three Prize Essays in connection with the Countess of Dufferin's Fund.

Lady Reay presided a few days previously at a prize distribution at Ahmedabad, for all the girls' schools, and she received an address in Gujerathi from Bai Rupalibai, a lady who takes great interest in education, and who lately gave Rs. 7,000 towards the Gujerat College Fund, Rs. 4,000 to the Jubilee Fund, Rs. 500 to Lady Dufferin's Fund, and Rs. 400 to a new English Boys' School.

The Fancy Fair in aid of the Cama Hospital, Bombay, took place on the 9th, 10th and 11th February. The Duchess of Connaught and Lady Reay were amongst the stall holders. We shall not be able to give an account of the Bazaar in our present number.

Mr. Justice Scott, in the High Court, Bombay, refused lately to sanction the terms of a consent-decree for the enforcement of a contract to compel a child-marriage being performed. The plaintiff sought to compel the father of the child, who is seven years old, to give her in marriage to him, or to pay Rs. 10,000 for breach of contract The agreement had continued in force for three years; but subsequently the defendant entered into another agreement for his daughter's marriage. Mr. Justice Scott refused the sanction, and he postponed the case for a fortnight to enable the defendant to get professional advice, which he had stated that he was too poor to do.

After the meetings of the National Congress at Madras were concluded, a Social Conference was held, at which it was decided to hold a National Social Conference, consisting of Committees of every community, Hindoo, Mahomedan, Christian, Buddha, Jain, &c.; and that, among other social subjects, the following shall be discussed and determined on: the liabilities of distant sea voyages, the ruinous expenses of marriage, the age below which no marriage should take place, re-marriages of young widows, inter-marriages, &c.

A young Brahmin widow was married lately at Dhanduka, Bombay, under the auspices of the Re-marriages Association, to a Brahmin of the same caste in the orthodox form.

We are glad to learn that the Syndicate of the Punjab University have unanimously resolved to appoint Dr. M. Aurel Stein, a Hungarian scholar, to be Principal of the Oriental College, and Registrar of the University of Lahore on probation till October 15th next.

Mr. Madan Lal Lallubhai Munsiff, of Surat, sends us an account of the visit of Sir Theodore and Lady Hope to that place, before leaving India for England. They were the Guests of Mr. J. A. Baines, Collector and Agent to H.E. the Governor. Sir Theodore Hope distributed the prizes to the Vernacular Schools under municipal management, more than 2,500 pupils being assembled. He dwelt in his address on the importance of primary education. On January 10th Lady

perform with the greatest degree of proficiency, is paying attention to those Indians who come to England for the purpose of education, information, and acquiring knowledge about the life of Western Europe. You will see there have been certain excursions made, to which our Indian visitors have been invited. This kind of diversion puts a little more colour, interest, and warmth into their lives, gives them something to think of, and leaves upon their minds a more vivid idea of what English life is like. They have been taken to the Tower of London, and to Hatfield, the residence of Lord Salisbury; and they have been accompanied in the inspection of schools and institutions. It is added that they have also received help in regard to the choice of families for residence and places of study. It makes all the difference to an Indian youth, coming away from his home, his language, and his religion, between happiness and misery, good and harm from his visit, what kind of a family he is put into; whether he is looked upon as valuable only for the amount of rent he may pay, whether he is taken in as a mere matter of business, or whether he is with those who will take a personal interest in him, and make him feel that in any trouble he has some one to advise him, and that he has some anchorage while he is in England. All this we may call indirect superintendence; but, besides this, direct superintendence has been undertaken for young men whose parents have chosen to constitute them, as it were, wards of the Association. Already the Council have had charge of the remittances of fourteen students, amounting to over £3,000; and it is expected that many others will come over from India on the same terms. As far as our experience has gone, it has justified our hope in the value of this direct superintendence. The Association has also disseminated a Paper of Information, from which persons in India desiring to send young men over to England can judge for themselves to a considerable extent what methods to adopt to secure the right conduct of their studies in England. Owing to the distance of India, and the limited funds at our disposal, we cannot take much more than an indirect part in promoting education in India. It will be remembered that two or three years ago this Association took a leading part in a meeting held at the Mansion House, for the purpose of stimulating a movement in favour of women doctors in India. The work has now been taken up by more

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ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the National Indian Association was held on Saturday afternoon, March 3rd, at Willis's Rooms, St. James's. The Chair was taken by the Right Hon. Lord Hobhouse, K.C.S.I. The Meeting was well attended. Among those present were—Lady Hobhouse, Lady Hunter, Sir Richard Meade, K.C.S.I., Mrs. Carmichael, T. H. Thornton, Esq., C.S.I., Mrs. D. P. Cama, Mr. Justice Pinhey, Lt.-General Macdonald, Lt.-General Pollard, Mr. Doulat Ram, Mr. and Mrs. Dasai, Pundit Sri Lal, Mr. J. N. Banerjee, Mr. Martin Wood, Mr. and Mrs Macmillan, Mr. J. B Knight, C.I.E., Mr. Hodgson Pratt, and many others interested in India.

The CHAIRMAN opened the proceedings as follows: The Report will be taken as read, because all members of the Association have received a copy of it. This year I do not think anything very special has occurred as affecting us, except that our distinguished friend, Sir William Hunter, has returned from India to England, and he has kindly consented to vary the accustomed routine of our proceedings by delivering to us an address upon various topics connected with Indian life—topics quite sure to be interesting, and to be treated with a degree of freshness which can only be displayed by one who has been recently in contact with India itself. In these circumstances, I propose to be very brief, indeed; and I will only refer to one or two matters which are of special importance and interest to us. Perhaps the most important function of the Association, and that which it can

that in the balance-sheet there is not a single penny charged for services. There are small sums for expenses of meetings, visits and so forth; but all these are expenses out of pocket. But for the great amount of personal service that this Association receives, whether by writing in the *Magazine*, or editing it, or in the constant communication with those who are conducting education in India, and with young men coming here from India, and their friends—a vast amount of laborious business—you will not find one farthing of expense in the accounts. I remember when I first came back from India and joined this Association, I looked at this feature in the accounts, and remarked that I never saw such accounts. Taking out the £70 which is received on the one side from the Carpenter trustees for educational objects, and spent on the other side in these objects, you will see how exceedingly small the income is; and you know what a vast amount of work is done with it. This could not be done without there being a great deal of interest, of zeal, and of self-sacrifice on the part of those who work the Association. And if they are right in saying, as I have no doubt they are, that it is by means of this *Magazine* that we maintain the interest which leads to our receiving such an amount of valuable service, why then the expenses of the *Magazine* are justified over and over again. There is no doubt that we have always shown a very poor list of receipts. If we were engaged in objects that excited the combative propensities of mankind, we should receive a good deal more money; but we deal with matters which are in a sphere above ordinary combat. No doubt a number of our members are interested in things about which people are ever ready to fight—such as, whether territory should be increased, or caste interfered with, or a salt-tax imposed; but we have most carefully kept off subjects of that kind, about which people are fighting. We have endeavoured to address ourselves to those things on which, so far as I know, there is no dispute. We have sought to benefit, to elevate, to give a larger mental and moral stature to individual men and women. I believe everybody agrees that it is desirable to give, as far as we can, to our Indian fellow-subjects a wider range of knowledge, more accurate habits of thought, and more acquaintance with the world at large, under conditions which aim at insuring, in the acquisition of these things, the greatest amount of benefit and the smallest amount of danger.

powerful hands. Lord and Lady Dufferin threw themselves with great vigour into the movement; they were seconded by many influential persons in India; and, although great results should not be expected too quickly, yet as time goes on I hope the movement will prove to be a great success, and that we shall never repent the part we have taken. (In connection with the subject of education, Lord Hobhouse referred to the success of Miss Cornelia Sorabji, the first lady who had taken the B.A. degree in the University of Bombay, mentioning her desire to carry her studies further in England. His Lordship continued as follows:) The first step is a great deal in these matters. It may be that some of those who are listening to me may, if this lady comes to England, be able to assist her with advice or otherwise. But it is impossible for this Association to give her help in money, seeing how very limited its funds are. And this brings me to the painful topic of the balance-sheet. You will see that we have slightly exceeded our income; and we have been obliged to sell out a small portion of that very slender reserve fund which we have. It is rather less than it was at the beginning of the year. Two large items are for the *Indian Magazine*, and show a great expenditure upon it. It is not so great as it appears to be, because every member of the Association, who subscribes 5s, is entitled to receive the *Magazine* for a year. Therefore, we should add to the receipts on account of the *Magazine* 5s. for every member of the Association; and that would amount to something like £70. Still it is large; and the meeting will be glad to hear that the Council have devoted much attention during the year to arrangements for increasing the circulation, and at the same time lessening the expense of the *Magazine*. It would be premature to say what these arrangements are; but it will be a clever thing to increase the circulation, and at the same time to lessen the expenses. The Report states that the interest of the *Magazine* has been well sustained by former and by new contributors—authorities on Indian subjects—and it fills a place which no other periodical does. The fact is that, although this *Magazine* has been for many years a considerable expense, those who are most interested in this Association —who have given the greatest amount of labour, thought, and zeal to its objects, and who best know its workings—agree that the *Magazine* is a very valuable portion of our labours, and that it has been well worth paying for. You will observe

and direction of those movements, they have very vague ideas. Are those movements merely ripples from a breath of wind on the surface, or are they the awakening of the mighty deep? Do they tend towards a haven of safety, or towards danger and shipwreck? Is their sound the prelude to an ampler harmony of empire, or is it the noise of coming strife? These are questions which thoughtful Englishmen are asking, and which I shall endeavour, very briefly, but with such honesty as is in me, to enable them to answer for themselves.

The present movements in India advance upon three distinct but convergent lines. There is an educational movement, a social movement, and a political movement. Each of these has many ramifications, which, like the branches of the spreading banian, strike down into the ground and take fresh root for themselves. But the three lines of advance may be represented or symbolised by three recent well-known movements; namely, the educational advance by the nationalisation of Indian Public Instruction; the social advance by the agitation against child-marriage and against the penal celibacy of Hindu widows; the political advance by the Indian Congress which, during three years, has assembled successively at Bombay, Calcutta, and Madras.

The Educational movement had as its practical outcome the Educational Commission. (Cheers.) What were the real objects of that Commission, and what has been its permanent result? It seemed strange, at a time when education was making rapid strides in every Province, when each year saw hundreds of new schools and thousands of additional pupils, that a costly representative body should be brought together from distant parts of India to improve a system which was already yielding such admirable results. But when we looked a little closer into this progress, we found that it was progress too much in one direction—a progress which was dangerously dividing the Indian people into two classes, a very small minority highly educated on foreign methods, and an enormous majority scarcely educated at all. The first object of the Education Commission was to devise a remedy for this state of things; to work out a system which would ensure that higher and lower education should henceforth proceed at a more equal pace; and that the funds of the State should not be too exclusively applied to producing a small cultured class, by neglecting the great mass of the people. That was the central idea which gave life and reality to the labours of the Commission.

The result was attained, not by destroying, or even by curtailing the good work being done for higher education, but by

These are the things at which this Association steadily aims; and I trust that it may be thoroughly well supported both by those who attend this meeting, and by that larger audience who will be reached by the *Magazine* and other publications. I formally move that the Report be received and adopted.

The Resolution having been seconded by Sir Charles Turner, K.C.I.E., was put to the Meeting and carried unanimously.

The Chairman then requested Sir William Wilson Hunter, K.C.S.I., C.I.E., LL.D., to deliver his Address.

RECENT MOVEMENTS IN INDIA.

When your Council did me the honour to ask me to address you this afternoon, I hesitated to accept the invitation; for I knew that other engagements during the present week would preclude me from preparing anything worthy to be laid before your Annual Meeting. But when you kindly determined to take me on these terms, I felt that I had no alternative but to comply. All I have to offer you is only a few remarks on one or two important subjects in which this Association takes a deep interest. Standing here, however, among many friends, with some of whom I have gone through life, and with all of whom I feel the common bond of a great cause, I do not think I need shrink from the task. "Out of the fulness of the heart the mouth speaketh." And looking back to the progress which India has made in the recent past, and forward to the progress which assuredly lies before her in the near future, our hearts may well be full of thankfulness and of hope. This especially is a time for a temperate statement of India's needs; for at this moment the sins of our fathers are being visited upon us by the great Irish sorrow that sits at our door. And however diverse our views may be as to the remedies for the present state of things, Englishmen of all parties are learning in the bitter school of strife, that truth and justice form the only safe policy for a nation. I believe that out of that sorrow there will come this good; namely, that England will approach the important questions now arising in India with a quickened conscience, and with a steadier resolve to find out what is right and to do it. (Cheers.)

Perhaps the most useful service which this Association can render to India at present is, to furnish some data that will enable Englishmen to judge truly concerning India's wants. Our countrymen at home clearly perceive that certain strange movements are going on in India; but as to the precise character

although our best was a very small thing, to secure funds from the new Municipalities, and also from the older Municipalities, for the purposes of education. We all know, and especially those of us who have had to take part in the administration of India know, how poor are the revenues of that country compared with the demands made upon them. At this moment in Calcutta a great struggle is going on which typifies the progress of events in almost every Municipality of India. Calcutta has a large income; but there are larger demands made upon it. There are heavy claims for sanitation, for we understand perfectly well that by increased expenditure we can reduce the death-rate and save thousands of lives every year. At the same time, we also know that Calcutta, almost alone among the great Municipalities of India, has hitherto been unable to find any funds for the instruction of the people. The premier Municipality of the Indian Empire is now endeavouring to remove this reproach, and to divert a portion of its income to the purpose of education. On the merits of the particular questions now at issue, I shall offer no opinion; but I feel that I speak the sentiments of those around me when I say that, much as we value the physical well-being of man, we also value at least as highly his moral advancement and well-being. If Calcutta can find the means, not only for sanitation and for the proper maintenance of public health, but also for public instruction, it will discharge a most important duty. (Cheers.)

The result of the educational movement has been to transfer Indian instruction from an official to a popular basis, and to expand a State Department of public instruction into a national system of education. This great and silent reform has been wrought, and is still being carried out, under the provisions laid down by the Education Commission. The Indian people have quickly responded to the increased facilities of instruction afforded to them. The whole education of India is being gradually incorporated into a harmonious and homogeneous whole, controlled by the highest experience and intelligence which the State can procure; but worked in detail in an even increasing measure by local bodies, and founded on a truly popular basis. In 1880, the year before the Commission sat, there were not two millions of pupils known to be under instruction in India. Two years after the Commission had finished its labours there were nearly three and a half millions.

Figures, however, are but a poor gauge of the intellectual progress of a nation. The political result of the recent educational movement has been to make broader the basis of British rule. Its social results are both numerous and complex. Con-

incorporating into one homogeneous system a vast amount of popular instruction and popular effort which had formerly received too scanty an acknowledgment from the State. The Commission found that in every Province a great variety of indigenous schools was at work. In some parts of India these schools had been cordially incorporated into the existing system of State education; in others they had been partially incorporated; in certain portions of India they had scarcely been recognised at all. In one Province we found that while the Government was spending £140,000 a year in educating 105,000 pupils in its schools, the people were maintaining a national system of popular instruction of their own, which received neither aid nor encouragement from the State, but which was nevertheless educating 135,000 pupils. Here was a great practical protest by the people against a system of education by the State. Fortunately, this was an exceptional case. The Commission authoritatively affirmed for all India the practice which had been followed in the best managed Provinces. It headed the long list of its proposals by the recommendation "That all indigenous schools, whether high or low, be recognised and encouraged, if they serve any purpose of secular education whatever." It next declared that the elementary instruction of the people, its provision, extension and improvement, is that part of public instruction to which the efforts of the State should henceforth in a larger measure be directed. It thus gave to primary education its first great charter It affirmed that the elementary education of the people had an almost exclusive claim on local funds, and a chief claim upon the Provincial revenues. While not impairing the work of higher education, it provided that the extension of higher education should henceforth be mainly carried out by local or private effort, so as not to further diminish the sacred sum set apart for the primary education of the masses.

Having thus refounded Indian education in Indian indigenous institutions and in the instruction of the masses, the Commission organised a mechanism for working the system. You will perhaps remember how at that time various legislative enactments were introduced in India for developing local self-government. Into the merits of these Acts I do not propose to enter now; but the Education Commission took advantage of the feeling which then pervaded India in favour of local self-government, to enlist local self-government in the service of public instruction. It laid down a plan for a system of Board Schools which, sooner or later, will cover the whole of India, and by which the education of the people will be practically managed by the people themselves. We also did our best,

child-marriage by law, and by legislation permit Hindu widows to marry again. But when we look closely into the matter, the remedy is found to be by no means a simple one; for the custom of child-marriage is intimately bound up with the imperative duty of a Hindu father of good caste to take absolute security that no daughter of his house shall ever be left without a protector. That is one main reason of child-marriage. The prohibition of remarriage is equally bound up with the liability of the husband's heirs to provide that no woman of the family shall ever be without a home. This liability acts as an assurance of food and shelter to every Hindu female of the higher castes; but it carries restrictions on a widow's right to dispose of herself and of her late husband's property. Educated native opinion is beginning to question whether, in the altered state of Hindu society, the restrictions on a woman's life do not form too heavy a premium to pay for the assurance of protection.

This is a question which Native public opinion must ultimately decide. Meanwhile, many of the difficulties which surround it have been removed. Education has enabled the Hindu leaders of thought to perceive that the restrictions rest, not upon the inspired and authoritative injunctions of the holy *Veda*, but on mediæval custom and mediæval texts. British legislation declares that a Hindu woman, so long as she remains a Hindu, and thus enjoys the advantages of Hindu family organisation, must, in regard to her property, be subject to Hindu law. If she marries a second time, and Hindu law says that she cannot take a certain class of property out of her husband's family, she must leave that property behind. But, at the same time, British legislation has emphatically declared her right of remarriage, even if she remains a Hindu, and it enables her to carry her own property with her if she ceases to be a Hindu, and joins the Brahma-Somaj, or any other of the Indian religions. But the law cannot step in between the remarrying widow and the adverse opinion of her family and caste. "Freedom to marry girls and widows of any age," says one of the most advanced of Hindu reformers, "is not denied now, and was not denied at any time, and the agitators are not just, or even honest, in interfering with those who do not religiously or socially approve of that freedom. I myself," he adds, "belong to the agitator class, but I should be ashamed to call it persecution if those who do not believe and act with me disown me as their relative or casteman."

The position, therefore, which the Hindu Widow-question has reached may thus be summarised: It is now known that the restrictions do not rest upon the most authoritative Scriptures; it is also known that the restrictions arose in mediæval times,

spicuous among them is the agitation to improve the position of woman in India. I am not one of those who can join in unreserved condemnation of the restrictions which in India hedge in woman's life; for I well know that those restrictions have a protective as well as coercive character, and that they guard Indian women from the mischances and the evils of the world to a degree unknown to Europe. (Applause.) In all the social relations which can be tested by statistics, the position of woman in India is exceptionally high. The proportion, for example, of female criminals to male criminals, or of female prisoners to male prisoners, is a mere fraction in India to the proportion in England. Female drunkenness, and the evils which attend upon female drunkenness, are unknown in India; indeed, woman's life is in India safeguarded from poverty and crime in a way which many of their English sisters, trodden down in the competition of our great cities, might well envy. But these safeguards also act as restrictions; and the questions have arisen whether Indian women do not purchase their safety at too high a price, and whether security is not now compatible with a larger measure of freedom.

These questions take many shapes. The form in which they have of late come most prominently forward is as a movement against child-marriage and against enforced widowhood among the Hindus. Only ignorant persons suppose that the mass of the people in India either practise infant-marriage, or prevent a widow from marrying again. But these customs prevail among the great majority of the higher Hindu castes —the very classes who have come most strongly under the influence of Western modes of thought. In Bengal, out of every 1,000 Hindu girls between five and nine years of age, 271 are married and 11 are widows. Among the high castes, practically all Hindu girls are either wives or widows before they reach fifteen. This system leaves an enormous number of widows at the very entrance into womanhood. After making all possible deductions, I estimate that there are in India about one million young widows of the Brahman and Rajput castes [illegible] system of enforced celibacy mu[illegible] ment of their natural rights. [illegible] larger one; for the example of enforced celibacy among the two highest castes sets the fashion to the classes just below them in the social scale. Including such cases, I believe that there is a number of young widows in India about equal to the entire female population of Scotland condemned to penitential celibacy.

Here, then, is a life-long wrong done to multitudes of innocent women. (Cheers.) The remedy at first seems simple enough: forbid

Muhammadans also appeared as introducers or supporters of important motions, and eloquently claimed a joint interest with the Hindus in its proceedings. The most munificent subscriber to the last Congress was a Muhammadan; it elected a Muhammadan President; and its resolutions were voted for by 83 Muhammadan delegates from all provinces of India.

The Indian Congress has, therefore, outlived the early period of misrepresentation; it has shown that it belongs to no single Province and to no single section of the population. (Cheers.) What are the objects of this new power which has arisen in India? For, according to the wisdom and moderation of its aims, its influence will be powerful for evil or for good. The proceedings of the last Congress may be summarised as follows: The delegates laid great stress on the necessity for an expansion and reform of the Legislative Council by the introduction of a substantial representative element. They also asked for the complete separation of the executive and judicial functions. The establishment of Colleges in India for the training of natives as officers of the Indian army, and the concession of the right to become Volunteers under due restrictions, were strongly pressed. The working of the income-tax was declared to be unsatisfactory, and the Congress urged the raising of the taxable minimum to one thousand rupees, or £65 sterling; any deficit thus caused, or otherwise resulting, to be made good by retrenchment, or, failing this, by the re-imposition of the duty on finer cottons. A resolution was also passed for the elaboration of a suitable scheme of technical education and the more extensive employment of indigenous products and skill. It was also prayed that there should be a modification of the existing Arms Act, as an unmerited slur on the people's loyalty, and productive of great suffering in a country thronged with destructive animals. The debate on this motion was very animated, but orderly, and it was finally adopted unanimously. The Congress terminated with prolonged cheers for the Queen-Empress and the British nation.

A non-political meeting like the present is not the place to criticise these proposals. But I have enumerated them in order that you may judge of them for yourselves. I think, however, that I may safely say that whatever opinion we may hold as to the immediate possibility of some items in the programme, the general lines are those which sooner or later will be followed. I may also venture to add that every member of this Association wishes God-speed to the cause of well-considered political progress in India. (Cheers.)

Indian political reformers have, if they only knew it, an opportunity such as has seldom happened in the history of nations. For, putting aside the local race antagonisms unhappily

and that they depend upon custom; it is, moreover, known that custom, although embodying for the time being the best sense of those who follow the custom or who make it, is susceptible of change. In this matter we have one great source of strength in our favour; for the opposition in India to the remarriage of widows is headed by a class of men who have a hereditary instinct of self-preservation. The Brahman caste has, with the exception of the Buddhist episode, always supplied the intellectual leaders of the Indian people. Already a section, and the most active section, of that caste is in favour of reform. Their numbers are powerfully reinforced by the educated castes just below them in the technical Indian scale. The more conservative section of the Brahmans will give way as soon as they feel that they have to choose between yielding to educated Hindu opinion, or losing their influence over the Hindu community. Their surrender will be no base striking of their colours, for they have only to turn to their most sacred texts to find authority for the concessions required of them. Meanwhile, we Englishmen and Englishwomen, who lament the restrictions thus placed on the liberty of women in India, should declare with no uncertain sound on which side our sympathies lie. We should do what is in our power—and this Society can do much—to help public opinion in India to see the right, and to follow it. And we should honour those native reformers who, amid much obloquy, are now boldly fighting the battle of the weak against custom, prejudice, and superstition. (Applause.)

Not alone in domestic and social life has public opinion now to be reckoned with in India. The Indian political movements of the day form a necessary complement of the new spirit of progress which we ourselves have awakened. In every district we have accustomed educated natives to sit on Municipal and Local Boards, and to take a part in the administration of the country. The men whom we have thus trained to think and act for themselves now desire to exert a more direct influence upon the Government. They have gradually formed themselves into a permanent organisation, with a central directing agency, and with annual gatherings in one or other of the great capitals of India. At first the movement was regarded as confined to Bengal. But the earliest Congress was held, not in Bengal, but in Bombay; the next in Calcutta; the third has lately concluded its sittings in Madras; and the fourth will assemble next December in Allahabad. Then it was supposed th...

Therefore, I lament every form of over-statement of India's aspirations and of India's needs, whether on the platform or in the press. I deprecate any display of histrionic unreality, and I urge temperance in tone and moderation in aim upon every well-wisher of India. (Applause.)

If you will carefully study the recent movements in India, you will find that they are guided by a strict regard to actual conditions and to actual possibilities. The educational advance has been made on the established lines, although it has led to very new conclusions. The social movement, which we have studied in one of its aspects this afternoon as affecting the position of women, is gradually developing public opinion towards certain well-considered changes. Indian political reform, as represented by the National Congress, proposes not a single new institution, but desires only to expand and strengthen existing institutions on a broader basis. If I have ventured to ask your attention to recent Indian movements to-day, it is not alone because of what they have accomplished in the past. It is because the true leaders of those movements have shown a high sense of responsibility, and a wise temperance, which promise still greater things in the future. It is because I believe that the present claims of India are reasonable in themselves, and that they have to be urged before a nation which is sincerely anxious to listen to reason. In the interest of ourselves and of our posterity I sincerely trust that this may prove to be the case; and that, as time rolls on, England and India will be united by ever strengthening bonds of righteous dealing, and loyalty, and love. (Loud applause.)

Sir Charles A. Turner, K.C.I.E., in moving a vote of thanks to Sir William Hunter, said: One of the objects of this Association is to extend a knowledge of India in England and an interest in the people of that country It is difficult to conceive any means by which that object could be better attained than by the selection made to-day of a gentleman of mature experience in India, who, having enjoyed remarkable opportunities, is able to give us the results of a critical examination of the Indian position in a literary style which would always command attention. There are a few points in his lecture to which I should wish to refer. I should like to explain why it was that the efforts of the British Government in India were so largely directed, as you have heard they were originally, to the extension of higher education in that country. In the year 1833 the British Parliament declared it to be the will and pleasure of this nation that no native of India, nor any natural-born subject of the Crown therein, should be disqualified from holding any office under the East Indian

inseparable from our position in India, I believe that no ruling power ever felt so deeply desirous of doing what is right by a great dependency as England feels towards India. What England now needs is to be made to understand in what direction the right course really lies. I do not believe that England will ever be made to understand this by exaggerated statements. If Indian reformers are to really win, as I trust they will win, the [illegible] be by convincing the conscience [illegible] from their minds the methods [illegible] may possibly pay a party to be violent if it has a vote. But India has no vote. On the other hand, she has two influences always at work on her side. The first influence is the conviction, deep down in the heart of the British nation, that the Government of India is the biggest piece of work that our race has been called to do in this world, and that we must stand or fall in the present, and must be judged in the future, by the way in which we do it. The second influence on the side of India is the conscientious desire of England to do, in this great national business, what is right.

Therefore it was that in almost my last speech in India as Vice-Chancellor of the Calcutta University, I urged upon the Convocation of that great body the power of truth and of moderation. And therefore it is that in my first address to an Indian Association in this country I again conclude with this plea. I honestly believe that the well-wishers of Indian progress, political and social, will most surely gain their ends by temperance in their demands. But it must be, not a lip profession, not a seeming temperance only, but a true temperance in aim and in thought. We are pleading for India before a tribunal whose reason alone we have to convince. We have no hostile judge to contend with when we speak to England about India. You remember, perhaps, the patrician senator in Livy who protested against a certain reform on the ground that it would interfere with the due taking of the auspices. "To some people," he said, "it may seem a small thing whether the sacred chickens refuse to feed, or whether they come reluctantly forth from their coops, or whether they give out a doleful sound. To some people," said the patrician senator, "these may seem small things. But," he concluded, "it has been by observing these small things that Rome has attained the pinnacle of her greatness." My friends, if we had such reasoners to deal with, I perhaps might not counsel moderation in argument. For on such opponents temperance of statement would be thrown away. But it is the English nation, and not the Claudian gens, that we have to convince. It is a people and a parliament singularly open to reason, and singularly fair in matters which they understand.

widow presented to English readers is somewhat too highly coloured. I have reason to believe that in every well-regulated household where the head of the family does his duty, there the condition of widows is by no means so miserable as it has been represented to be. I know women are treated with high respect in Hindu social life. The custom of early marriage may in part be due to the same cause as the custom of *gosha* among Hindus; viz., the lawlessness of the times and the consequent desire to secure for the woman the protection which the status of wife conferred upon her. But now that internal tranquillity has been established in India, the time has arrived when we may hope that the custom will cease with the necessity which may have occasioned it. The very respect for marriage has made the recognition of the right of a widow to re-marry difficult for those who closely adhere to Brahminical rules. Marriage in India is regarded by Brahmins as an indissoluble contract and a religious sacrament. Such is the nature of the highest form of Brahminical marriage that it does not allow of divorce. Again, the married Brahmin girl becomes regenerate in the family into which she is married. There are then religious difficulties which at the present time prevent the acceptance of widow-marriage by some intelligent Brahmins. It is obvious it would be unbecoming in me to express any opinion on the resolutions of the National Congress; but with regard to the movement of which the Congress is itself an illustration, it is but the outcome of what the British nation intended when it educated the people of India. I have but to recall to your minds that magnificent oration of Macaulay to show what were the intentions of those who passed the Statute of 1833, and of the great statesman who devised the first great scheme of higher education for India; and unless that work is to be fruitless, we cannot expect that our fellow-subjects in Hindustan will not be as anxious as Englishmen are to secure the due representation of their opinions in the Councils of the State. Whatever the movements in India be (and they are numerous—one of them, and a very recent one, being apparently a recrudescence of Hindu feeling, a desire to go back to the past), we may be quite sure these movements must be mainly influenced by those of their countrymen to whom the people of Hindustan look up as their leaders. We have lately had abundant evidence of the high value which Natives attach to education under English influences. Even those who desire that some of the appointments in the covenanted Civil Service of India should be competed for in India, maintain that successful candidates should be compelled to go to England for training; the objection entertained against the voyage to England appears to be due to the natural anxiety of parents as to the

Company by reason only of his religion, place of birth, colour or creed. In 1834 a despatch was transmitted by the Court of Directors to India, in which they called attention to this enactment, and impressed upon the Governor-General the necessity of qualifying our fellow-subjects in India to take part in the administration of their country by affording them the opportunities of higher education. It was, therefore, with a very generous intention that so much attention was paid by the British Government to higher education. Another reason was this: Before there could be a large and efficient system of public instruction, it was requisite to educate teachers. The time arrived when it was expedient to enlist public interest in the improvement of primary education, and in this respect the Commission on Public Education, of which Sir William Hunter

Bengal, what had been the result of making over primary education largely to the Local Boards. He informed me that the results were, so far as he knew, altogether satisfactory, and that if the Boards erred at all, they erred in the direction of the expenditure of larger sums than they would find it easy to raise for the purpose of augmenting the salaries, and therefore increasing the efficiency, of the masters in primary schools. It is true, as Sir William Hunter remarked, that in some parts of India public bodies have shown too little liberality in promoting the cause of primary education. The case of Calcutta may perhaps be explained by this: that the municipality of the city has been so largely relieved of the obligation by the efforts of missionary and other private institutions. Again, it is always to be remembered that in India the desire for expenditure on laudable objects must outrun available pecuniary resources. In India civilisation and wealth have not gradually developed as in England, so that the revenues of the State and the liberality of private benefactors have been able gradually to meet the demands which advancing civilisation imposes. As has been pointed out by one of the most able observers of India, Sir Alfred Lyall, in his *Asiatic Studies*, India is passing in a few years through phases which have occupied centuries in the lives of other nations. It is not, therefore, to be wondered that the aspirations of those who would bring Indian institutions up to a European standard, have been repressed by the difficulty of obtaining the necessary funds in a country which, though it is rich as a whole, is not rich in possessing a large number of wealthy citizens. With respect to the condition of women, it has appeared to me that the picture of the condition of the Hindu

is right and just, will not hesitate for a moment to grant it. This conviction enables us to come before the British public and to speak freely and frankly as to what we feel we want. Had it not been for that conviction, that England will listen to what is just and reasonable, we should never have thought of coming forward as we have done, in the National Congress, whose resolutions are the natural fruit of the various movements that have come into existence. I assure you, I have listened to Sir William Hunter's paper with very great interest, and with gratitude. I have, therefore, great pleasure in seconding this vote of thanks to him.

The thanks of the Meeting having been acknowledged by Sir W. W. Hunter, a vote of thanks to the Chairman was proposed by Thomas H. Thornton, Esq., C.S.I., LL.D., and seconded by Mr. Alfred Haggard, and carried unanimously. The Chairman having acknowledged it, the Meeting terminated.

MOHAMEDAN SOCIETIES IN THE PUNJAB.

It has been truly said that in modern times one great factor of the progress of mankind is the union of a definite number of individuals into a sort of homogeneous body, so that they may co-operate with each other for the attainment of certain common ends—the welfare of the individuals themselves, or of a larger body of persons whose general interests they are anxious to promote. Such a coherent mass of men has variously been called a society, a club, or an association. Modern civilisation is, from one point of view, at once the cause and the effect of such institutions. In every civilised country in the world societies, in one form or another, are a potent factor of improvement. Since the advent of the British in India there have sprung up in every nook and corner of that vast Empire numerous Anjumans and Sabhas and Associations, having for their objects the social, religious, or political welfare of particular classes and communities of the people at large. The spread of Western education in India, and the impact of European ideas on the minds of the present generation of Indians, have been fraught with the happiest results, and it is due to these regenerating influences that the various nationalities inhabiting that vast British dependency are at last shaking off the lethargy of ages, and are rising slowly, yet surely, in the scale of civilisation.

Within the last twenty years or so Mohamedan India has

fortunes of their children when deprived of parental control and advice, and to the great expense entailed by education in England, rather than to any strong caste prejudice. Therefore, I am in perfect accord with Lord Hobhouse as to the importance of one portion of the work of this Association; namely, the assistance it renders to Native youths who come to this country in order to carry on their education. It depends on the character of the opportunities afforded to these youths, and the use they make of these opportunities, to what extent they may influence the great movements at present proceeding in India, and guide them to righteous ends No greater assistance can be rendered to India by Englishmen in this country than by giving to Indian youths opportunities of studying the best phases of political, social, and domestic life in England. If they profit by those opportunities, we may be quite sure they will on their return endeavour to preserve what is worth preserving of the past in India, and to imitate what is worthy of imitation in England. Our sympathy with them must be an intelligent sympathy if it is to be of any value, and we cannot but be greatly indebted to Sir William Hunter for the communication to us of his thoughtful opinions on the great movements to which he has referred.

Mr. DADABHAI NAOROJI, in seconding the motion, said: Any Native who has listened to the address, cannot help but feel deeply grateful for the liberal manner in which Sir William Hunter has spoken of Indian institutions, and the liberal spirit in which he has spoken of the means by which the good of India may be promoted in the future. I would, as an individual Indian, give as complete an assurance as I can, that all the glory of the various movements he has described, and the beneficial results flowing from them, belongs to you—the English people. It is to you we are indebted for the religious, social, and political progress of India. The work has been started with single-mindedness and pure-heartedness, and with a sincere desire that India shall be, not the slave of England, but the friend and a partner of England. This has been from the first the policy of the English rule; and it is still continued on the same lines. We have been, with some reason, a little impatient that change has not gone on with sufficient rapidity; but there is no educated Indian but would admit that he is under the greatest debt of gratitude to British rule. If India is ever to become a nation advanced in civilisation, and prosperous in its material condition, it will be at the blessed hands of its British rulers. The people of India have the conviction that the British public, when they understand that what India asks

being hopelessly ignorant of the necessities of the times, the new conditions of existence, and the too obvious wants of their community, they are reluctant to help forward with pecuniary aid the cause of their brethren, forgetting that the tottering edifice of the Mohamedan Community in India, if it should ever fall, will not fall without covering them and their children with ruin. The Anjuman-i-Islámia of Lahore was founded with the main object of inducing the Mohamedan aristocracy of that place to take an active part in the work of national progress and reform; and it is satisfactory to note that that object has, to a certain extent, been attained. The leading Moulvies of Lahore and other places, having been enrolled as honorary members of the Anjuman, have also unconsciously felt the powerful influences ceaselessly at work beneath the calm, unruffled surface of society, and have themselves changed with a change in the circumstances by which they are surrounded. They are no longer stiff-necked *mullas* of the degraded type that one met with at every turn only ten years ago, though a few dwindling fragments of that old race of worthless pedants are still to be found in the Punjab. This wholesome change that has been wrought in the character of the Mohamedan priesthood—the so-called guardians of the Islamic faith—is in itself no small step in the advance of the Mohamedans of the Punjab towards the full realization of their national aims. For all this we are thankful to the patriotic founder of the Anjuman-i-Islámia of Lahore, and it is gratifying to see that his noble exertions in behalf of his helpless brethren have borne full fruits, of which he, in common with his ardent supporters, may well feel proud.

This Anjuman was the first Mohamedan Society established at Lahore, and it is largely due to its useful work during the last few years that we now see a glimmering of light where before it was all dark. But with all its importance and serviceableness its sphere was narrow, and its influence was confined mainly to the well-to-do classes. It represented, in a large measure, an aristocratic movement, and gave no place to humble and earnest workers in the field of reform. It paved the way, however, for the foundation of another Mohamedan Society at Lahore, called the Anjuman-i-Hamdardee-i-Islám. This latter was the embodiment of a religious movement, more or less, of a sectarian character—the outward expression of advanced Wahábism, anxious to rally its scattered forces under a single banner. The object was good, but the means employed were defective and unsuited to the environment under which the Anjuman had to live. It soon exhibited inherent symptoms of decay, and in process of time yielded to the pressure of the ever-changing conditions of existence. Side by side with this

undergone a remarkable change. The dread of Western education, intensified by circumstances over which the community had little or no control, has been replaced by an eagerness for such [illegible] without doubt, [illegible] very thoughtful [illegible] ter days are in store for the Mohamedans of India. The last few years have [illegible] the middle classes of [illegible] ago even the most [illegible] ave expected. The Mussalmans are now striving to recover their former strength and regain lost ground. The limbs that through long disuse had grown feeble and incapable of work have at last begun to move, and the recent infusion of new blood into their exhausted veins has, to some extent, restored to them their former vigour and vitality. The community have at length been roused to a sense of their dangerous position, and having come to understand, more than ever, their wants and their necessities, they are anxious to have them effectually and permanently removed. Self-help and co-operation are perhaps the two pre-requisites of every movement for national regeneration. The Mohamedans have recognised the significance of this principle, and they have begun to act up to it by raising funds for the establishment of schools of their own.

The truth of the above general remarks may be illustrated by citing the cases of several Mussalman Societies in Northern India that have opened schools for the education of Mussulman children, without receiving, in most instances, any pecuniary aid from the English Government. The Anjuman-i-Himáyat-i-Islam of Lahore will perhaps best exemplify the spirit of self-help with which the educated Mohamedans are now-a-days animated, and their eager desire to adapt themselves to the requirements of the new era.

The influences that have brought about this happy state of things at Lahore originated in the establishment, some twenty years ago, of the Anjuman-i-Islámia by Mohamed Barkat Ali Khan, one of the ablest and most disinterested Mohamedans in the Punjab. Being a friend and an admirer of Sir Syed Ahmed Khán, he is actuated, like the venerable Syed himself, by the noblest motives in his ceaseless endeavours to promote and protect the true interests of his co-religionists, and has adopted many practical measures for the amelioration of their miserable condition. One great cause of the backwardness of the Mohamedans in the Punjab, as also perhaps in other parts of India, is that the aristocratic classes are almost stoically indifferent to the misery that surrounds them on all sides, and

liberality of his views, drew to himself the heart of many a young man full of religious zeal and panting for progress and reform.

It will thus be seen that this Anjuman represents a popular rather than an aristocratic or a sectarian movement. A clear line of distinction can therefore be drawn between this and the other two Anjumans of which mention has been made above. The Anjuman-i-Islámia is no doubt in its own way a very useful society, and the work it has done in the past could not have been done but by this influential body of men. There is, however, this important difference between that Anjuman and the Himáyat-i-Islám, that while the latter is the natural outgrowth of a spontaneous desire on the part of the middle-class Mohamedans of Lahore to co-operate with each other for the common good, the former is, as it were, a patched-up work of *one individual*, and consists of a combination of men, unprompted by a sense of duty and untouched by modern influences, yoked together and held fast for the most part against their will. Mohamed Barkat Ali Khan is the guiding genius of the Anjuman-i-Islámia: it is he who, like a beneficent task-master, is driving the *Raises* of Lahore, the slaves of indolence and luxury, on to their work: it is he who is the mainstay, aye, the very life-blood, of the Anjuman he has founded; and with the withdrawal of his sustaining power, the whole edifice that he has so laboriously erected will one day be a shapeless mass of ruins.

Happily, the same cannot be said of the Himáyat-i-Islám. In this body of earnest men, each individual is more or less a useful member bent upon doing some solid good to his community by working in his own humble sphere, to the best of his limited powers, for the accomplishment of the objects which the Anjuman has in view. These objects may be described as twofold: first, the adoption of measures calculated to spread religious education among the Mohamedans, so as to counteract the influence of anti-Islamic instruction; and secondly, the improvement of the social and intellectual condition of the Mohamedan community, with a view to establish a perfect harmony among the different sects of Islam, and the promotion of sincere loyalty and devotion to the British Government, under whose protection the Indian Mussulmans live. For the attainment of the first object, the Anjuman has opened at Lahore a school for the education of Mussulman children up to the middle standard. The scheme of studies comprises secular and religious instruction, to the entire exclusion, however, of those doctrinal points, each of which forms the basis of a great diversity of opinion and belief among the different sects of Islam. Secular education is

narrow and one-sided movement, the progressive development of Mohamedan thought assumed at Lahore a practical shape in the foundation of the Anjuman-i-Himáyat-i-Islám; and in proportion as the Hamdardee declined and decayed, its sister Anjuman gained ground and strength, and rose gradually yet steadily in the estimation of the Mohamedans of Lahore.

As its name indicates, the Anjuman-i-Himáyat-i-Islám was established primarily with the object of defending the faith of Islam against the attacks of hostile critics, especially the Christian missionaries in the Punjab, whose encroachments on the religion of the Prophet had become unbearable to the mass of the true believers at Lahore. With this object in view, the distinguished founder of the Anjuman, Moulvi Hameed ud Din, the head Qázi of Lahore, and perhaps the most liberal-minded Moulvi in the Punjab, appealed to the religious instincts and deep-seated convictions of educated Mussalmans of all sects and persuasions, to rally round one standard, and swell the war-cry of "Union for the defence of Islam." The stirring appeal met with a generous and hearty response. The Sunni and the Shiá, the Wahábee and the Naturee—men of all shades of religious opinion merged their petty sectarian differences in the one common desire to advance the cause of Islam, and to promote the religious and temporal interests of the whole Mohamedan Community. The movement thus set on foot was not purely secular, nor, on the other hand, was it purely religious. The secular and the religious elements were skilfully combined into a harmonious whole, wide enough to embrace all the conflicting opinions and interests of the Islamic world, and perfectly consistent with the new modes of thinking and new habits of living which are now fast becoming the very breath of the rising generation. And it is most fortunate that this movement should wear this character. The Mussulmans as a people are very religious, and any attempt to divorce religion from any public movement for the good of the community is not looked upon with much favour, and hence cannot, as a rule, win general confidence and popularity. Religious rules, in some form or other, are too closely interwoven in transactions of every-day life; and so a Mohamedan of average intelligence, being accustomed from his childhood to live in a religious atmosphere, has little faith in movements of a purely secular character. The spiritual interests of the younger generations must be watched with scrupulous care, so that they should inherit with all integrity the blessings of their ancestral religion. The Anjuman-i-Himáyat was ushered into existence with a tender regard for the religious instincts of the Mussulmans in general; and the wise founder, by the spell of his name and by the

appointed three preachers to diffuse religious knowledge among the masses. These preachers also collect contributions from different parts of the Punjab in aid of female education and similar objects, and are thus a source of pecuniary help to the Anjuman. The funds of the Anjuman at present amount to something like Rs. 10,000, the gross monthly income being about Rs. 300. For the better attainment of its objects, as also for carrying on now and then a religious controversy with the Christian Missionaries in the Punjaub, the Anjuman issues a monthly Magazine, which, from its soft and moderate tone, seems to be very well conducted, and has now attained a circulation of 1,600 copies. An Orphanage has also recently been established for sheltering unprotected youth, and affording every assistance to helpless humanity. The necessary expenses are defrayed from the Zakát funds created by the generous contributions of the pious, alms-giving Mussulman's of the Punjab.

M. S. Din.

A FEW NOTES ON SIR HENRY SUMNER MAINE.

It is, I think, important to India to estimate aright the character and work of Sir Henry Maine, and to justly determine his true place in Indian history. My own view of him is, that as a writer on Indian affairs, and as an Indian administrator, he embodies, to India, England's highest conception of the Reign of Law; that his investigations and representations were rigorously just, leaning to no special interests where those interests clashed with truth; and that the principles and rules of administration laid down by him were those on which he earnestly believed that the relations of England to her great dependency may be, and may deserve to be, long maintained.

At the same time the subject is not free from difficulty. It is easier to deal with work which represents only one line of duty, than with a life which compassed every part of the vast field of Indian thought and action, past and present, and with regard to so many new and untried impulses upon which an administrator may be compelled to act before the philosopher and historian have had time to apply old rules and experience to new facts.

My first personal knowledge of Sir Henry Maine was in an

imparted mostly from books prescribed by the Punjab educational authorities for Government schools, and the same standard has been strictly maintained by the appointment of an efficient staff of teachers. English forms a compulsory subject. In all respects, therefore, the Anjuman's school conforms to, and is conducted on the same principles as English schools; the only difference being, that whilst the State system of education disregards—and very
of all students receiv
enlarged the ordinar
ducing text-books for the religious instruction of Mussulman boys whose parents are not prepared to give them a purely secular education. The number of pupils has rapidly increased to about 260, and pious Mussulmans are daily sending in their children to be educated at this school. The Anjuman has issued a series of English, Urdu, Persian, and Arabic text-books adapted for beginners; in which, among other things, first principles of Islam are embodied in short sentences, so as to instil into the infant minds of Mussulman children the leading ideas of their faith along with the elementary lessons in the language they are required to learn. Eight text-books have already been compiled and published. The rest of the series are in course of compilation.

All this is very useful work But perhaps the greatest service which the Anjuman has rendered to the Mohamedan Community consists in its having directed its attention to female education. This is a subject which from its very nature and importance requires a separate paper for full treatment. Confining ourselves, however, for the present to the work done by the Anjuman in this direction, we find that no less than ten Giris' Schools have already been opened at Lahore in a comparatively short time, the number of pupils being at this day more than 300. Besides religious instruction, consisting in easy lessons in the *Qurán* and a few Urdu books, the Girls are taught needlework and other arts suited to their capabilities and calculated to help them in future life in the management of household affairs. In this movement for female education, as in most other things, the motive principle that has impelled Mohamedans to shake off their apathy has been their instinctive love of religion. They cannot tolerate the slightest disturbance of their settled religious convictions by Christian Missionaries in India: they look with grave suspicion on the proselytising efforts of English Zenana Missions in the Punjab, and have at last determined to repel the inroads of Christianity on the jealously-guarded kingdom of Islam. With a similar object in view the Anjuman has recently inaugurated a sort of Missionary movement, and

account will have to be rendered. Nothing is more plainly written in his books than this vital truth, educed from the study of history, and applied with the force of a calm and resolved philosophy. To comprehend Clive, Warren Hastings, Todur Mull, Lord Wellesley, Lord William Bentinck, the Lawrences, Havelock, Outram, Sir Madhava Rao, and the men whom they represent, the young student who is destined for Indian administration could not begin his studies better than by sitting at the feet of Sir Henry Maine, who shows in what way the studies may be begun and continued, and indicates the spirit which alone is worthy of them.

No disciple of Sir Henry Maine, studying such biographies, will make the error of substituting rhetoric for reasoning, or striving to grasp the showy and shadowy for the real and substantial. No such disciple need fail to comprehend essential elements of strength and weakness in the marvellous organization by which India is ruled, or to perceive the futility of any attempt to govern India on the basis of fine, or finely-spun, theories. Practical efficiency, high courage, indomitable will, are as surely the lessons of Sir Henry Maine as of Lord Macaulay, while through all the teachings of the former runs a silver thread which glistens in the warp and woof, like the earnest of some future and enduring web of solid and beneficent government. Macaulay shows the young administrator how to stand in times of danger, and how to strike and win in policy and war. Maine shows how human nature itself may be won by principles and laws of action which, once stated, become axioms, and never again can be disputed. Lord Macaulay shows how the Empire of the East was founded. Sir Henry Maine applies to that Empire the Reign of Law.

That these principles of fair and just readings of history could not be stated in literature without being also impressed upon the proceedings of the Indian Council may be taken for granted, though of that we can only judge by inference. We may reasonably assume that the modest author was not the impracticable colleague; that as he shows in print how impossible it is to apply to India the rules which govern the social life of England, the same qualification would be observed when he came to act with men whose knowledge of India and the details of the Services was in many cases much greater than his own.

appeal he made to me, by letter, with regard to an incorrect statement which I had made—unwittingly, as I was able to show him. He knew little, if anything, of me; but he went direct to the heart of the subject involved, as if he had known me all his life, leaving no doubt as to the error, while leaving unmentioned the duty, which, however, was self-evident. A little man, before writing such a letter, would have hesitated long, on grounds which he would have had no difficulty in finding. I do not think that Sir Henry Maine hesitated at all, or found any grounds for hesitation. The very—the exact—truth was the groundwork of his representation He believed that his own wish to be accurate was the wish of others also, and the spirit in which this was manifested was very beautiful.

I had occasion at a later time, and in a matter entirely my own, to ask from him an opinion which involved to him considerable labour, in the midst of exacting public duties. He entered into the subject thoroughly, gave me a carefully considered opinion, and did it all so cheerily that he seemed like a youth deciding a game in the playground of a public school, rather than a thinker and scholar conveying the verdict of his ripe wisdom and experience.

Some able notices which have been published have dealt with his general services to the nation. His patient research, his clearness of diction, his keen insight, and his unflinching rectitude as a writer, have been put in terms worthy of the life to which they referred. But there are services, in particular to India, which no such general notices can touch; and to a few of these I shall endeavour to direct the attention of Native India, and of young Englishmen looking to Indian careers.

How ought a young man, Indian or European, preparing for the duties of the great Services of India, to learn his *duty to* his Sovereign and to the Indian People? Certainly, he *ought* to know how to treat the people, and *ought to endeavour to* reduce his knowledge to practice. The rules of life of such a young man can be drawn from no sources so reliable as the lives of the great men who have gone before in the work of the government of India, provided that he can winnow the chaff from the wheat of the narratives of those lives. Without dealing with such narratives in the ordinary sense, Sir Henry Maine has shown the spirit in which alone they can be profitably studied. He deals with the vast population of India as with a vast number of human souls, for which an

from the story of "Village Communities" what a vast, curious, and complicated system of society it is with which he will have to deal; and if he learn to deal with that curious system with patience and forbearance even where he cannot wholly approve, he will not have studied in vain.

JAMES ROUTLEDGE.

EDUCATION IN THE STRAITS SETTLEMENTS.

The Colony of the Straits Settlements consists of the three settlements of Singapore, Penang (including Province Wellesley), and Malacca, with adjacent islets, situated in and near the Malay Peninsula, and until 1867 under the Government of India. Nearly all races are represented in the population, which, however, is composed principally of Malays, Chinese, and Klings (Tamils) from the coast of Madras. Previous to the year 1872 very little had been done by the Colonial Government towards the promotion or extension of education in the Colony, and the opportunities of education then existing consisted of a central English School in each of the settlements (under the management of committees), which could be attended by pupils of all nationalities; a few Malay schools for Malays in the country districts; and the private Mission schools, nearly all of which were situated in the towns of the Colony. The creation in 1872 of an Education Department, under the control of a special officer, led at once to the establishment of a proper system of public instruction. In settling upon this system, it was necessary, in the first instance, to decide in what language or languages instruction should be given. Should instruction be given in English alone, or in the vernacular as well? and if in the vernacular, should the Chinese and Klings be taught Chinese and Tamil respectively, or Malay, the vernacular of the country? It was finally decided that schools for Malays, in which Malay would be taught, should be established in the town and country districts, and that, in the towns, schools which could be attended by pupils of all races should be established, in which the instruction given would be in English alone. The system thus adopted is very similar in principle to that which

There have been, and are, among Indian soldiers and administrators men who, with regard to the peculiarities of India, have lived the principles which Sir Henry Maine has expounded, and have done so in his sense of the words of his exposition. There are others who have accepted and burlesqued the contention that rules of government which apply here may not apply in India. In almost every act of social life and intercourse, the men of India and the men of Europe differ. But justice is the same in Europe and the East; and whether the administrator acts in this or that way, his action to be justified must be strictly just, and essentially merciful, in a land which needs and cries for both mercy and justice in its daily life.

Sir Henry Maine could not point to a higher level than Sir Henry Lawrence, long before him, strove to reach. But the thought of Maine and the action of Lawrence will blend in Indian history, a just and noble guide for times to come. India is prolific in books, but not in great books. The works of Sir Henry Maine are not mere compilations of facts, but scholastic productions, taking a high place in literature, as models of style, and indicating keen and at times exhaustive research.

I would observe, finally, that Sir Henry Maine never, as far as men can judge, thought himself great or wise. He was a modest student, most of all contented when labouring in the intellectual mine, or setting his gems of thought and fact in his own chaste style. If he had accepted the permanent secretaryship which some time ago was offered to him, the acceptance would have been a real calamity. He was in no sense a political secretary. He possessed no element of partizanship. Like Southey, his hatred to bigotry was such that among extreme Churchmen it is not unlikely that he would have inclined to Nonconformity, and among bigoted Nonconformists to High Church; avoiding, in either case, the falsehood of extremes.

In learning from Sir Henry Maine, a young man looking to an Indian career will not perhaps be very greatly assisted in his "examinations" He will, however, be greatly assisted if he would go out to India with a right conception of his duties. He will learn that vast bodies of men are not successfully governed on capricious or haphazard principles, and that tyrannical action is not strong rule. He will learn

1872, 1881, and at the beginning of 1887 are shown by the following table:

	1872.	1881.	Jan. 1887.
Government English Schools ...	—	... 724	... 1,334
Aided English and Vernacular Schools (inspected)	1,533	... 2,373	... 2,385
Private Tamil and Chinese Schools (not inspected)	no record kept		... 2,294*
Government Malay Schools	457	... 1,637	... 5,306
			11,319

From these figures it will be seen that to ensure that all boys of a school-going age should receive an education, either in English or the vernacular, it is necessary that the attendance of Malays should be increased by about 1,600, and the attendance of other races by about 6,200.

These statistics are given to show how considerable an advance has been made in the way of education in 15 years; while the figures at the end of the preceding paragraph represent what still remains to be done; the difficulty always being, not in the provision of schools, which are opened wherever there is a prospect of sufficient attendance, but in inducing the people to send their children. It may be added that, with the exception of the Malays, the people of the soil, the preponderance of male over female adults is so great that the number of children is very small in proportion to the total population, which in 1881 was 423,384; and although there has since been a large increase by immigration, it is not probable that the number of children is so much larger now as materially to affect the above comparison.

From the Examination schedules of the inspected schools, and the returns of the schools not inspected (which, however, do not show the total number of children at school), the nationalities of the pupils are as follows:

Europeans and Eurasians: 604, attending the Government and Inspected English Schools.

Malays: 5,460, of whom 5,306 attend the Government Malay Schools, and the remainder the Government and Inspected English Schools.

Chinese: 3,273—1,356 being in attendance at the Government and Inspected English Schools, and 1,917 attending private schools not inspected where Chinese only is taught.

Klings (including a few pupils of other Asiatic races):

* These figures are taken from a return made in 1886.

has always been followed in India—namely, that elementary education should be given in the vernacular, and that anything in the nature of higher education should be in English. It has been continued in the main down to the present time, the only departures from it being that in a few of the Malay schools English is now taught as well as Malay, and that results grants are now given by Government to private schools teaching Tamil and Chinese, although no schools teaching these languages have been established or are directly maintained by Government Since 1872 a large number of Government Malay schools in the country districts have been opened from time to time, and English schools have been established by Government in the towns to supplement the central and private Mission schools.

From the census taken in 1881, the total number of male children of a school-going age—viz., between the ages of 7 and 15 inclusive—was as follows:

Europeans and Eurasians, Armenians and Jews ...	961
Malays	20,835
Chinese..	7,383
Klings	2,590
Other Asiatics, &c	1,262
	33,031

While it requires about *nine* years for a pupil of average ability to acquire a good knowledge of English, the Malay course of instruction is divided into a four-years course, and it is found that a pupil who attends regularly can in *three* years acquire a fair knowledge of the reading and writing of his own language, and of the elementary arithmetic and geography required in the Malay schools. The school-going period of life, then, as stated above, extending to about *nine* years, and the number of Malay boys within those ages being about 21,000, if a regular attendant can go through the course in *three* years, the *minimum* number of Malay boys for whom instruction should be provided at one time may be stated at 7,000. This, however, does not apply to boys of other nationalities, numbering 12,200; for whom, speaking generally, instruction may be considered as having properly to be provided for the whole of the school-going period.

The attendances at the English and vernacular schools in

presided, and the Countess of Dufferin was among those present at the Meeting.

Mr. Manomohun Ghose opened the proceedings by reading the Report for 1887. The funds now collected were almost entirely devoted to female education. Scholarships had been started, but there was room for a great deal more to be done in this direction. Teachers were being trained, and grants from the Home Committee of £20 and £10 had been received towards the maintenance of the school at Baranagore. The funds in hand at the end of the year were Rs. 662 4.10, to which had been added on the first of January a further Rs. 500, the proceeds of the sale of fancy articles at Mrs. Colquhoun Grant's stall at the Fancy Fair in the Zoological Gardens.

Mr. Ameer Ali, C.I.E., moved, and Mr. Bonnerjee seconded, that the Report be adopted.

The motion was supported by Father Lafont. He remarked that at present the chief labours of the Association were almost entirely confined to the cause of female education. This was an excellent object, and he would be the last man in the world to interfere with its furtherance. But, as far as he remembered from the eloquent addresses of Miss Mary Carpenter, the foundress of the Association, the chief object was somewhat different to this. She tried mainly to bring about friendly social intercourse between the various races of India, the Europeans and natives; but he observed with regret that very little was being done in this direction by the Association. Since he had joined the Association, he had not had a single opportunity of attending any social gathering. Something should be done to carry out the prime object of the movement. Female education was an excellent thing in itself, but there were a great many other ways of furthering it, and he thought the education and the social intercourse might go hand-in-hand very profitably. He did not think very large funds were necessary. He referred to the pleasant social gatherings he had attended among the Brahmos, and he urged the energetic and ingenious Secretary to tax her powers, and bring about more frequent reunions than hitherto.

Sir Alfred Croft, K.C.I.E., agreed with Father Lafont as regarded the desirability of promoting social intercourse between Europeans and natives, but there were one or two things to be done first before this end could be attained. The Association, its objects and work, must be made much more widely known, and the number of subscribers should be largely increased. Seeing the small balance in hand, he thought, for the present at any rate, the work of female education should be persevered with. The Association had to struggle hard with two great difficulties, the chief being the apathy of the community; there was nothing bordering

454 attending the Government and Inspected English Schools and the Mission Schools for Klings in Province Wellesley. Nearly all of these are receiving instruction in Tamil as well as in English. 377 receiving instruction in Tamil only, at the private Tamil Schools, which are not inspected: the total number of Kling pupils, therefore, being 831.

The above remarks refer to the education of male children only. Female education in the Colony is still in a very backward condition. Mission and other schools afford opportunities of education to a certain number of children, but the greater number of female children in the Straits Settlements, as in other Eastern countries, receive no instruction of any kind

Th [illegible] has recently been made of establi[illegible] hich instruction is given [illegible] for boys; and good progress is being made in some of [illegible] schools which have been opened. The principal obstacles at present to their success are, the difficulty of securing a regular attendance on the part of the pupils and that of obtaining efficient schoolmistresses. The wives of trained teachers in the boys' schools were promised teacherships as soon as they qualified themselves to hold these appointments, and it was hoped that, by the encouragement thus given, a sufficient number of efficient teachers would be obtained; but, in the case of the few who have qualified themselves, it has so far been found impossible to overcome their prejudices against accepting appointments of the kind. Before any great progress can be made as regards these schools, it will probably be necessary to establish a special training college for school-mistresses, similar to that already existing for the training of teachers for the Malay boys' schools.

E. C HILL,
Inspector of Schools, Straits Settlements.

MEETING OF THE BENGAL BRANCH.

The Annual Meeting of the Bengal Branch of the National Indian Association took place on February 18th (by kind permission of the Lieutenant-Governor and Lady Bayley), at Belvedere, Calcutta. His Honour the Lieutenant-Governor

their utmost to induce their friends to join, and thus give an additional impulse to the movement, and, in conclusion, he trusted all would begin the next year with renewed vigour, and that success would attend their exertions.

Baboo B. B. Mullick proposed a hearty vote of thanks to His Honour the Lieutenant-Governor for kindly presiding on the occasion, which was unanimously carried, and the meeting separated.

We are glad to announce that the Lieutenant-Governor has kindly agreed to become President of the Bengal Branch, and Lady Bayley one of the Vice-Presidents.

THE COUNTESS OF DUFFERIN'S FUND.

Third Report of the Central Committee of the National Association for Supplying Female Medical Aid to the Women of India.

PART I.

1. The Third Annual Report of the National Association can record steady progress made in every part of the work the Society has undertaken, a more widespread interest in its efforts, more subscribers to its funds. Old institutions have been improved, new ones have been started, and there are few parts of the country where some attempt is not being made to promote at least one of the objects of the Association. The doubts and fears with which many persons regarded its first organisation have given place to a more general acknowledgment of the necessity, as well as to a greater confidence in the reality and permanent character of its work.

2. As a national movement, too, it is gaining ground, and nothing is more satisfactory than to observe in how many places native gentlemen and local bodies have taken up the question for themselves, and have relieved the Association of all responsibility with regard to their districts. In such places there is a marked vitality and an assured stability about the work. Moreover, as the Government, in a paper emanating from the Home Office, has drawn the attention of Municipalities to the fact that women have legitimate claims upon a portion of the funds set aside for medical purposes, it is hoped that many more Municipal

even of enthusiasm on this subject in the minds of the natives. There was, of course, a small body who were doing a great deal in seeing that the education imparted to native females was of as sound a quality as possible; but outside this small circle apathy prevailed. Girls' schools in Bengal could now be numbered by thousands almost, but this state of things was mainly due to the popularity of education, and to an idea that it was the fashion and a recognised sign of cultivation. Then there was the want of funds. Female education in Calcutta was almost entirely in the hands of missionary bodies, who appealed to a set of motives to which the Association were precluded from appealing, as it desires, not to make converts, but simply to promote secular teaching and social intercourse. He thought the Association should continue in its present line, and de-

got abroad, there would be an increase to the subscription list, especially when the people saw the interest evinced in the objects of the Association by His Honour the President and Her Excellency the Countess of Dufferin.

The Rev. Mr. Macdonald regretted the lack of assistance afforded by the Government of Bengal to the education of girls in refusing scholarship grants for their benefit.

Mr. Beveridge, C.S., made some suggestions as to the means by which the funds could be increased He remarked that since the introduction of the Ilbert Bill an estrangement had arisen between Europeans and natives. The agitation created at the time had been a great blow to the success of those objects which the Association sought to promote; but he thought they were getting over it now somewhat. He, therefore, hoped social gatherings would be more frequent and more productive of good results than hitherto. He paid a tribute to the exertions of the popular Secretary of the Branch, Mrs. Colquhoun Grant.

His Honour the Lieutenant-Governor thanked the several speakers for their suggestions, which he thought, on the whole, could not be considered antagonistic to each other. He promised, with the assistance of others, to do his best to promote the social intercourse, which was undoubtedly the first object of the movement. He also pr
scholarships, referred to by t
thing was to increase the s
ture where this could be reasonably effected, and thereby increase receipts. He hoped the native members would do

Great additions were also made to the Central and Branch Funds by means of the cards used for the collection of small sums, and these incidentally proved of further advantage to the Association, by making its work and its requirements more generally known throughout the country.

6. In England the Jubilee collection amounted to £1,890, in India to Rs. 4,88,000; of the latter sum, Rs. 86,900 were returned to the Branches. A list of all donors and cardholders has been sent to Her Majesty the Queen-Empress, with an accompanying address.

The money subscribed to the Association does not, however, represent all that has been done for the medical relief of the women of India in commemoration of the Jubilee. The hospital about to be built by the Nizam at Hyderabad, and those planned at Kapurthala and at Nanpara, are intended to be memorials of this year.

7. Thanks to this special Jubilee collection, the Central Committee finds itself in a much more satisfactory financial position at the end of this year than it was at the beginning. The investment of five lakhs has been completed, and the sum of one lakh remains in hand. The money invested ensures an annual income for the payment of salaries and scholarships, while the sums placed on deposit are available for grants-in-aid for building or other purposes. The annual income as secured by investments and subscriptions is estimated at Rs. 30,000.

8. During the year Rs. 37,298 have been spent upon the objects of the Association. Grants-in-aid amounting to Rs. 29,000 were given to the Building Funds of the Female Hospitals at Lahore, Agra, and Nagpur. Grants have also been given towards the salaries of medical officers at Agra and Lahore. Scholarships have been provided, and some travelling expenses have been paid.

In addition to the funds held in India, the Central Committee have £924 to its credit in Coutts' Bank, London. Out of the sum subscribed in England the National Association has offered two scholarships at the London School of Medicine, to be called respectively the "Jubilee" and the "Dufferin" Scholarships.

10. The working expenses have been rather high this year, owing chiefly to the fact that the Central Committee undertook the management of the Jubilee collection for the whole of India. They supplied the cards, returned them receipted; and paid for all the postage, printing, and advertisements, as well as for all the extra clerical labour required. A detailed Financial Statement, with a table of liabilities for the coming year, will be found at the end of this Report.

11. Although the Central Committee have expressed them-

bodies will consider the matter, and will establish and maintain female dispensaries in their districts, or will in some other way endeavour to promote the objects of the Association. The work is too large and too important to depend entirely upon the precarious income derived from a subscription list, or even upon the generosity of princely donors; and it has always been the earnest desire of its promoters that its management should, year by year, pass more and more into the hands of the people for whose sole benefit it was organised.

The Central Committee propose this year to register the Association under the Act XXI. of 1860.

3. His Highness the Nizam, His Honour Sir Steuart Bayley, His Honour Sir Auckland Colvin, and Mr. Lyall have become Vice-Patrons of the Association; Lady Bayley and Mrs. Lyall, Vice-Patronesses. Mr. A. R. Scoble and Sir Charles Aitchison have taken the places vacated by Sir J. B. Peile and Sir Auckland Colvin on the Central Committee.

4. The National Association has this year lost the services of Lady Lyall, Lady Aitchison, and Lady Rivers Thompson, who were the first Lady Presidents of the North-West, the Punjab, and the Bengal Branches. To them is largely due the inauguration of these Branches and the successful organisation of the movement in their respective Provinces. The best thanks of all the Members of the Association are due to them for the hearty goodwill with which they responded to the original suggestion regarding the formation of such a Society, and for the energy, unfailing sympathy, and constant personal attention they gave to its affairs. Several new institutions bearing their names remain as memorials of the work they accomplished while Presidents of their Committees. Lady Lyall has been replaced in the North-West by Sir Auckland Colvin, with Mrs. Robertson as Vice-President; Lady Aitchison in the Punjab, by Mrs. Lyall; and Lady Rivers Thompson in Bengal, by Lady Bayley. There has also been a change in the Central Provinces, where Mr. Mackenzie has succeeded Mr. Crosthwaite. The latter is now President of the Burma Branch, in place of Sir Charles Bernard.

5. Jubilee Collection.—The collection undertaken this year in commemoration of the Jubilee of the Queen-Empress, and for the benefit of the Association, of which Her Majesty is the Patron, was very successful. Magnificent donations of Rs 1,00,000 from His Highness the Maharajah of Jeypore, of Rs. 50,000 from His Highness the Nizam, and of Rs. 50,000 from His Highness the Maharajah of Ulwar, with many large subscriptions from others whose names will be found in the list of donors, were received.

Dr. Carter gives a favourable report of the female students in the Grant Medical College, Bombay. The entries for 1887 were seven in number, three of whom entered for the higher University qualification. Miss G. Bradley was recommended for the Viceroy's medal; she is the first student in India who has taken it.

The Madras University was the first in India to take up the medical training of women, and most of the Hospital Assistants now practising in India were educated there. The Madras Branch Committee consider that the creation of a class of native medical women is of such importance that they have decided to devote the whole of their income to the education of Apothecaries and Hospital Assistants, rather than to the importation of isolated female doctors from without. They have offered scholarships from their own fund, and have succeeded in getting several of the Local and Municipal Boards to provide others.

The female class at the Medical College, Lahore, is attended by 16 students, of whom Dr. Brown gives a very satisfactory report. They have done well in examination, and have taken good places in competition with the male students.

16. Dr. Wilcocks has succeeded Dr. Hilson as Principal of the Agra Medical School. Dr. Hilson was the founder of the female medical class, and, as far as it is concerned, he may be said to have borne all the heat and burden of the day. In starting it he had to contend with difficulties which are now disappearing, and the cause of native female education owes much to his foresight, patience, and perseverance. The Central Committee hope that his name will be given to one of the new buildings, and that the memory of its founder will thus be preserved in the female school. The Central Committee has continued to aid the Agra Medical School; and as more pupils have come in, and the expenses have increased, they raised their monthly grant to Rs. 320. This sum goes towards the maintenance of a female staff, consisting of two Lady Doctors and a Matron; to the payment of students who have passed out of the School, and who are retained in the Hospital as Assistants; and to the training of female bearers or nurses.

17. With money supplied by the Central and North-West Branch Committees, a dispensary, lecture-rooms and class-rooms, a hospital ward for twelve beds, and a house for the Lady Doctors, have already been built. The school establishment has in this way been much improved, and both Committees are anxious still further to perfect it and to make the female class thoroughly satisfactory. They consider it most desirable that the students should have more time and better opportunities for studying midwifery, they have therefore suggested to the College

selves as well satisfied with their present financial position, they cannot allow it to be supposed that they consider an income of Rs. 30,000 by any means a sufficient one. As the National Association succeeds, the work it has to do increases, the demands upon its resources multiply, and the day is far distant when donations and subscriptions of all sorts will not be urgently needed.

12. It is intended to continue the system of collection by cards inaugurated for the Jubilee, and persons willing to undertake such collections can apply for cards to the Honorary Secretaries of the Central and Branch Committees. In every case the card, with the money collected on it, must be returned to the Branch from which it was received, as in future the Honorary Secretary of the Central Committee can only receive donations or subscriptions placed at the disposal of that Committee.

13. The objects which the National Association was designed to promote were: I. *Medical Tuition;* II *Medical Relief;* III. *The Supply of Trained Female Nurses and Midwives.*

14. MEDICAL TUITION.—The work of medical tuition is going on satisfactorily at all the places where female classes are established, and the greater number of candidates now coming forward for instruction makes it easier to use some discretion in admitting them. From the growing popularity of the service, and from the progress already made, it may be fairly expected that each year the quality of the female students, whether as regards ability, education, or physical fitness, will improve. At Madras there are 21, at Bombay 23, at Calcutta 24, at Lahore 16, and at Agra 47 female students. The majority of these are educated as Hospital Assistants—a class which, amongst men, is found to be extremely useful in India. It is not intended that they should ever be appointed to independent charges, but that they should work in the district hospitals and dispensaries under the supervision of the District Surgeon.

15. The Surnomoyi Hostel provides a safe and comfortable home for eight of the students studying at the Calcutta Medical College. The Sir Walter de Souza Grant maintains eleven pupils at the University and one nurse at the Sealdah Hospital.

The Government have decided to open a class for native women in connection with the Campbell Hospital, Sealdah. They consider that Female Hospital Assistants are wanted, and will be very useful in country districts where it is quite impossible that European or any other highly-paid doctors can ever establish themselves. There has been some question of lowering the standard of the Entrance Examination for these women, but it is to be hoped that this will not be found necessary.

authorities a prolongation of their course of study; and, with a view to providing the means of practical instruction in this subject, they have recommended the establishment of a lying-in hospital in connection with the school. The Central Committee have agreed to provide the necessary funds for the building of it; and in order that it may supply sufficient opportunities for practice, and the means of tuition, it will be open to women of all nationalities, and, if possible, a few rooms for paying patients will be added to it.

18. The existing hospital and dispensary have done extremely well this year. Five hundred patients have been admitted into the former, and 7,000 new cases have attended at the latter. Miss Fairweather, M.D., and Miss Yerbury deserve great praise for the devotion and unfailing energy with which they have performed their duty. Their work would be hard under any circumstances; but in a trying climate, with very little trained assistance, and without any of the luxurious conveniences of a European hospital to lessen it, it must make a serious call upon the health, strength, and patience of the Lady Doctors.

19. The Mysore Committee is devoting the funds at its disposal to the medical education of girls. One student has already been sent to the University at Madras, having previously passed through the Bangalore Maternity Hospital, and two more are studying under the Civil Surgeon in the Maharani's Hospital at Mysore before going up to Madras.

20. The Central Committee have given six medical and twelve nursing scholarships in India, and from the proceeds of the Jubilee Fund in England they have offered two scholarships at the London School of Medicine for students who will eventually serve in India. These are called the Jubilee and Dufferin Scholarships. They also intend to create six scholarships for Hospital Assistants in India under conditions which will be published shortly. The Bombay Branch has given two scholarships of Rs. 75 a month each to pupils who have qualified as certificated practitioners at the Grant Medical College. Two Parsee ladies have taken them, and are employed in the Cama Hospital.

21. Four students are sent to Agra from Jeypore, three from Ulwar, and two are supported by the Rajah of Rutlam. The Kotah Council, and the Bundi, Shahpura, and Tonk Durbars, have all expressed their readiness to provide funds for pupils at Agra.

22. The Ranee Sreemutty Raj Coomaree Dossee has founded two prizes for female medical students in memory of her husband, which are to be called the Prankissen Mullick Scholarships.

opened in connection with it; but the accommodation is not good, and the Committee hope that funds may eventually be forthcoming, either to build a small female hospital, or to hire a better house in a more healthy situation. To Mrs. Foggo, who came out from England to take medical charge of this institution, is due much of its success, and her own private practice in Calcutta is steadily increasing. Two good-caste Hindu nurses are being trained by her.

32. The Lady Rivers Thompson Dispensary at Cuttack is in working order. The dispensary at Bhagulpur is in charge of Mrs. Van Ingen, and at her suggestion a second one is to be opened in the city. The dispensary and in-patient ward at Durbhunga, in charge of Miss Ramsbottom, are doing well, and the new hospital built by the Maharajah is ready to be opened.

33. The Victoria Caste Hospital at Madras is doing well. The out-patients increase in numbers, and the daily average of in-patients was 28. The staff consists of Miss Bourchier, M.D., who is the Doctor in charge of the Hospital; of a matron who is a certificated nurse and midwife, one trained and two pupil nurses. It is hoped that one or two of the Hospital Assistants from the Madras University will be employed here, and thus gain practical experience before taking up more responsible situations.

34. Miss Goodman, who has just passed out of the London School of Medicine, is now on her way out and is to join the Lady Aitchison Hospital at Lahore, where she will assist Dr. Elizabeth Bielby for some months, and will then act for her when Miss Bielby goes on leave, as she purposes to do in the summer. Miss D'Abreu, a Hospital Assistant, and Mrs. MacVitie, a qualified nurse, are also on the staff of this Hospital.

Miss Ellaby, M.D., has left the Cama Hospital, Bombay, and has gone to Hyderabad, Scinde, where, at the request of the Municipality, she has undertaken to open a dispensary and hospital for women.

35. Miss Van Overbeke and Miss Littlewood have this year come out to India and are on the staff of the Cama Hospital under Miss Pechey, M.D. Other posts for English ladies are now vacant, and with a view to filling them, the Central Committee are bringing out two ladies, both of whom have been well recommended by competent authorities at home.

36. Of the Hospital Assistants educated in India and placed by the National Association, one is at Ulwar, one at Durbhunga, one at Agra, one at Bhagulpore, one at Lahore, and one at the King's Hospital, Lucknow.

37. The foundation stone of a female hospital has been laid

and Dr. Ramlall Chuckerbutty undertook the instruction of the pupils, who were to practice in the female ward of the Balrampur Hospital. In December a few rooms in the matron's house were set apart for lying-in cases, and at the end of the year Dr. Cleghorn reports that 23 women were admitted there; that 25 confinement cases were attended in private houses, and that in their nursing capacity the pupils (of whom there are eleven) had attended upon 40 patients.

27. At Rawal Pindi the Municipality pay a qualified native midwife to instruct dhaies. She has a class of eleven women, and, if not able to give them a very thorough training, she at least succeeds in teaching them the danger of many of their own ignorant and violent practices

The Mysore Committee propose sending four orphan girls f [illegible], to the Lying-in H [illegible] in the Hospital grounds; a class of six native women of good caste have joined the Medical School there, and are being instructed in the vernacular. The Civil Surgeon gives a very satisfactory opinion with regard to this class.

28. The Berar Committee are wisely concentrating their efforts on the training of nurses and dhaies, and, instead of attempting to start an expensive new institution in their midst, they have spent Rs. 4,000 in obtaining a guarantee of perpetual accommodation for four pupil nurses at the Cama Hospital School at Bombay; they are maintaining two pupils at the Mayo Hospital, Nagpur, and are now seeking a candidate to take up a Berar Scholarship at the Agra Medical School.

29. Any account of the training of dhaies in India must be incomplete which omits all mention of the admirable and very successful work carried on by Miss Hewlett at Umritsar, supported to a great extend by the Municipality of the city, but working under the auspices of the Church Missionary Society. A number of native dhaies are trained there, some of whom can be engaged for service in other parts of the country. Classes have also been started by Medical Missions at Peshawur and at Indore.

30. Medical Relief.—Miss Bourchier, M.D., who was brought out to India last January by the Central Committee, was almost immediately on arrival offered the post of Physician to the Victoria Caste Hospital, Madras, where she has ever since been doing very satisfactory work.

31. The Lady Dufferin Dispensary in Calcutta, which had to be closed for a couple of months in the spring, was reopened in July. A ward for in-patients, containing eight beds, has been

All officers employed by the Association are appointed on exactly the same understanding with regard to religious questions as every other Indian official. It is perfectly understood that they are not to use their offices for the purpose of proselytism; but beyond this neither they nor the pupils in the Medical Schools are subjected to any special rules framed by the Association on the subject of religion.

Both Medical Missionaries and the members of the National Association are engaged in a philanthropic work. There is plenty of room in the country for both of them, and there is no reason whatever that either should interfere with the other.

42. EDUCATION OF HOSPITAL ASSISTANTS.—One of the declared objects of the National Association is to educate native women as doctors and nurses. But some persons contend that the multiplication of "inferior medical practitioners" is a mistake, and maintain that the National Association should employ none but the most fully qualified doctors that are to be procured from the English or Indian Universities. The Branch Reports show that this is not the general opinion of those who know the country well. They declare that the creation of a class of native female Hospital Assistants is desirable, that men of the same grade are well known and appreciated in India, and that there is every reason to suppose that women of the same class will prove equally useful.

It must be remembered that Hospital Assistants are not intended to take independent charges, or to be placed on an equal footing with ladies possessing superior qualifications. They are exactly what their name implies, and they will always be expected to work under supervision. Nor must it be forgotten that the choice does not lie between the most highly educated Lady Doctor and the Hospital Assistant, but between the Hospital Assistant and no medical attendance whatever. The day will never come when highly-educated women of any race will settle down in country villages and accept four annas for a fee; we want women who will do this, and who, if unable to undertake those serious cases for the treatment of which rich people rush up to London or Calcutta, are yet fully competent to deal with the hundreds of minor maladies which are so much more common and oftentimes equally distressing.

43. With regard to the training of dhaies the same considerations prevail, and while the National Association advocates the best training that can be procured for them, it yet appreciates and encourages every effort that is being made to give them a little knowledge. If by a short course of training a native midwife can be brought to the same state of ignorant efficiency as

at Kapurthala. A Local Committee has been organised at Delhi, and all arrangements have been made for the engagement of a lady who will be paid by the Municipality, and who will be put in charge of a dispensary.* The Medical Missionaries already at work there have kindly offered to assist any new Lady Doctor coming to the place. The wants of the city are very great, and there is plenty of work for all.

38. The Bégum of Bhopal maintains the female hospital and dispensary [illegible] s been found who is suitable to [illegible] ained midwives are employed there.

The new hospital has been opened at Oodeypore, where Mrs. Lonergan is still employed.

A sum of Rs. 2,550 has been collected in Dhubri, Assam, and paid over to the Central Committee, who in return promise to send and maintain a trained midwife there, provided the Local Committee find suitable accommodation for her.

39 Mrs. Petters, a diplomaed midwife from Madras, is employed at Gurdaspur. Her salary is paid partly by the Branch and partly by the District and Municipal Funds. She visits in the surrounding districts, and has in ten months attended 119 confinement cases and 371 cases of female diseases Her services have been secured for another year.

Mrs. Talbot, a diplomaed midwife, has now been employed at Rewah for some time and has done her work admirably, but in his report the Civil Surgeon expresses an opinion which is of interest and importance. He says that the people have been disappointed to find that Mrs. Talbot is only qualified in one particular, and that until a general practitioner comes to the place, who can treat them for all ordinary maladies, he does not think that they are likely to call in European aid for common cases of labour.

40. General Remarks.—During the year a few questions have come up before the Central Committee which they desire to notice here.

41. Secular Work of the Association.—A misunderstanding exists in some quarters with regard to the National Association's attitude towards Missionary work, and it is perhaps well to repeat here the rule of the Society and the explanations that have been given in reply to questions addressed to the Honorary Secretary of the Association.

The National Association cannot employ Missionaries, nor can it provide hospital accommodation in which it is intended to combine medical treatment with religious teaching. The work of the Association is unsectarian, secular, and purely medical.

* Since writing the above this post has been offered to Miss Van Overbeke.

that of an English peasant woman who attends upon her friend, she will, at the end of it, be a very much improved practitioner; and although she may not be equal to the successful conduct of a difficult case, her management of an ordinary one will be free from all injurious and unnecessary interference, and she will have learnt to give up those violent methods of procedure which cost so many lives, and which cause so much ill-health.

44. While, however, the National Association encourages vernacular medical classes for women and considers the grade of Hospital Assistant both necessary and useful, and approve of those voluntary classes which have been established for dhaies, its members are fully alive to their responsibilities in the matter, and are using every effort to improve the education and the training given both to doctors and nurses.

The Central Committee, and all the Branches, are working together for this object. The interest taken in the schools, the scholarships given, the prizes offered, the salaries supplied for female superintendents; the lecture-rooms, dispensaries, homes for students, quarters for nurses already built; the lying-in hospitals planned;—all show that while they face the practical side of the question, and indulge in no Utopian ideas respecting the practitioners they will be able to supply, they are doing their utmost to provide Indian women with the best educated and best trained doctors and nurses that the actual circumstances of the case will admit of.

With regard to English ladies, the position of the National Association is different; they are required for large towns and important posts, and the Central Committee will certainly only bring out to India those who are fully qualified as doctors, or who have all the necessary diplomas as nurses.

45. Local Committees.—The creation of numerous Local or District Committees in connection with Provincial Branches is strongly recommended. A reference to the Bombay Report will show how successful such Committees are in carrying on the work of the Association in outlying districts. They have all collected money and are all employing their funds in a very practical manner. No better way of nationalising the work of the Association can be found; and a somewhat similar system is carried on in Madras, where almost every District Board and Municipality are more or less actively engaged in promoting the objects of the Association.

46. When places can afford to start some Institution of their own, whether dispensary, hospital, or nursing school, and to undertake its entire management, the Central Committee are most anxious to encourage and to help them to do so. The principles of self-help and mutual co-operation should, as far as

scholars will ever be divided in opinion on hosts of passages; still, there can be no doubt that the translator gives us in his work a reasonably accurate version in English of the entire book, and, by doing so, places the mass of traditions it contains within easy reach of the entire civilised world. Sanskritists themselves will be glad of the aid which this version affords, in readily searching for facts, and bringing together comparative passages, the precise terms of which can be afterwards verified by the Sanskrit text. The translation, therefore, even to the specially qualified, is an admirable labour-saving work. Another detail, facilitating reference to the original, is now being introduced—viz., small figures, indicating where the Sanskrit stanzas commence; thus, any line of the translation can with rapidity be compared with the original.

It must never be forgotten that Protap Chandra Rai commenced this great and costly labour at his own expense, with the noble intention of distributing as many copies gratis as his means could afford. He has redeemed his promise, and is now faithfully supplying part by part, free of cost, to those who early established their claim to the privilege. Others are supplied at varying prices, according to their means; but in every case the price asked is insignificant, and far beneath the prime cost of printing the book. There are, however, indications that the more careful way in which the work is now being done is exhausting the resources of the brave-hearted man who has undertaken the task. It is most earnestly to be hoped that the work may not have to stop for want of funds. It is more than a national enterprise; it is a work in which the whole civilised world is interested; and it would not only be a disaster, but a disgrace, if the translator did not receive the support necessary to enable him to complete his gigantic enterprise.

FREDERIC PINCOTT.

HINDUS VISITING EUROPE.

To the Hon. Sec. of the National Indian Association.

The abominable Hindu caste system—the fear of being outcasted, thus ending in the final separation from the sisters, parents, nay, the wife—makes the Hindu Madrasee to think seriously before he leaves India for England. Not only this, but also the non-certainty of his welcome in England, added to

of Bengal; to Captain Gore, Aide-de-Camp, who during some months acted as Secretary; to Mr. R. G. Macdonald, who has been helping with the accounts; and to Mr. R. Leycester Upton, whose advice has been of the greatest assistance. The good offices of all four gentlemen were warmly appreciated and are now gratefully acknowledged.

HARRIOT DUFFERIN,
Lady President.

CALCUTTA,
30th January, 1888.

REVIEW.

THE MAHÂBHÂRATA, Translated into English Prose. By PROTAP CHANDRA RAI. Calcutta: *Bhârata* Press.

This vast national undertaking has now advanced one-third of the way towards completion. Unlike most enterprises of great extent, the promoters of which generally tire of their task, and hurry it on to an ignominious end, this translation certainly improves as it proceeds, and shows that more and more pains are being taken to render it accurate and valuable. The point now reached is that portion of the Bhishma-parvan which rehearses the Bhagavad-Gita, or "Song of the Lord," so justly famous as the exponent of the most exalted view of Hindûism. This part of the book is sure to be very well read, for it not only sets forth clearly the dogmas of esoteric Hindûism, but, at the same time, presents that religion in its most favourable aspect.

The translator now carefully annotates as he proceeds, using as his guides the works of Sankara, Srîdhara, Telang, and the famous Comment of Nîlakantha. Literal exactness has been essayed rather than elegance; and this is especially commendable, for the whole narrative is presented in its simple nakedness without any attempt at artificial adornment, and, better, still, without any attempt, by dexterous manipulation of words, to give a higher or different meaning to that of the ancient writers. The text, in fact, is presented word for word, as far as the nature of the two languages admits.

It is true that exception may be taken to the translation in many places. It is impossible that this should not be the case. A task of this nature bristles with difficulties, and

Such are the difficulties a Madras Brahmin has to surmount before he leaves for England. But I am glad to say the welcome I received here, the manner in which I am treated here, and the benefits I am now receiving here, remove from my mind the fear of being outcasted. I am not slighted for my colour, nation, or my creed. The more I have of difference, the more I am respected. Hence I wish my colour turned from brown to black.

To bring this my poor article to a conclusion, I must only request, through the columns of your *Magazine*, those who have come to England like me, and those who have returned to India, to spare at least a portion of their time for the improvement of the Aryan land, and not simply be satisfied with any good footing that they might be supplied with, by means of their English education. And if they do not, I call them not true to the soil which gives them bread.

A MADRASEE.

Obituary.

RAI BAHADUR KANHAYA LÁL, M.I.C.E.

The Punjab lost, on the 23rd February, a man of no small note and worth. The name of Kanhaya Lál has been well known for many years in that Province, particularly to residents at Lahore. European and Native. Officials of all ranks and classes at the capital have had occasion at some time or other to come in contact with him, and to see something of his work in his capacity of Executive Engineer of Lahore, an office which he held for many years.

While this was his specific duty, in the course of which he had to erect buildings or execute work of other kinds for every department of the administration, at head-quarters, his services were constantly called for, and willingly rendered, for many other objects besides those required of him professionally. With singular diligence and methodical arrangement of his time, he accomplished more than those who were not officially connected with him could have any idea of. Many have been astonished to learn what a quantity and variety of work this man was doing daily, keeping numerous engagements with punctuality, and promptly and accurately carrying out what he had to do in connection with them.

To great natural ability, and successful study in his youth, he added sound professional knowledge as an Engineer; and his

the fear of his being treated not as the equal of the Englishman, causes a restraint, which makes him ready to sacrifice the benefits he would receive in this sovereign land; so I, being one who recently left India, with a boldness to meet the former and test the latter, can demand a little space in your excellent *Magazine* to express my opinion of the welcome I had, and how I am now treated here. I will also, for the perusal of the Englishman, try to enumerate, as briefly as possible, the evil consequences of the caste system in India—the principle of outcasting, especially among the Madrasee Brahmins, which results in the difficulty of parting from parents, sisters, brothers, and even the wife.

It was in the month of July, 1887, that I made up my mind to leave India for England, in order to acquire the benefits of English education, society, and manners. No sooner was this determination known to my father-in-law—for I have a wife, aged only twelve—than he with his innocent child, my wife, came to me and entreated me not to bring shame to him (for so he thought) by going to England. But his entreaties were of no avail, and so he went away cursing, and stating that he would have his child a widow, rather than send her back to me, who (in his opinion) was to be outcasted, and hence in the scale of the lowest caste, the Paryah. What must have been my sorrow to see that another poor soul should suffer for myself, I leave for the readers to judge. She could not marry again; for her end was doomed in being married to me. Did I say "married to me"? Yes! Not a marriage with my consent; for when I was married I was only twelve and she five. The marriage was settled between parents, and thus the eternal knot of sorrow tied. So much for my wife.

I did not, till just before my time of departure, inform my sisters about my intention; and so the shock was indeed very great to them. They all—for I have four—surrounded me, cried, and beg[illegible] to England. [illegible] crying, thoug[illegible] joined them, except the eldest, because he is one who has tasted the fruits of English education; and as a proof of the same, he has passed the degrees of Bachelor of Arts and Law. He, on the other hand, encouraged my going, promising to help me as much as he could. I had no difficulties to meet from the parents; for I am glad to say they had departed to the land of eternal peace and joy. The separation from the sisters, the other brothers, and wife may be final, though I hope not so for I eagerly wish for the day when all these false notions will be erased from the minds of my countrymen.

It is now a long time since the Government marked its sense of his services by conferring on him the honorary title of *Rai*, which was after some years raised to the more distinguished title of *Rai Bahadur*. On his retirement he received an extra special pension. He had for some years been a Member of the Senate of the Lahore University, and Vice-President of the Municipal Committee, and these offices he continued to hold when he retired from the service of Government. His experience and his local knowledge made his assistance always of value.

In 1870 he founded an Annual Prize, of the value of Rs. 50, at the Roorkee Engineering College, and in 1876 added an Annual Gold Medal, value Rs. 100. He was a Member of the Institution of Civil Engineers, but he himself never visited England.

His son, Mr. Seva Ram, one of the Indian gentlemen studying in London for the Bar, has returned to Lahore on hearing of his father's death. It is hoped he may be able to come back to complete his studies in England. His father has for many years been an example of very successful energy and untiring application to work in a different profession.

Those who knew him will mourn the loss of a man of very high attainments, who has rendered important services to the Government. And many who did not know him have yet heard of him, and may learn something and gain something for their own help from the life and work of Rai Bahadur Kanhaya Lál.

R. MACLAGAN.

INDIAN INTELLIGENCE.

Lady Reay's Fancy Fair, in aid of the Cama Hospital for Women and Children at Bombay, was opened on Tuesday, February 9th, and continued during the week. The special object was to provide funds for an additional building in which pupil-nurses may be accommodated. Mr. Pestonji Hormusji Cama, to whose munificence the erection of the Cama Hospital is due, contributed lately a sum of Rs. 15,000 towards this addition, but a balance of Rs. 10,000 remained before the whole cost could be defrayed, and it was to secure this balance that the Fancy Fair was held. H.R.H. the Duchess of Connaught and Lady Reay presided at the Central stalls. An Art stall was held by Mrs. Scott, Dr. Edith Pechey, and Mrs. and Miss Peterson, at which were sold excellent paintings in oils and

remarkable industry and close observation enabled him to turn these qualifications to good account.

Kanhaya Lál was a native of Agra, and a pupil of the Government College at that place, where he attained great success in all his classes. His powers, especially as a mathematician, induced him to enter the Engineering College at Roorkee, which he joined in 1852, with a view to employment in the Department of Public Works. Highly distinguished at Roorkee, he passed out with much promise of success as an engineer, a promise which was amply fulfilled.

Almost his whole service was at Lahore, and Lahore owes much to Kanhaya Lál. Not satisfied with the proper performance of the various duties he was called upon to undertake, he directed special attention to all matters of professional interest that attracted his notice in the course of his work, and, as the result of his investigations, published some useful papers of much value to Indian engineers. Of this class are his Collection of Désigns for Wooden Bridges, 1860,—Rules and Tables for Measurement of Timber, and for Conversion of Indian into English Cubic Measures, 1868,—&c., &c. Of the chief works which he was employed to execute, he wrote descriptions, accompanied with drawings and estimates, which were published in the Roorkee *Professional Papers*. Among these are the papers on the Tree Spurs (protective works) on the river Ravi, 1867,—Lahore Central Jail, 1868,—Mayo Hospital at Lahore, 1872,—Government College at Lahore, 1877,—Senate Hall of the Punjab University, 1877,—new Female Penitentiary, same year,—Memorandum on the John Lawrence and Montgomery Halls at Lahore, with an account of the Roofing of the Montgomery Hall, and separate paper of Calculations, published in 1877,—Description of the Jail at the Station of Montgomery, same year,—new Telegraph Office at Lahore, 1881,—Mayo School of Art, 1881,—Medical School at Lahore, 1883,—new Chief Court, 1884,—new Reservoir for Lahore Water Works, 1884,—and others.

His literary work was not confined to departmental or professional subjects. While constantly employed in executive duty (and, it may be said in passing, most regular and accurate n the submission of all the required accounts and reports of his vork), he found time to write a Life of Maharaja Ranjit Singh, n Persian verse, 1876,—a History of the Punjab from the birth f Guru Nanak, in Hindustani, 1877,—an account of Lahore (of hich he knew the ancient buildings and their history, as ll as the works of modern times), and other writings, including series of moral essays in Persian verse, which he called *lzár-i-Hindi* (the Indian Rose Garden).

abuses, and urging that religious reform was also a pressing necessity. Mr. Ali Mohamed Bhimji expressed the concurrence of the Mahommedans in the principles of the Conference.

Mr. Darasha R. Chichgar, last December, visited Nowsaree, a town inhabited chiefly by Parsee priests and their families, to examine the schools lately established there. He found the children very intelligent. Mr. Chichgar determined, at the request of some friends, to call a meeting, at a school-house, of the Parsee ladies, who have not generally in that part had the advantages of education. The priests and others foretold that none would attend. However, nearly one hundred ladies and many young girls appeared at the meeting, and listened with interest to a lecture on the social condition, education, and habits of the Parsees. One large school at Nowsaree was established at the expense of Mr. J. N. Tata.

A drinking fountain in white marble—designed, we understand, by Colonel S. S. Jacob—has been raised at Bombay, in memory of the late Major-General Sir G. Le Grand Jacob. It stands in the centre of a circle, now called the Jacob Circle, which is crossed by seven roads, planted with a number of young trees. The fountain is approached by stone steps, at the foot of which are drinking troughs for animals. The dome is supported by six marble pillars, and at the four corners of the steps are four large lions, also in marble. One of the six panels bears the following inscription: "To George Le Grand Jacob, Major-General, Bombay Infantry: born April 24th, 1805; died January 27th, 1881. Through forty years of military and political service, he won the confidence of his fellow-soldiers and all Native States, upholding the honour of his country in times of difficulty and danger by the decision of his character, the wisdom and justice of his acts, and the influence of his name. This fountain is dedicated in love and honour by his niece and adopted daughter, Gertrude Jacob, to perpetuate his memory among a people he loved, and for whose good he laboured long and faithfully." On another panel the following lines are carved:

"He only does not live in vain
Who all the means within his reach
Employs—his wealth, his thought, and speech—
T' advance the good of other men."

Bhagavata Parana, x., 22, 35. Muir, p. 87.

The first anniversary of the Madras Girls' Music School, organised by Mr. T. M. Vencatesa Sastriar, was held, some weeks ago, at the house of Rai Bahadur V. Bhashyam Iyengar. Mrs. Grigg presided and distributed the prizes. There was a large gathering of native gentlemen and European gentlemen and ladies, and several zenana ladies. After the report had

water-colours; engravings, etchings, and photographs, and als pottery. Mrs. Jardine and Mrs. Lewis sold flowers in a graceful bower, filled with flowering plants and ferns. Mrs. Cowasjee Jehanghir and her sisters dealt in articles from Paris and beautiful Japanese work. Miss Bhownaggree and several other Parsee young ladies offered a large stock of pottery from Naigaum, and many specimens of Chinese art. On the second day the Fancy Bazaar was closed to all but *Purdah* ladies, at the suggestion, we understand, of Mrs. Scott; and the following account of the visit of these ladies was contributed to the *Indian Spectator*:

"The Purdah ladies enjoyed the sight, that was quite evident, even the Arab ladies with *yahmashes* on—the narrow veils hanging from below the eyes to the waist, that one sees so rarely in Bombay, so universally in the centres of Mahomedan populations nearer Europe. They were well muffled in their black silk cloaks, which they would not lay aside, as our Bombay ladies did, even when safe in our tents, and no man was allowed to come within sight. An English lady took the fees at the entrance, and, like Horatius of yore, bravely 'kept the gate that day,' for no man would she allow to pass—not even when a gentleman of high rank and much importance presented himself and claimed admittance. 'Perhaps you are not aware who I am,' says the visitor, swelling with indignation. 'I am ——.' 'I am very sorry,' replies our gallant gate-keeper, 'but I cannot let you in; no gentleman can come in, whoever he is, while the Purdah ladies are here.' The Duchess of Connaught came to meet the Purdah ladies, and was very kind, showing them her stall and talking to them. The principal ladies in each party were presented to Her Royal Highness."

A very representative meeting was lately held at Indore, presided over by Pandit Hari Har Shashtri Mahamahopadhya, in favour of social reforms Lala Baij Nath, Chief Justice of Indore, made an eloquent speech, in which he urged that there should be a relaxation of the rules of caste in regard to distant sea voyages; that marriage expenses, &c., should be lessened; and that child-marriages should be abolished. He moved the following resolution: "That this meeting is of opinion that a Central India branch of the National Social Conference of India be established in Indore, with a view to discuss and reform the social abuses pointed out in their programme, regard being had to local circumstances." Dewan Bahadur Raghunath Rao afterwards explained the objects of the Conference in Mahratti. Mr. ...m Chundra, Dewan of Dewas, seconded the resolution, pointing ... the need of persistent united action in the reform of these

given Rs. 15,000 to the Jubilee School, Lucknow; Rs. 15,000 to the Lucknow Medical School for Women; and Rs. 5,000 to the Lyall Library, Alighar. Many libraries have been organised and supplied with books by this philanthropic gentleman.

At the Kayastha Conference, held at Lucknow, it was resolved to organise associations at all places with sufficient Kayastha population in connection with the central association at Lucknow, the general aims of which are to improve the moral, educational, and social conditions of the Kayastha community. The Conference expressed itself in favour of the system of instruction prescribed by the Education Department, or one similar to it, and urged the importance of boarding-houses for students, night schools, and scholarships, and arrangements for moral and physical training. It was also suggested that members of the Kayastha community should more freely enter into different trades and professions, and form trading companies.

PERSONAL INTELLIGENCE.

H.H. the Maharaja of Kuch Behar, before leaving England, had the honour of being invested at Windsor by her Majesty as G.C.I.E.

In the recent competitive examination held at Burlington House, in connection with Her Majesty's Indian Medical Service, one of the successful candidates was Kanta Prasad, who was bracketed with K. C. Pereira (11th and 12th), obtaining 3080 marks. Seventy-three candidates competed for fourteen appointments, and all were reported qualified.

In the recent Examination of the Royal Institute of British Architects, Mr. Ibrahim Shaik Daud Ahmadi, Bombay, was among the successful candidates for the Associateship.

Mr. Syed Mohiuddin Ali Khan will enter Trinity College, Cambridge, next Term, having successfully passed the required Entrance Examination.

Arrivals.—Nawab Fateh Nawaz Jung Bahadur, Chief Justice of the High Court, Hyderabad, and his brother, Fakur-udin. Mr. K. E. Ghamat, from Bombay.

Departures.—Mr. and Mrs. Seva Ram and daughter, and Srimati Hardevi, for Lahore. Mr. Lakshmi Narayan, barrister-at-law, for Lahore.

We acknowledge with thanks the *Annual Report of Education in Mysore*, 1886-87, by L. Rice, Esq., C.I.E.

been read, one of the students performed on the *vina*, and this was followed by singing. The Director of Public Instruction expressed the pleasure that the progress of the school afforded to Mrs. Grigg. The progress was due to the self-sacrificing efforts of Mr. Vencatesa Sastriar in this excellent cause. "Having devoted the best years of her life to the cultivation of the noblest of all arts, music, Mrs. Grigg had long regretted that her Indian sisters were practically excluded from its pleasure and enjoyment, to the detriment of domestic happiness. It was, therefore, with peculiar pleasure that she was witnessing the gradual removal of old prejudices, and a right appreciation of the usefulness of music for all the higher and nobler ends of life." She offered a prize for the next anniversary. Mr. Grigg concluded by wishing every success to the institution. The Hon. Subramania Iyer, in thanking Mrs. Grigg for her interest in the School, said that such a scene forty years ago would have produced a riot, but now the times were changed, and doubtless for the better. The students sang "God save the Queen" at the close of the proceedings, and Mr. T. M. Vencatesa Sastriar decorated Mrs. Grigg with a splendid garland.

H.H. the Maharaja of Vizianagram, K.C.I.E., has been appointed a member of the Viceregal Legislative Council.

We are glad to learn that the Director of Public Instruction, Bombay, has sanctioned the entering as a prize book for schools of the tale called *Pramada, or The Virtuous Daughter-in-Law*, which was adapted into Gujerati by Mr. Madan Lall Lallubhai Munsiff. We are informed that the same gentleman has undertaken to translate *Shornalata* and *The Spoilt Boy*, two other tales which have appeared in this *Magazine*, translated from the Bengali by Mrs J. B. Knight.

An account of Munshi Newal Kishore, of Lucknow, whose name appeared in the list of New Year's Honours as C.I.E., was lately given in the *Advocate of India*, from which we learn that the Munshi established in 1858 a printing press, by means of which he has caused many valuable Sanskrit, Arabic, and Persian works to be translated into Urdu and Hindi; and he has also published many standard English books, and vernacular school books. In order to spread education he has sent his publications even to distant countries. His printing establishment is the best in India, and it employs more than 1,000 hands. He owns also the *Oudh Akbar*, a daily paper, in connection with which he induced the people to open a paper mill, of which he acts as Hon. Director. Munshi Newal Kishore has taken a very great interest in the public movements of the day. Among his contributions to educational and other objects, he has

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the Home and shipped, and there the matter ends. It was, however, stated in the reports that their stay at the Home cost the owners £25 a week. This seems a great deal of money, and the outside public would not realize that some, at least, of the wages paid them, while out of work, must be included in it. There is a fixed tariff at the Home for three classes of boarders. The aristocracy of Eastern sailors can, by paying fourteen shillings a week, join the first-class mess; and, for two shillings more, have a separate cabin. The curry and rice mess, which this particular crew joined, costs only half a sovereign. Their expenses at the Home should, therefore, have been, and no doubt were, only £7 a week.

This Strangers' Home, for so we shall describe it for brevity, is certainly a marvellous institution. It is, no doubt, greatly due to the energy and knowledge of those connected with it that such paternal care is taken of those subjects of the Empress of India who are on English vessels. In former days they were left stranded in London, fell into the hands of crimps, were brutally plundered, and often employed to pass off bad money and generally enter on the primrose path which leads to the Thames Police Court. Now a transfer agent appointed by the Indian Government is ready to look after their interests. At out-ports, at Tilbury and at the Victoria and Albert Docks, the shipping master fills the post. For the East and West India, and the London and St. Katherine's Dock, the authorities of the Strangers' Home perform the same duties, but the majority of the men do not land so high up the river. To this haven, however, repair unfortunate Asiatics who are not British subjects or have been engaged on foreign vessels. As a rule they are astute enough to avoid foreign vessels, but very sad cases still occur. Only last March the Consul at Dunkirk sent to the Home five Japanese who had been landed from a Nova Scotia vessel. He sent also to the Superintendent by post the money they had earned or saved, sums varying from £10 to £12. They arrived on the 28th, bringing with them a destitute fellow-countryman who had been landed from an American vessel also in Dunkirk. It is a positive fact that the next day these men were engaged through the Home authorities to complete a crew, and left for Middlesboro' by the night train from King's Cross.

This is a most remarkable feat, and shows the Home

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A CITY OF REFUGE.

Of the many useful and remarkable institutions which flourish in the East of London, not the least remarkable or the least useful is the Thames Police Court. To it drift Socialists who will propagate their doctrines in too public places; Jews, who gravely make oath with their hats on; Chinese, with almond eyes, and consciences nothing will bind unless a saucer is solemnly broken to typify the perjurer's fate; and last, but not least, tawny-skinned sailors at loggerheads with their captains or employers. One of these latter matters recently heard threw light on some provisions of the law not commonly known. Incidentally the very condensed report, which appeared, may prejudice the worthy institution of which the full title is "The Strangers' Home for the nations of India, Arabia, Africa, China, Straits of Malacca, the Mozambique, and the Islands of the South Pacific." The facts of the case were simple enough. Fourteen Lascars (we use the term in its popular sense) were landed at Bristol from the *Pheasant*; under recent regulations they were entitled to their wages till reshipped to the port from which they came—in their case, Bombay. They arrived at this Home on the 17th of March, and employment was soon found for them on board the *Duke of Sutherland*. They were sent there on the 27th, but at once returned to the Home. They protested that the vessel was sailing for Australia, and then to Calcutta, before going to Bombay. The objection was very curious, as it is of course the interest of these sailors to be engaged for long voyages. Chinamen or Japanese would have jumped at such a chance. These men were, however, novices who had not been to England before, and such a return voyage was, as a matter of fact, specially contemplated by the articles they had signed when leaving Bombay. Finally, they were taken from

tablished in the Zoological Gardens), think they will do even better in England; others profess to have changed their religion, and to have come over to be trained as missionaries. As may be easily imagined, this last class is exceptionally difficult to deal with, and the members of it are received with the greatest caution. The Home, it should be added, gives religious instruction to inmates who desire it, but most carefully abstains from interfering with those who do not. Such scruples as sailors retain are respected. No pork, nor, we believe, intoxicating liquor, is allowed to cross its threshold, and parties of Indian Mahomedans appoint one of their own number as "kussai," or butcher. The highest testimony to the results of all this experience and really practical philanthropy is the use men make of the Home. Some come to it regularly, and, indeed, use it as their club. One particular case deserves mention. A Goa man first came to the Home as a lad in 1859; he has used it ever since, and only a few days ago turned up from Hamburg with no less than £50 in his possession. Such a millionaire can well afford to join the fourteen shilling mess. In the good old days, no doubt, he could have secured board and lodging, and a kind friend to look after his money—whether the balance would have been returned to him at his departure is another question.

E. D. SEALY VIDAL.

P.S.—Since writing the above, I have had the privilege of attending the Annual Meeting of the supporters of the Home, held on April 18th. The Report read and the speeches made by the Chairman (Sir R. H. Davies), Sir A. Rivers Thompson, the Rev. A.W. Cribb, and others, all testified to the extremely useful work done, the sensible spirit in which it is conducted, and the crying need for more liberal support. Without money the authorities of the Home cannot utilize all the opportunities for charitable work which occur there, but lie outside its more special sphere as a respectable, well-managed, and, if possible, self-supporting Home for Eastern sailors. The Directors, it was stated, are hopeful of before long seeing in existence a system for further protecting Oriental seamen discharged from British vessels in continental ports. One great loss the Home has sustained. Its missionary, the Rev. G. Small, M.A., is obliged through ill-health to resign his post after twelve years' service.

from one of the points of view from which its authorities wish it to be regarded. It exists for the benefit of seafaring men, who come to England in the necessary course of their duty, and require to be protected against the crimps and other dangerous characters of East London. The crimping business suffers from the general depression, and particularly from the action of this Home. Most of the capitalists engaged in it have transferred their operations to continental ports But the men employed by the Home, as they go to protect sailors paid off at the shipping offices, could often point out some very villainous sharks eager to snap up their charges. The men are not often robbed now, and, it may be added, understand the law well enough not to stand much ill-treatment on board. It was different in the old days, when ships came round the Cape of Good Hope. One Lascar years ago died in the Home, and the captain who had illtreated him received an exemplary sentence Regarded simply from this narrow and practical point of view, the Home deserves to be better supported by the general public than it is. Its friends are mainly Anglo-Indians, a few firms trading with the East, and persons interested in missionary work. Amongst the supporters mentioned in recent Reports have been the Hon. the Council for India, who contributed £200; the Governments of the Straits Settlements, Ceylon, Lagos, Gambia, Hong Kong, Trinidad, Mauritius, British Guinea, and New Zealand, H.H. the Maharajah of Travancore, H.H. the Rajah of Nursinghur, side by side with the Salter's Company, Mr. Aziz Ahmad, the Peninsular and Oriental, and the British India Steam Navigation Companies. Among other significant entries is a subscription from the magistrates of the Thames Police Court. The Home aims, in part, at being self-supporting, and not at providing a quiet retreat for adventurers, who never should have come to England. Some of these adventurers are thorough rascals, and one decidedly comic case was mentioned in a Report of a gentleman who, like the Frenchman of fiction, was in search of an English wife. Apart, however, from the penniless sailors, who tramp up from distant ports, cases occur too sad to be turned away without assistance. Hindoos, ruined by lawsuits, come over with a vague idea of stating their grievances to the Queen in person. Men who have done well travelling in India with a fine Cashmere bear (now comfortably es

professions in Europe or India. The standard was not reached for a year or two, and the first two youths who succeeded in obtaining these scholarships were sent to England in 1886. Of these two youths, one has come out first on the examination list of the Crystal Palace Engineering School, and the other has taken honours at the Edinburgh University, where he is studying. Two more youths, who have chosen the profession of Medicine, were sent to Edinburgh University under this scheme in 1887. One of these is a Chinese; and it is worthy of note that he had passed the examination two years previously, but was disqualified as being under the age of eighteen. To those who know the want of medical science among the Chinese, and their slight confidence in European medical men, the importance of the education of this young man for such a profession need not be pointed out.

The Government also offers Industrial Scholarships, which have been availed of to some extent, as an encouragement to lads to learn trades, such as mechanical engineering, land-surveying, and printing, in the Colony. The candidate has to pass an examination, and the money is paid monthly, on the certificate of the employer that the boy is going on well in his apprenticeship.

As further evidence of the capacity of Chinese boys, and the extent to which the advantages of English education are being availed of among the Straits-born Chinese, it may be mentioned that at the distribution of prizes at the Raffles Institution, Singapore, in February last, of 58 prizes awarded, 17 were taken by Chinese, and a Chinese boy (the same who had obtained the first Government scholarship) was at the head of the school. Of the remaining prizes, four were awarded to boys of Indian or Malay origin, and the balance to Europeans and Eurasians, who comprise nearly half the boys in this school.

English education for European and Eurasian *girls* (not to speak of numerous private and mission schools) is provided for by a large school in connection with the Raffles Institution, with about 150 on the register, and another at a convent at Singapore, and by similar but smaller institutions at Penang and Malacca, all Government-aided.

Though perhaps not strictly within the scope of this paper, it may not be uninteresting to state here that much improvement has resulted of late years in the younger

ENGLISH EDUCATION IN THE STRAITS SETTLEMENTS.

In the Colony of the Straits Settlements, the principal schools for the teaching of English are—the Raffles Institution, Singapore; the High School, Malacca; the Free School, Penang; and large institutions conducted by the Roman Catholics in Singapore and Penang. The Malacca High School is now entirely in the hands of the Government; the other schools are assisted by grants, but are partly supported by endowments, subscriptions, and school fees. These schools are availed of by Europeans, Eurasians, Chinese, with a sprinkling of other nationalities. In the Penang Free School, the great majority of the boys are Chinese. Both in Singapore and in Penang there are Government Branch Schools, largely frequented by Chinese boys, and to some extent by Tamils, which act in large measure as feeders to the higher schools.

For the encouragement and assistance of the more intelligent of the boys, and to provide an aim to which all may aspire, the Government offers five English Scholarships annually. These are open to all the schools under Government inspection, in addition to scholarships and prizes provided from school funds and private benefactions, and are given to the five boys who obtain the greatest number of marks above a fixed minimum in an examination in English grammar and composition, geography, history, arithmetic, and algebra. The majority of the scholarships fall to boys in the Raffles Institution, which, as the Governor of the Colony remarked in an address at the recent annual distribution of prizes, may be considered as the high school of the Straits Settlements. At the last examination, four out of the five scholarships were awarded to boys in this school (a Chinese being first on the list), the other being taken by a boy in the Brothers' School at Penang.

Again, the Government has for some few years offered annually two higher scholarships, of £200 each, to boys educated at any of these schools who succeed in passing a much more difficult examination, to enable them to study for

professions in Europe or India. The standard was not reached for a year or two, and the first two youths who succeeded in obtaining these scholarships were sent to England in 1886. Of these two youths, one has come out first on the examination list of the Crystal Palace Engineering School, and the other has taken honours at the Edinburgh University, where he is studying. Two more youths, who have chosen the profession of Medicine, were sent to Edinburgh University under this scheme in 1887. One of these is a Chinese; and it is worthy of note that he had passed the examination two years previously, but was disqualified as being under the age of eighteen. To those who know the want of medical science among the Chinese, and their slight confidence in European medical men, the importance of the education of this young man for such a profession need not be pointed out.

The Government also offers Industrial Scholarships, which have been availed of to some extent, as an encouragement to lads to learn trades, such as mechanical engineering. land-surveying, and printing, in the Colony. The candidate has to pass an examination, and the money is paid monthly, on the certificate of the employer that the boy is going on well in his apprenticeship.

As further evidence of the capacity of Chinese boys, and the extent to which the advantages of English education are being availed of among the Straits-born Chinese, it may be mentioned that at the distribution of prizes at the Raffles Institution, Singapore, in February last, of 58 prizes awarded, 17 were taken by Chinese, and a Chinese boy (the same who had obtained the first Government scholarship) was at the head of the school. Of the remaining prizes, four were awarded to boys of Indian or Malay origin, and the balance to Europeans and Eurasians, who comprise nearly half the boys in this school.

English education for European and Eurasian *girls* (not to speak of numerous private and mission schools) is provided for by a large school in connection with the Raffles Institution, with about 150 on the register, and another at a convent at Singapore, and by similar but smaller institutions at Penang and Malacca, all Government-aided.

Though perhaps not strictly within the scope of this paper, it may not be uninteresting to state here that much improvement has resulted of late years in the younger

generation of Eurasians, especially in Singapore, from the formation of societies, which are supported with great spirit, in which the young men of this class emulate the Europeans in mutual improvement, music, and athletic games. The latter are a specially new departure among them, and have the effect of producing a more manly address than had been observed before. It is remarkable, too, that the Straits-born Chinese are following suit. A. K.

HINDI AND HINDUSTANI.

In the March number of this *Magazine*, Mr. Pincott has thought fit to pen a reply to my article on "Hindi and Hindustani," in which, among other things, I tried to show that his strong advocacy of the claims of Hindi, involving as it does a wholesale condemnation of Hindustani, is not based on accurate knowledge of facts, and that consequently he has fallen into errors which a writer tolerably well acquainted with the history of the origin and progress of the Hindustani language might easily have avoided. I have been astonished to find that Mr. Pincott, while assuring me that all that I have said is "quite reconcilable" with his views of the subject, singularly enough goes on to repeat and emphasize the very statement that marks our first point of divergence, and which, being radically wrong, has not only involved his whole reasoning in hopeless confusion, but has also betrayed him into a glaring inconsistency. I took occasion to criticise this statement at some length on p. 86 of this *Magazine*, and presented my reasons for differing from Mr. Pincott in sufficiently plain language. But his repetition of the same statement in his last article shows either that I have not succeeded in making myself clear to him on this point, or that he means to keep to his own view, thinking it to be free from all error. The former alternative being more likely, I shall proceed to point out the obvious mistake that underlies Mr. Pincott's initial statement, that "*simple* Hindi and *simple* Hundustani are *different names for the same thing*."

Speaking of Hindi, Mr. Pincott tells us in his first article (p. 637) that "this is the language with which the Persian conquerors mixed a mass of Persian words, and produced the hybrid known as Urdu or Hindustani." This "hybrid" language, it will readily be admitted, must have been in its *simplest* form when it was first produced by the mixing of

Persian words with Hindi, and hence, if language has any meaning, this "hybrid" at its earliest stage of existence was nothing more nor less than *simple* (undeveloped) Hindustani. But even in its embroyonic state it was *something distinct from*—something over and above—simple Hindi. In fact, it was simple Hindi *plus* the "mass of Persian words" mixed with it by the Persian conquerors. It was, therefore, *not* the *same* as simple Hindi. If it differed from simple Hindi *only in name*, it could not be called a "hybrid." Resorting to quantitative representation, it is clear that if we denote *simple* Hindi by A, and the "mass of Persian words" mixed with it to produce the "hybrid" (*simple* Hindustani) by B, then the algebraical expression for *simple* Hindustani would be the binomial A + B. It is therefore evident that Mr. Pincott, in holding the view that "*simple* Hindi and *simple* Hindustani are *different names for the same thing*," has virtually attempted to maintain the most singular proposition that A = A + B. He is unquestionably on the horns of a dilemma. To escape from the difficulty he must either repudiate the statement that the "hybrid known as Hindustani" was produced (in its simplest form of course) by mixing "a mass of Persian words" with Hindi; or he must give up his position that simple Hindustani is exactly *the same thing* as simple Hindi. That he is constrained to adopt the second alternative is not difficult to see. The first statement embodies a stereotyped fact which Mr. Pincott cannot alter, nor does its historical truth admit of any distortion. Its implied repudiation would argue the obvious want of even a superficial knowledge of the origin and development of Hindustani, and is in itself sufficient to vitiate *ab initio* the whole argument in favour of the Hindi language. With due deference then to Mr. Pincott, may I ask if this my objection to the supposed identity of simple Hindi and simple Hindustani has, as he perhaps too confidently asserts, been "carefully stopped out" in his first article? Our respective views on this fundamental point are obviously far from being "quite reconcilable," and I hope Mr. Pincott will now see that what I said in my paper in regard to simple Hindustani is not, as he seems to think, applicable to simple Hindi, the difference, according to his view, being only one of name.

The question of the development of Hindustani is more complicated and more far-reaching in its social and political consequences than Mr. Pincott is evidently disposed to believe, and, judging from the manner in which he has treated this part of the subject, one cannot but be struck with the extremely narrow lines on which his reasoning proceeds, arising perhaps from his unwillingness to look at the question in a broader and

generation of Eurasians, especially in Singapore, from the formation of societies, which are supported with great spirit, in which the young men of this class emulate the Europeans in mutual improvement, music, and athletic games. The latter are a specially new departure among them, and have the effect of producing a more manly address than had been observed before. It is remarkable, too, that the Straits-born Chinese are following suit. A. K.

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events of the day, are working on the model of English novelists to educate the mind of the reading public by delineating in strong colours the evils that, in the interests of true progress, ought to be speedily and effectually removed. To place artificial barriers in the way of further development of Hindustani with a view to favour its growth in an opposite direction would thus be a retrograde movement—a perverse and wilful retardation of progress for a long time to come. It would be, in fact, like pulling down a national edifice raised by the slow and persistent labour of several generations of men, complete in all its structural details, and answering well the purpose it was meant to serve; and then seeking to erect on its site a new building with new materials, requiring for its completion a very large amount of labour, and a comparatively long period of time. Is it wiser, then, I respectfully ask Mr. Pincott, to undo all that has been so nobly done in the past, and strangle, as it were, the living Hindustani language, or to foster the growth of this common speech of the people of Northern India, taking care at the same time that it be not overloaded with unnecessary classical accretions, be they from Arabic, from ancient Sanskrit, or even from Persian? I would be the last man to favour any contributions from either of these languages in order to enrich Hindustani, unless they were absolutely indispensable as supplying a marked deficiency which otherwise could not be supplied. I am as much opposed to what Mr. Pincott calls High Urdu as he himself, but he must remember that to condemn Hindustani as a vernacular of India simply because some Maulvi writers (who are in the habit of making a ponderous display of their knowledge of Arabic) use classic words too profusely, is no more justifiable than to run down the English language because forsooth some few works of English writers are marred by an over-abundant suffusion of cumbrous Latinity. No man, for instance, who has a literary taste, a critical judgment, and a deep insight into the beauties of a Hindustani book will set up the *Fásána-i-Ajáib* as a model of polished, elegant Urdu. Ease and grace in style are inseparable from simplicity of language, and no great writer would ever seek artificial colouring at the sacrifice of natural purity in diction. In Northern India three well-known writers of Hindustani may be instanced as illustrating this remark. I allude to Sir Syed Ahmed Khan, of Aligarh; Professor Ázád, of the Lahore Government College; and Maulvi Altáf Husain, the famous author of *Musaddas-i-Hálee*. Mr. Pincott will do well to read the works of these men, and he will then come to know what pure and simple Hindustani is. His opinions about this language will then undergo a great change, and he will not have

clearer light. Carefully shutting his eyes to the remarkable progress that Hindustani has made within the last few decades, he argues as though he were writing in the time of the last Moghul king of Delhi, when this language as regards its growth and structure was yet in a state of infancy, and, in conformity with the requirements of the period, served the purposes of amorous poetry to the almost entire exclusion of all the other applications. But what are we to do now, seeing that Hindustani *has already been developed* to a remarkable degree; that it possesses a comprehensive vocabulary, an elaborate grammar, and a smooth, polished idiom? It is too late now to lay down the lines on which its development ought to proceed. Such a suggestion ought to have been made, if made at all, fifty or forty years ago, when the influences that have moulded Hindustani into a fully developed language were not so powerfully at work as they have been during the last decade or two, and when its progress in the direction it has taken could have been easily arrested without involving a lamentable loss of energy and labour. We are dealing now with the *present*, in order, if possible, to forecast the probable future, and not, as Mr. Pincott is disposed to do, with the irrevocable past. The problem before us is, not whether it is "wiser for an Indian vernacular to be developed on an Indian basis or on a foreign basis" (which, as [illegible] the past), but whether, [illegible] rapid development that [illegible] rable that this language be supplanted by Hindi, and its well-worn phrases and *commonly-understood expressions* be abandoned in favour of their equivalents borrowed from the dead Sanskrit language. Hindustani at present is fairly rich in all branches of literature, imparting instruction to the miscellaneous reader, and yielding intellectual food to all classes of men fond of serious study. Works of science and art are being multiplied every day, being chiefly translations from the English tongue. History, Philosophy, Mathematics, and Physical Science can be studied up to the High Proficiency in Arts standard in Hindustani, so that its vocabulary is being amplified and its resources enlarged at a rapid rate with the spread of education in Northern India. It can boast of an elaborate legal phraseology, which has considerably facilitated the translation of such works as Blackstone's Commentaries and learned treatises on Jurisprudence, not to speak of scores of minor law books and Acts of the Indian Legislature, that help the legal practitioner in mastering every important detail of law. The periodical literature has grown to large proportions, and a number of young novel-writers, drawing their inspiration from certain momentous social and political

Hindustani in his two previous articles. This question has been discussed threadbare by far more competent men than ourselves; and now that it has finally been set at rest, let us not waste our time and energy in trying to revive it on perhaps a narrower basis, and on the whole in a less dignified form. No amount of scribbling on our part will shake the stable convictions of the supporters of either Hindi or Hindustani, and it is no use repeating, in a disguised shape and perhaps with less cogency, the arguments that had been advanced on both sides more than five years ago in Northern India.

A PUNJABEE.

SOCIAL REFORM IN INDIA.

The fact that the National Congress has held three Meetings with yearly increasing success, indicates indubitably that India has awakened to a sense of her political duty. The varied classes of men composing its members testifies to the wide-spread interest taken in the movement, and stamps it with its national character. Having unqualifiedly made these concessions, I trust I shall not incur odium by remarking that, valuable as political efforts undoubtedly are, there is a higher duty imposed on each one of us, of which I would fain see an outward expression—efforts unitedly made for the social regeneration of our beloved country. Is it not high time for us to do away with many an existing unreasonable prejudice and custom; and is it not high time for the believer in Rama and in Rahim to advance bound together by the thread of brotherhood with a slow but a sure step? For the wisdom of the time-honoured saying "Extremes are always bad," is too true to be disregarded. As a beginning, let Indian youths now sojourning in England mix with one another socially and forget all puerile petty party jealousies; let them, as the sons of one Hindustan, as the fellow-subjects of one Sovereign and as the creatures of one God, be united into a common brotherhood, and thus the first round of the ladder of social difficulty will be got over. Let every Hindu, Muhamedan, and Parsee join hand-in-hand on an equal platform to discuss social points for the common benefit of all. Do not let any one attack a national movement on the ground of his own selfish loss; when it concerns the whole empire, it behoves every man, whatever he may be, to do his mite, to fight boldly for the teaming millions of his nation.

"After all," says an esteemed writer, "it seems to me that the real cause of this unfortunate split among ourselves is the

reason to condemn it so vehemently as he does now. He will see that Persianized Urdu is not Hindustani, any more than Sanskritized Hindí is simple *Bhásha*. Under the false name of Hindustani he is in reality attacking High Urdu, and in this reasonable attack he has been preceded by all competent judges in Northern India.

But while dealing with this part of Mr. Pincott's paper, I must not overlook one great mistake into which he has, perhaps unconsciously, fallen. He seems to think that the Arabic words introduced into developed Hindustani (which it must be remembered is not the same as highly Persianized Urdu) are taken directly from the Arabic language. "Every Aryan vocable," he says, "can become a living atom in the speech of Northern India . . . : on the other hand, every Semitic vocable is inert and lifeless." Now, Persian being comprised in the Aryan family of languages, a Persian word can properly be called an "Aryan vocable." If then Mr Pincott uses these last words in their proper sense, his remark as to "every Aryan vocable" becoming "a living atom in the speech of Northern India" is substantially true, since most of the Persian words *used in Hindustani are in every way "living atoms" in that* language. If, however, by an "Aryan vocable" Mr. Pincott means only a Sanskrit word, then his statement is incorrect to the extent of being misleading. Very many Persian words are part and parcel of Hindustani, and any one who has the least knowledge of the latter must be familiar with at least some of them. This being the case, the comparatively few Arabic words used in pure developed Hindustani can never be called "inert and lifeless," since they are not taken directly from Arabic, but indirectly through Persian. They undergo, so to speak, a process of filtering; and when they are used in Hindustani, they are further simplified by being declined, along with all the Persian words, according to the special rules of Urdu grammar. Much of their foreign ruggedness is thus softened down, so that in their new Indian garb they are as living and moving as any word in the speech of Northern India.

I have been obliged to leave several points in Mr. Pincott's paper qui [illegible] to urge, and not a few obs [illegible] at my disposal does not [illegible] much as I may be tempted to do so.

In conclusion I need hardly say that I am anxious to avoid all controversy on the vexed question that forms the subject of this paper, and I must ask Mr. Pincott to rest contented with having ventilated his views on the relative claims of Hindi and

of India pursuing different careers in England, who have come from different parts of the motherland, representing almost all the principal places of the empire. If they, as a man, gird up their loins, and put their shoulders to the task of bettering the condition of their country, unmindful and heedless of any glittering sham temptations while they are working for our nation as the lovers of humanity and doers of duty, the task is nearly half done. I do not wish that we should forget the main object for which we came here; but is it not possible to combine the two?

There are associations here and there to encourage social intercourse between the English and the Indians. An Indian youth on his sojourn here is received cordially amidst English family circles, and joins many a pleasant "at home." After his return to India he finds the contrast great. In place of courteous receptions, he experiences often something different; so the natural course of things follows, leaving in consequence a barrier to the so-called "social intercourse." Even those who profess to be preachers of social intercourse at home, drink the water from the tank of forgetfulness, and on their advent to India do things that a man of conscience would blush at the very idea of. I would here quote a piece of advice given by Dewan Bahadur Raghunath Rao on this point: "When mistakes are made, the stranger, instead of resenting, should gently correct them. Sympathies should be demonstrated by sharing in the griefs and joys of each other. Such conduct will surely secure to all fellow-subjects of one Sovereign and the children of one Father common happiness, without which no country, however governed, can be a strength to the governors and the governed. It cannot be too well borne in mind that, with all the strength we may muster for the cause of reform, we shall have *to do the right and bear the consequence*, and that no society has reformed itself by mere eloquence without action."

"Up and doing" must be the motto of every earnest Indian in these days. The courage of his convictions must be cultivated by every Indian whose heart is yet fresh and hale, to see that the current cant of "whatever is, is right" must give way to facts and figures, which are more tangible and convincing than mere lip-labour "should-do-nothings." When nations are progressing with rapid strides, when the young men of other nations show that they have their country's welfare at heart by studying their country's position and evolving ways to extricate her from any deficiencies as a nation she may suffer from, why should India lag behind—India, whence in bygone days enlightenment and civilization travelled to the other parts of

nt of courage and the fear of social condemnation on the part those who urge various specious excuses for their standing oof. We might expect them to join, but in course of time ticism would open their eyes to their real position, and to a ense of our social evils. The fact that social reform requires o much the more self-sacrifice, moral courage, and even intellectual attainments, must make us work all the harder."

Many a time has it been urged by abler pens than mine, and I hold the same opinion too, that social reformation brings political reformation with it; and that social reformation is necessary in political reformation. Now, to make a beginning of such a social reformation, I would urge Indian youths who are here on their return to steadily set themselves to effect some improvement however small: a great duty presents itself in combating the pernicious *Purdah* system—a system, I here need hardly say, which keeps more than one-fourth of the women of India inside the walls of their dwellings, depriving them of the free enjoyment of Nature's bounteous gifts, as well as immolating them on the altar of cruel selfishness. Again, do let us sink sectarian and religious differences. Let us, while respecting each other's opinions, put aside our theological variances and join together in a solid phalanx against the hydra-headed evils that surround our homes. What does it matter if Syyed holds Muhamad as a true prophet, but will not bow to Rama; or if Lalmohun acknowledges neither? Sufficient for us is it if Syyed or Lalmohun are good men and true; imbued with generous and patriotic instincts; determined, with God's help, to relieve and mitigate the fearful sorrow around us.

It is not becoming on the part of some of my countrymen to run down all present customs and the mode of living in India What is the use of adopting the idle profession of a noisemonger, to prove what is already proved by the cruel hand of circumstances? To laugh at Indians, is but laughing at themselves without giving any consideration to the fact how these customs came into use. It is open to every Indian to help to solve this problem, not by simply making a noise, but by doing material good to the nation.

It is no doubt a praiseworthy fact that donations are being given by liberal hands to found institutions of different kinds to promote educational and other public objects, while the press and others are working towards the right direction. Albeit liberal hands may give handsome donations, and learned men may write able articles, though they tend to do a certain amount of good, yet the principal key lies in the hearts of the rising generation, who should stir themselves to dissipate existing evils b honestly working with might and main. There are young me

send them to English Universities, if possible; give them the respect they deserve, for India's future depends more upon her women: no nation has become civilized without the freedom of women. It will be the proudest day in the history of India and England when both these nations will be united politically as well as socially, and it will be an unspeakable pleasure to those who are the sincere workers in this field to observe that the seed of their toil has not been thrown on a barren soil.

C. S. NAIDU.

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REVIEW.

THE LIQUOR TRAFFIC IN BRITISH INDIA; OR, HAS THE BRITISH GOVERNMENT DONE ITS DUTY? An answer to Venerable Archdeacon Farrar and Samuel Smith, M.P. By ROBERT NEEDHAM CUST, LL.D., late Member of H.M. Indian Civil Service. London: Trübner & Co.

Mr. Cust's pamphlet is a wise and powerful protest by one who, from his position and past career, is entitled to speak with authority, against the hasty judgment and rash words spoken by men whose character gives undoubted weight to their words, but who speak from imperfect knowledge, and argue from unsound premises.

At a discussion held at Prince's Hall, Piccadilly, last year—subject: "The Demoralisation of Native Races by the Drink Traffic;" the Bishop of London in the chair—Archdeacon Farrar made this bold statement: "*We found India sober, and left it drunken.*" At the same meeting, Mr. Samuel Smith, M.P., said that "*before the English were in India, the sale of strong drink was unknown;*" and he went on to charge upon the Indian Government the crime of encouraging the drink trade for the sake of the revenue derived therefrom.

Both these statements Mr. Cust indignantly repudiates. He shows, from the Sacred Books of the Hindus, that the use of intoxicants was recognised and even commended in the early ages; that the liquors in use were of indigenous manufacture; that, in later days, gross intemperance was common among the Mohammedan conquerors and population; that it is those tribes and races which are least accessible to British

world? Alas, that it should now have so fallen as to be ty of disregarding even the rights of human nature! 'It is never too late to mend.' Let us be worthy descendants ur forefathers, whose aims were far higher and more sublime, l in whose veins ran the milk of humanity, who maintained freedom of men and women alike. If we are truly proud being the sons of India, then let us try to be a true pride to dia.

> "Ours the glory of giving the world
> Its science, religion, its poetry and art;
> We were the first of the men who unfurled
> The banner of freedom on earth's every part,
> Brought tidings of peace and of love to each heart."

It appears to me that the true reformer ought not to shrink from sacrificing himself, and to meet the effects of social ostracism. If one is afraid of himself being excommunicated in case he eats from the hands of some who do not belong to his caste, or at the house of a remarried couple, his reform is surely a sham. Such cowardice would even throw back reform. The right and simple way for a true reformer is to pursue his work slowly but surely, without adopting either of those two prominent lines which a good many Indians are tempted to pursue—the one on his return home says that he was under the prescribed rules of his caste and is entitled to be taken back; the other, who says that prejudices and systems should undergo a radical change, and who slights his own elders for following absurd customs and ideas. I do not maintain that Rome was built in a day: let us assist those who try to suppress child-marriage and to encourage the remarriage of widows, to dispel the *Purdah* system, and to encourage the brotherhood of mankind. Petty squabbles between communities here and there ought not to be taken advantage of when the question of the whole empire is before us. The want of reformers is keenly felt, especially in the rising generation. Let us here look to fill this void. After going back we should invite our friends (male and female) every now and then, introduce them to our relations (male and female). Let us determine to invite English ladies to our places; and in return, when our ladies are asked, certainly allow them to go. If it seems too early to partake of a cup of tea, let them have garlands of flowers to begin with; let our sisters enjoy liberty of exercise; let them feel the lovely breezes of an early summer morning or a pleasant moonlight evening in the open air; give education to our sisters, and the knowledge of general things, so as they may be pleasant in society; make alterations here and there without being prejudiced, for nothing clouds a man's reason so much as prejudice;

stupefying drugs, beyond the lot of any other nation. There is, indeed, a lack of grape wine, and the brewing of European beer has only been introduced for the benefit of the European community; but sugar to make rum, hemp to produce *charas* and *bhang*, rice to produce *Arrack*, the palm-tree to produce the *Tari* or *Toddy*, the *Mohwa* or *Bassia latifolia* to produce the celebrated liquor, the poppy to produce the opium and the poppy decoction, called *Post* in the north of India and *Kasumbha* in the south, the cereals ready for the preparation of gin in any form; all these deadly ingredients, and many others, grow spontaneously with the smallest amount of culture: the process of brewing or distilling is of the simplest character: the price is ridiculously low, and the wild character of the country is all in favour of the smuggler and illicit distiller, or the still in the privacy of the secluded house."

In the face of such facts, it seems absurd to charge upon the British nation, still more so upon the Indian Government, the sin of "making India drunken." Practically, as Mr. Cust proves to demonstration, the efforts of the Indian Government have always been directed to check consumption by enhancing the price. "In 1785 a bottle of spirituous liquor could be purchased for one pice, about a halfpenny, sufficient to make a man drunk." In the year 1790, the Government of Lord Cornwallis introduced a stringent Excise Law. In 1802, the Marquis of Wellesley instituted an enquiry regarding the operation of the system. New laws have been from time to time framed, all having the same object in view—to check intemperance by increasing the cost of the article, and by suppressing illicit distillation. Of these, the latest development is the much-abused out-still system. "As a fact," Mr. Buckland says, "the system of the Excise administration now in vogue is a combination of the official distillery and the out-still."

"The measures taken," writes Mr. Cust, "have been completely successful: the great increase of the Excise in recent years really represents much less liquor sold, and an infinitely better regulated consumption than the smaller revenue of former years." And he adds: "We could not suppress the use of private stills, when Nature has been so prolific in her gifts of inebriating materials: the only way is to regulate the manufacture, tax the produce, and license the distributors; and I do conscientiously maintain that for the last century the intelligence of three generations of honest and upright men has been taxed to effect this."

rule which are most addicted to intoxicating liquors and *drugs*; *that their use was not unknown in the Punjab and* in other important districts before the British set foot there.

"I was present," writes Mr. Cust, "at the taking of Lahore, and the conquest of the country, and we found liquor-shops in abundance, and decoction of poppy-heads, called *Post*, sent out in brass cups for free sale, like ginger beer in London; and one of my first duties was to regulate the number of shops for sale of liquors, take the sale of opium entirely into the control of the State, and impose a heavy tax on intoxicating liquors."

The Hon. Mountstuart Elphinstone, writing in 1816, says, "The Sikhs are given up to drinking and debauchery."

The existence of the Hindu caste called the *Kalál*, or wine-seller, or, as Mr. Nesfield puts it, the *Kalwar*, or spirit-distiller, is a further proof that the use of intoxicants is a *recognised habit, apart from all English influence or example.*

But *is* India drunken? The logic of figures is doubtless often defective; but when Mr Cust tells us that the average consumption in India is only one bottle or one bottle and a half of spirits [we presume intoxicating liquor of all kinds is meant] a year for each adult male, "it is clear that the terms 'drunkenness,' 'drinking classes,' bear a meaning wholly different in India and England"

In an able article on "Intemperance in India," in the *National Review* for April, from the pen of Mr. C T. Buckland, late President of the Bengal Board of Revenue, it is stated, on the authority of a Commission of European and Native gentlemen appointed to enquire into the Excise Laws in Bengal, "that out of a population of sixty-six millions, the approximate number of consumers of liquor is under five millions; that, in 1882-83, the total revenue-paying quantity of country spirits consumed in Bengal was below 42 lakhs of gallons, which gives less than one gallon per annum for each of the five million recognised consumers of liquor."

Mr. Cust adds that "the population of the North-West Provinces exceeds twenty-two millions, both Hindu and Mahometan, and their annual consumption averages *one pint for every adult male.* The population of the Punjab amounts to nearly nineteen millions, and their annual consumption gives *only a quarter of a pint for every adult male.*"

"Nature," writes Mr. Cust, "has supplied the people of India with an abundance and variety of intoxicating liquors and

HOW TO PRESERVE HEALTH IN INDIA, &c.

By Dr. C. R. Francis,
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WATER.

Man has devised a number of drinks, whilst nature has provided only one; but that one, pre-eminently excellent, is the foundation of all. Without it none of the others could exist.* The most invigorating and refreshing,—its so called "rawness" is objected to by man, who flavours it with a variety of ingredients, in view to please his palate, to stimulate, or soothe, his nerves, or to intoxicate his brain; with the too frequent result, in the case of *alcoholic* liquors, of marring the happiness, and shortening the span, of his existence. Water is the basis of every form of fluid † nourishment required for the support of life,—from the sap in the humblest representative of the vegetable kingdom to the life-blood (of which it constitutes about four-fifths) of man himself; whilst, as before stated, it gives form, bulk, and, where required,‡ elasticity to the numerous structures, of every description, with which it is incorporated. Its extensive distribution (and obvious utility) throughout the human body may be estimated from the fact, that the perspiratory tubes, closely packed together in the skin, give vent, at their openings

* A recognition of this fact is seen in the term "strong waters," applied to spirituous liquors. *Mītha panee* (sweet water) means, in Hindustani, lemonade (European); and *wilayuti panee* (foreign water) is soda water. *Tez ab* (sharp water) means a mineral acid;—the specific acid being indicated by adding the source from which it is derived: *e.g.*, *shora* (saltpetre) *ka tez ab* means nitric acid; *numuk* (salt) *ka tez ab* is hydrochloric acid, or spirit of salt; *gunduk* (sulphur) *ka tez ab* is sulphuric acid. *Shrab,* a generic term applied to all kinds of alcoholic drinks,—as brandy-shrab, sherry-shrab, beer-shrab, &c., &c., is derived from the Persian words *shirah* (syrup) and *ab* (water). When a saccharine fluid, as grape juice, or plain sugar and water, is exposed to the air at a certain temperature, vinous fermentation ensues, and alcohol is formed.

† It is impossible to over-estimate the value of water. The dried moss will live again; the seed, that has lain dormant for hundreds of years, will germinate; the sun-parched and apparently defunct and wind-toss'd Rose of Jericho will expand its leaves and flowers; and the desiccated infusorial Rotifer will again perform its rapid gyrations, on being brought into contact with water.

‡ The vital activity of a structure is proportionate to the amount of water that it contains,—*e.g.* the brain, nerves and muscles, as compared with the bones, skin, nails and hair.

It seems only too true that, with the spread of English education, there has arisen a relaxation of religious and caste rule, and therewith an increase of drinking habits in towns among the upper classes, and among the rising generation of students, and that they drink principally liquor imported from Europe; but it is difficult to see how Government could check this. The average annual value of imported liquor is less than a million and a half sterling; on this a heavy Customs duty is levied, and here the province of Government ends.

But Mr. Cust says: "It is the European brewers, distillers, and exporters who are rendering nugatory all the endeavours of a wise and benevolent Government to control a fearful evil." And elsewhere he says: "Since the connection of India with Europe, the evil has *been intensified by the import of the liquid poison from Europe.*" We gather that Mr. Cust holds the moderate use of liquor to be lawful; indeed, he speaks of total abstinence as "the miserable and desperate remedy of the dipsomaniac, the weak-hearted, and coward." It seems, therefore, rather hard that those who traffic in what he designates as "the good gifts of the Creator" should be held up to public scorn and obloquy. Mr. Cust offers the following suggestion:

"Some arrangements might be made for the interior distribution of European liquor among European residents in British India, if a prohibitory import duty could be placed upon all liquor imported beyond *sea for the use of the Natives of India, their consent having been obtained to this arrangement.* Until this is done, there is no hope for the people of India."

We fervently hope and believe that the future of India rests on a surer and wider foundation than the scheme here indicated.

We heartily commend this valuable contribution to the literature of the "Drink Question." Nothing can be more injurious to the cause of true temperance than unsound arguments and exaggerated statements. Mr. Cust's refutation of the charges brought by Archdeacon Farrar and Mr. S. Smith seems to us complete. Of late years there has been a great change for the better in the drinking habits of the European population, and there is good reason to hope that the improvement may extend to our Indian fellow-subjects.

JAS. B. KNIGHT.

ice,* scattered as snow,† flowing in rivers, stagnant in pools, issuing from the earth in springs, or stored in vegetables ‡ and fruits,§—the bounteous hand of Providence has placed it within the easy reach of all his creatures.

In India water|| is much esteemed by the natives,—by the Hindoos especially; and long—often perilous and even fatal—pilgrimages are made to the watershed of certain rivers deemed sacred,—*e.g.*, to Gungotri, Kedarnath, and Budrinath, in the Eastern Himalayehs, where there are temples erected near the origin of the Bhagiruthi and the Alaknunda, which unite to form the Ganges; as also at the point of union of the two streams; and to Jumnotri, where the tributary Jumna leaves the main river.¶ Similarly, pilgrimages are made to certain

* Ice, melted, gives a fairly pure water; but, air being expelled in the act of freezing, it is non-aerated, and flat.

† The character of snow-water depends on the surface upon which it falls. It is supposed that the spread of cholera in Russia, in the winter of 1832, was largely due to the villagers using, for drinking and culinary purposes, the snow which had fallen in the neighbourhood of their houses, the ground being covered, as is often the case in many Russian villages and in those of Northern Europe, with excrement.

‡ Some vegetables, as cabbages, contain 92 per cent. of water. Mushrooms contain 96.

§ Water melons contain 96 per cent. Dr. Livingstone mentions that, in the Kalahari desert in South Africa, the inhabitants (Bushmen) are supposed, by outsiders, to be able, through Satanic agency, to live without water. But though they never tell, they (the Bushmen) know where to find it. Eighteen inches below the surface of the ground, far enough removed from the influence of the burning sun, and yet sufficiently accessible, reservoirs of water, as in the cellular tissues of a young turnip, are concealed in a gourdlike fruit as large as an infant's head. Indications of the precise spot exist in the form of a small plant with linear leaves and a stem not thicker than a crow's quill.

|| The Nerbudda, separating Hindustan proper from the Dekkan, is, in the eyes of many Hindoos, even more sacred than the Ganges, whose sanctity, they say, is to be transferred to it in 1895. Pilgrims often spend a year or two in walking up (from the sea) one bank and returning by the other. On the banks of the Tapti—a sacred river in the Central Provinces—there are as many as 108 shrines. The Godaveri (from God, the Deity), as it flows through the Eastern Ghats, has been compared to the Rhine,—so beautiful is the scenery.

¶ In connection with the rivers of India a word may be said about the waterfalls, some of which are very grand and beautiful. From the foaming cataract, as the river emerges from the hills, to the fall where it dashes over the edge of a plateau, the sight of the resistless burst of water is often sublime beyond description. The waterfalls in the Eastern and Western Ghâts, and that at Mawsmai at Cherra Porujee (which has a sheer fall of 1800 feet), are especially noteworthy.

(pores), to an amount of perspiration that would cover 2,500 square inches of surface,—the number of pores being, it is calculated, seven millions, and their length 28 miles!

Whilst advocating, in my last article, more moderation than is usually practised in drinking even water, I should have made an exception in the case of persons who have become abstainers after free indulgence in alcoholic beverages. In their case free draughts of pure water, during the first few days of abstinence, would, probably, help to overcome the congestions that would be likely to have occurred from the alcohol. They would "flush the sewers," so to speak. The skin, it may here be mentioned, is capable of absorbing moisture,—the more if it has previously been discharging freely in a dry still atmosphere,—as in the case of a man who, having thus lost three pounds "during one and a half hours in such an atmosphere, regained eight ounces in a warm bath in half-an-hour."* This absorbing power of the skin may be utilized for prolonging life, in cases where no food can be taken, by immersion in baths of milk and water;—as has been done with success

Wounded on the field of battle, parched with thirst on the desert plain or the bed of fever, the cry comes naturally to the lips,—not for wine, or any other artificial drink, but—for water.

> "'Tis a little thing to give a cup of water, yet its draught
> Of cool refreshment drain'd by fever'd lips

Eulogized in Eastern song, used as a figure of excellence in proverb, employed as an emblem of family‡ ties, of conjugal affection, and of eternal life,—water is recognised throughout the world—civilized and savage—as a natural production of priceless value. And,—whether condensed from the atmosphere,§ poured from the clouds, distilled from the ocean,‖ massed as

* A. J. Bernays on Food, *Manual of Health.* † Talfourd's *Ion.*

‡ "*Lāthee māre, pāni juda nuheen hōta,*" (cudgel away, you cannot divide the water), is a native saying, meaning that relations cannot be divided, however much they may quarrel. "*Rōti wuhān khāo, topani yuhan pina*" (Eat there, but drink water here) means that despatch is necessary. This saying points [illegible] of a meal instead of du[illegible] one to Mooltan)—one [illegible]

§ Dew has occasionally been a source of supply of fresh water to travellers in dry and waterless regions in Africa and Australia; and on board ship.

‖ Most steamers are fitted now-a-days with Normandy's apparatus for distilling fresh, from sea, water. It may be useful to know that, if clean woollen clothing be suspended over boiling sea, or over *any* boiling, water, a quantity of fresh water may be collected.

task which a benevolent* Government had undertaken, and the difficulties of which its zealous servants had surmounted, for the welfare of the people.

It may seem remarkable, considering the sanctity with which much of the water in India—that of some of the rivers especially—is invested, that so little effort should be made to purify it. But this very sanctity may be prohibitory of any such effort. Sanitation, moreover, in its comprehensive sense is not known in India. Surface drainage, including various forms of animal and vegetable débris—sewage also in many parts—flows into rivers, which are often further polluted by the off-scourings of bathers, and by the remains of human corpses which, having been partially† burnt on the river-bank, are then thrown into the sacred stream. Similarly, many kinds of impurities find their way into tanks. And village wells, as a rule, are always to be looked upon with suspicion. Well may the natives, who are apt to attribute most of the disorders of the country to the badness of the water (or of the air), say of a place where (or after returning from which) they have been taken ill,—"Wuhan kī pānī lug gya" (The water of that place has stuck to me).

Water, as is well known, is composed essentially of two gases,—oxygen and hydrogen;—into which the liquid compound may be resolved by electricity. Similarly, these gases may, by the aid of the same agent, be made to unite (in the proportion of one volume of the former to two of the latter—they will not unite to form water in any other)—to produce the same liquid. But water is never thus chemically pure. It always contains other ingredients—some desirable, others objectionable, or even deleterious—according to the nature of the surroundings to which it is exposed. Even rain, which represents the purest form of natural water, is not free. Water—a valuable solvent and in this respect of immense utility, as also, only too frequently, a vehicle of destruction—absorbs freely from the atmosphere:

* The total mileage of the canals in India covers a length of 13,000 miles. Of the 200 millions of acres of land usually under cultivation 30 millions only are protected by irrigation. Of these 8 millions are irrigated by canals and reservoirs; 12 millions from wells; and the remainder from sources of a less permanent nature, (*Smith's Geography of India*)—*e.g.*, the rains, and watercourses, which, during the rainy season, are almost torrents, but dry beds at other seasons.

† Cremation on the bank of a holy river being enjoined by the Hindoo religion, all classes adopt the practise, wherever possible. But many are too poor to purchase the necessary quantity of wood. They, therefore, must fain be content with only just charring the body, which they then throw into the river. This is, now, forbidden in Calcutta, a Crematorium being erected, under Government supervision, for complete cremation.

akes,* *e.g.* Poshkur, near Ajmere, in Rajpootana; wh[illegible] believed, Brahma performed the *Yajna* sacrifice. Thou[illegible] Hindoos, therefore, annually resort to this natural res[illegible] have their sins washed away.

When the project of the Ganges canal,—(one [illegible] greatest of Indian irrigation works)—which was to [illegible] the tract of country extending through the Sah[illegible] district from Hurdwar at the foot of the Sewalik [illegible] Cawnpoor, was first conceived, the natives declared, [illegible] river, on account of its sanctity, would never be divert[illegible] its course. The survey was, however, commenced i[illegible] the work was begun in 1848, and, in 1854, the cana[illegible] the auspices of Colonel (afterwards Sir Proby) Cau[illegible] completed: and when Mr. Colvin (the then Lie[illegible] Governor of the North-Western Provinces), standing [illegible] bridge that spanned the canal, pulled the cord that [illegible] the floodgates which had hitherto restrained the wa[illegible] coming further,† and they saw it rushing through into [illegible] bed below, many of the Hindoos, assembled—some of th[illegible] long distances—on the banks, flung themselves into th[illegible] water, calling out "Gunga jee ki jae;"—thus showing [illegible] fully recognized the fact of the‡ veritable Ganges bein[illegible] them. Prominent amongst the canal officers was [illegible] esteemed old school-fellow Captain A. Goodwyn, as he [illegible] bridge by the side of Mr. Colvin and, with cap in han[illegible] siastically led the European cheering. I was then [illegible] the Staff of the Lieut.-Governor, and fully shared [illegible] siasm which the event evoked. I have seldom witne[illegible] thrilling sight:—the successful accomplishment [illegible]

* Some lakes are reputed for their (supposed) healing [illegible] the Tarn Tarn lake, near Umritsar, which is believe[illegible] Umritsar (the name)—the centre of Sikh dissidence [illegible] the headquarters of the Sikh religion—is derived from [illegible]

† The water of the canal had been brought [illegible] the head-quarters of the canal establishment, and [illegible] with several civil institutions, as the Th[illegible] Observatory, &c.

‡ At night [illegible] saucers [illegible] and wat[illegible] the forr[illegible] with which the [illegible] believed, be fulfilled [illegible]

it. But this is a minor evil compared with an explosion, and probable loss of life if anyone should be standing before the kitchen fire at the time. The loose-fitting lid of the kettle acts as a safety valve to the latter.

RAIN WATER.—When falling in the open country, away from manufacturing and smoky towns, rain, becoming highly aerated in its descent, is free from impurity,—only containing between two and three per cent. of carbonic acid, with a very small proportion of ammoniacal salts, and of nitrous and nitric (of which last there is more after a storm) acid. It almost always contains an appreciable quantity of nitrogenous organic matter. This is the nature of the rain-water, as it falls into the tanks of India in country localities. Over the sea rain contains solid substances, especially common salt: and, in coal burning districts (as in the large manufacturing towns of Europe and America, &c.) there is a full proportion of sulphur compounds, as sulphurous, and sulphuric, acids, and sulphurated hydrogen;—their quantity being a measure of the "sewage of the air."

Tanks in India are of two kinds,—viz., the tāl, or natural lake,*—varying in dimensions from 60 miles in length and 25 in breadth to the size of a large pond;—and the tulao, or artificial piece of water. The two terms† are sometimes used promiscuously to imply the same thing; both tāl and tulao being translated "tank," which, in every case, however, is something very different to our English conception of the term. The tāl, or natural lake, is often a magnificent mere, of which there are several in Upper India,—in the Tibeto-Himalayah especially. Many are noted for their exquisite beauty, both structurally and—situated as they frequently are amongst glittering marble temples and fringed with luxuriant foliage—as features in the landscape. To some tulaos bathing ghats (landing places), with broad flights of masonry steps, are attached. Bathing and clothes-washing are promiscuously performed in some tulaos; and the nature of the water, which is freely taken away for

* Of Indian lakes the most remarkable are that at Munsoraur (15,000 feet above the sea level), on the Tibeto-Himalyan plain, and the source of the Sutlej river;—the Manchar lake (on the right bank of the Indus), which covers, during inundations, a surface of 160 square miles; the Nal at Ahmedabad; the great Pamir, or Victoria, lake, on the Pamir Steppe, the so-called "roof of the world": and amongst the best known are the Cashmere lake; the lake at Nynee Tal, &c. There are also two remarkable salt lakes; viz., at Sambhur, in Rajpootana, and Lona, in Berar.

† The natives are, however, and with good reason, proud of a fine piece of water when they have it in their midst. Thus, they say "Tal to Bhopal tāl, awr sub tulayen hain." (This lake of Bhopal—or whatever it may be—is something like;—all the rest are ponds).

and the mouth of the vessel containing it should always therefore, whenever possible, be kept covered.*

When poured into a tumbler, water should be bright and clear —though clearness, as even cattle well know, is no proof alone of purity—as crystal. It should not be allowed to stand long before use, neither should it be kept in sunlight—not very likely in India!—nor in a warm room. (The best mode of keeping water cool in that country was explained in the article for January, 1886. More will be added presently.) In the case of water obtained at a tap, it should be allowed to flow for a minute before use. Hard water, found in some wells and rivers, should always be avoided if possible In cases where none other is procurable, it should be boiled before use, though even then there is constantly some hardness left It is objectionable on every account. Not only is it disagreeable to wash with— merely curdling the soap without giving a good lather, but it acts prejudicially upon vegetables cooked in it—hardening *them* by the deposit of carbonate of lime (or chalk) in the pores, from which no amount of further boiling† will remove them—and it forms incrustations at the bottom and sides of the vessels in which it is boiled,—as in the kettle, and kitchen boiler, &c. Hard water consists of lime, combined with carbonic, and, sometimes, with sulphuric, acid;—the first constituting chalk, the latter plaster of Paris. Pure chalk, or carbonate of lime, is not soluble in water; but, in hard water, the lime is combined with two proportions of carbonic acid, making a *bi*-carbonate of lime, which *is* soluble. The effect of boiling is to drive off the second portion of carbonic acid, whereby the chalk becomes precipitated, constituting the well-known "fur," which is found in boilers and kettles that have been long in use. Boiling has no effect upon the *sulphate* of lime;—the amount of hardness, therefore, left in the water after boiling depends upon the quantity of this constituent which it contained.

A word or two as to the incrustation may not be out of place. Kettles and boilers should be periodically cleaned out— the latter not less frequently than twice a year; or leakage, and even bursting (of the boiler) may be the result. The incrustation, if thick, prevents the heat from the fire reaching the water, and a hole is made in the bottom of the vessel containing

* The practise, adopted in India, of covering a tumbler, or cup, containing water, or tea, etc., with a surposh cover—the object, there, being chiefly to keep off flies, etc.—might well be adopted generally. Surposhes are usually made of metal,—electro-plated.

† Water boils, at the level of the sea, at 212° Fahr At every 300 feet above it the boiling point is 1° less. A knowledge of this fact has been utilized for estimating, in a rough and ready way, the approximate heights of mountains.

earth into its interior, and becoming impregnated *en route* with ingredients which exist in the soils passed through, is the original source of the water found in wells. Some kinds of well-water are highly charged with mineral matters and are, consequently, not only hard but, in some instances, only fit to be drunk as medicines. On reaching the earth, rain acquires, in some soils, a great increase of carbonic acid, which consequently gives to the water found below (in wells), and to that which reappears on the surface as a spring, a characteristic briskness. But it is rare to meet with such water in the plains in India. Unless artificially raised,—their openings being also covered over when not in use (as is the practice in the case of all wells in military cantonments and in many others),—a well becomes, apparently, a focus to which the drainage of the surrounding country is attracted; and impurities are often washed into it after heavy rain. Shallow well-water is, as a rule, (partly on this account) to be avoided,—the washings having helped to fill up the well. The deeper the well—the depth of wells varies from 10 to 100 feet—the better, *ceteris paribus*, the water.* The water of wells situated in the heart of Indian towns and villages is apt to be *very* impure. Independently of *surface* impurities there is no knowing what is below. The habits of the natives are such that the subsoil becomes rapidly impregnated: and the natives themselves very soon find out the bad wells, and avoid them. A striking instance of this has for many years existed in Delhi, which has always been notorious for a peculiar papular eruption, termed incorrectly a *boil*. The city of Delhi is constructed in the form of a basin, and the water in the wells is almost universally impure. Consequently, it has always been supposed to be the cause of the boil. This is no doubt, for the most part, true—though locality is also in part responsible—as the eruption is unknown in the military cantonment, which is on higher ground, outside. The Emperor Akhbar evidently believed in the superiority of the water away from the city, as the supply for himself and household was always brought from one or other of five wells located together, and known collectively as the "panch kooa" (five wells). Long flights of steps have been made to lead down to some wells,—with covered chambers (*en route*) where travellers may rest during the heat of the day. Such wells are called *Baolis*, and are monuments of Native philanthropy and ingenuity. Since the water of the river Jumna (upon the right bank of which Delhi is built) has been used for the troops instead of the city well-water, the boil,

* Many of the wells in Rajpootana contain brackish water. Vegetables are consequently scarce,—leading, after residence of a year or two, to attacks of scurvy. Pure water is to be found, however, at a greater depth.

drinking and culinary purposes, may therefore be conceived. Even though it be occasionally drained and changed, it is always more or less foul. Many tulaos are carefully protected—some under European, others under Native, supervision—from impurities; and are partially covered with aquatic plants. These tend to purify the water, which, in due course, becomes fairly well stocked with edible and wholesome fish.

It is much to be regretted that this indigenous industry—the construction of tulaos for the reception and preservation of pure drinking water—has not been more encouraged by the Government. They were amongst the most notable* of the works of India's former rulers, and are much appreciated—far more so, speaking generally, than canals—by the people. Their value, together with wells—where old wells have dried up fresh ones can frequently be sunk by boring deeper—is strikingly demonstrated in seasons of drought. I happened to be the medical administrative officer of the Dinapore circle during the famine of 1874, and I was much impressed, in the course of my annual tour of inspection extending over more than 8,000 square miles of country, with the fact that, whilst in certain districts the distress (in the absence of every kind of irrigation) was very great, in others, where tulao water had been carefully husbanded, and where, the old wells having dried up, fresh ones were sunk by the local authorities, there was none. Amongst the famine works, usually set on foot to give employment to those of the starving poor who *can* work, the digging of a tank is, not uncommonly, one: but, when the famine is over, the work is not proceeded with; and it, consequently, soon becomes useless. I saw more than one such instance of these "unprofitable industries" in the course of my tour. Tank (tulao) rain water, carefully preserved and with a few succulent and quick-growing aquatic plants placed in it, —*e.g.* the *pistia stratioides*, or water soldier, the *vallisneria spiralis*, with, perhaps, the *nymphæa pubescens*, or Indian lotus,—(which, by deriving their nourishment from the organic matters contained in the water, help to purify it), would be amongst the purest of India's water supply: and the more such tanks could be multiplied, the less risk would there be of the famines which now periodically destroy the population.

Lake Marthes (jheels) are not uncommon in the well watered districts of India; and all, as a rule, are more or less unhealthy.

WELL WATER.—Rain, percolating from the surface of the

* In our own time wealthy natives have offered to construct tanks (tulaos) on condition that their (the givers') names and an account of the gift might be inscribed on a conspicuous part of the work.

In about twenty-four hours the suspended matters subside. These purifying agents have but little, if any, effect on matters actually dissolved in the water. For these there is practically nothing equal to boiling and filtration. Boiling destroys, better than brandy or any alcoholic liquid, most forms of (microscopic) animal life. Some indeed are proof against it, but, so far as at present known, they, like several other forms—happily invisible *except* under the microscope,—are innocuous. Alcohol positively *promotes* the multiplication of some forms, the rationale of which will be explained in another article. By filtration organic matters, as sewage and the like, are retained, and, in some cases, chemically (?) destroyed, in the filters. In no country perhaps are the boiling and filtration of water—the double purification--so necessary as in India; but it is satisfactory to know that, by these means, water CAN be thoroughly purified and made fit for drinking. It must not be inferred from this, and from what has been said previously, that no pure water is to be found in India;—far from it:—there is much that is pure, especially in the hills,—needing neither boiling nor filtration. But, where the source is not known, it is well to be on the safe side. The importance of taking one's own water-supply when travelling cannot be too strongly insisted upon, for sometimes the means for boiling are not readily, if at all, available. In such cases a few drops of Condy's fluid, as before explained, will answer the purpose in respect to organic matter,—the most deleterious of all impurities. The pinkish colour which it imparts to the water may have a disagreeable appearance, but better this than drinking what may cause serious illness.

It has been said that water is often a vehicle for the destruction of human life; and there are some who affirm that disease may be caused not only by drinking impure water but that its germs may be blown from the surface of water containing them. Hence, it is recommended that camps should not be pitched, nor dwellings erected, on the lee side of a jheel (or marsh lake) for fear, more particularly, of malarious fevers. But I venture to think that water does not part with its disease germs so readily. At Segowlee, (in the Champarun district near the Nepaul frontier), well known as a station for native cavalry, a large lake, situated between the native town and the military cantonment, is believed to act as a safeguard to the latter from the cholera which is sometimes prevalent in the former; for whilst the disease is rife in the one, the other remains exempt. Malaria flourishes in certain low-lying moist soils; and a jheel, unrestrained and spreading over the adjacent ground which it often converts into a kind of bog, supplies the moisture in abundance. Marsh water, *when drunk*, is known to be a *fertile* cause of dysentery,

which at one time largely affected the soldiers*—officers with their wives and children and men alike,—the plague has very sensibly diminished.

RIVER WATER.—River water varies in appearance and constitution according to its source, the nature of the soils it passes over and through, and the matters that find their way into it. The clearness of the Jumna, which at Allahabad has a rocky bottom, and the turbid yellowness of the Ganges, whose bed is of sand—Allahabad is situated between the two rivers a little above the point of union—is very remarkable;—the difference being particularly striking at the conflux, which is regarded by the Hindoos as an especially sacred spot. Both waters are drunk by the natives; but, whilst that of the Jumna is the purest, that of the Ganges is, on account of its supposed sanctity, the most popular.

PURIFICATION OF WATER.—The purification of water, though a subject of primary importance, is one that, even yet, has not been sufficiently appreciated by the public in any country. The attempts, hitherto made by the natives of India in this direction, have been superficial and incomplete. Where the water has been evidently unfit to drink, as in the case of muddy rivers, &c., the better class of natives have endeavoured to clarify it by simply causing a subsidence of the impurities. No action has been taken with regard to what impurities might be *dissolved* in the water. The substances used for the former purpose are alum (fitkirree) and the seed of the strychnos potatorium (nirmullee). Where alum is used, by chemical action a flocculent mass is formed, which becomes precipitated to the bottom of the vessel,—carrying most, if not all of the impurities with it. The value of alum was proved in the case of the 92nd Highlanders when going up the Indus in 1868. The right, or headquarter, wing suffered from diarrhœa from use of the river water; whilst the left wing purified it with alum, and had none. The right wing then did the same, and the disease disappeared.† As much alum as will cover a four-anna piece in an ordinary gurha, or chattee, full (about a gallon) of water will be sufficient. Alum is so far objectionable that it hardens the water in such cases, but this is a minor objection. In using the nirmullee, the seed is beaten into a paste and rubbed on the inside of the jar, or cask,—in the proportion of 30 grains to 100 gallons of water.

* When I [illegible] Khclat-i-ghilzie (native) [illegible] is boil, that it became [illegible] after morning, I have [illegible] suffering from the boil. [illegible] brought to hospital for treatment,—fresh cases appearing every day

† *Indian Medical Gazette*, August, 1869, p. 158.

filters used in the United Kingdom are those made of spongio-iron, animal charcoal, and the so-called magnetic carbide. Vegetable, and peat, charcoal, are decidedly inferior; but gas coke is excellent, and might be more generally used. In my article, dated January, 1886. I spoke preferentially of the spongio-iron filter, which is well adapted for India; and, as being unmixed with animal charcoal, especially well suited for natives, who are particular about their caste. As the Spongio-iron Filter Company, 22 New Oxford Street, *only* make these filters, there need not be any *suspicion* even of their being ever fitted with blocks of animal charcoal. The use of iron is, moreover, in keeping with the practice of the country. A rod of iron, heated red-hot, is sometimes plunged into a vessel of drinking water,—partly to purify it, and partly to make the water tonic. The spongio-iron filter not only acts as a mechanical strainer, but it is also chemically (?) destructive of organic matter. It has been officially recommended for use in the English and Prussian army, as also for general use, by Royal Commissions and by army medical officers: and it is now exclusively supplied to all the Royal Residences of the Queen; to the War, and India, Offices; to the Admiralty; to the Science and Art Department, South Kensington; and to several railways, clubs, hotels, hospitals, asylums, and schools. This filter (Bischof's Patent), together with those of the Magnetic Filter Company (Spencer's Patent), and of the London and General Water-purifying Company (Danchell's Patent), and with Maignen's "Filtre Rapide," was put to "extremely severe tests" by the *Lancet* Analytical Sanitary Commission—see their Report in the *Lancet* for January, 1888—and it showed the best results. The fact of this filter being made entirely of mineral* matter is greatly in its favour, there being no fear of decomposition as in those made with animal charcoal which, unless frequently cleaned, are apt to contaminate the water instead of purifying it. Of course, no filter is inexhaustible; and all require cleaning, or changing, after a time. Once in a year will suffice for re-charging the spongio-iron filter. This filter is not however so serviceable in

* Spongio-iron, binoxide of manganese (pyrolusite),—with a strainer between them,—and asbestos, or sand. Instructions are given with this, as with other filters, how to clean and re-charge it. The filter itself—the Colonial filter in stone ware, filtering 2½ quarts in an hour, is best suited for exportation—may be obtained for about £2 5s. including packing in hamper, and materials for re-charging. An extra supply of these last—the cost is trifling—should always be added. Where the consumption is large, the 4 quarts, or gallon, size would be the best. The stone ware cases of the London and General Water-purifying Company—157 Strand—may be fitted, if necessary, with spongio-iron filters,—leaving nothing, under this head, to be desired.

diarrhœa, and malarious fevers;—giving rise, also, to dyspepsia, typhoid (enteric) fever, cholera, and (in countries where it is apt to occur though not in India) to yellow fever, to diseases of the skin and bones, calculi, goitre, &c.,—and helping to introduce various kinds of worms into the body.

As in lakes, or jheels, so in wells and rivers—the germs of disease may be found. More or less necessary always, precautions against the use of water, whose nature is doubtful, become imperative in seasons of epidemic cholera, &c. A medical officer of my acquaintance was deputed, a few years ago, by the Oudh Government to enquire into an outbreak of cholera in a village not far from Lucknow. Dr. ——'s servant had neglected to pack up some (European made) soda water, as directed; so that the village well-water only was available. Overcome with thirst—it was the rainy season—and too impatient to have it boiled, Dr. —— drank this water, raw; well aware of the risk he ran. He was attacked with cholera on the same evening, and rapidly succumbed.

Before the present system of drainage was introduced into Calcutta, it was the practice to carry out, in boats set apart for the purpose, the sewage of the city and deposit it, at night, in the centre of the river, at the rate of 180 tons a day. The effect of this wholesale contamination of the water, which is (or was) freely drunk by European sailors in the ships as well as by the natives on shore, may be conceived.

Filtration through sand—fine white sand is the best, but the grains should be sharp and angular so as to catch the impurities—is found to be sufficiently effective for purifying water on a large scale; and Thames water, though not so pure of course as that found in the chalk in Surrey and in the Welsh Mountains, is, according to the analysis made, by accomplished chemists every month, sufficiently free from impurities. Since the water supply of Calcutta has been brought from the river at Fulta, near Barrackpoor, about sixteen miles above the city, the health of the community generally has greatly improved. It is gratifying to the sanitary reformer to see the more enlightened natives taking their drinking-vessels to the taps and there receiving the purer supply, instead of resorting to the muddy river, or to the suspicious tanks. For individual use a variety of filters have been designed,—the principle being the same in all, though the medium varies. Sponge makes a good filter and may be used in the absence of anything more effective. Wool, boiled in a solution of alum and cream of tartar, dyed in an infusion of gall-nuts, and finally washed in a solution of carbonate of soda, has been much used as a filter in Paris;—as also a filter made of sponge, pounded sandstone, and gravel. The best

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travelling, as it (the portable filter) filters too slowly. For this purpose I would give the preference to Maignen's* "Filtre Rapide," which, in its way, is an admirable filter; and gives great satisfaction to travellers. The water, after passing through Maignen's filters, is usually *well* aërated,—a great point in their favour. But care must be taken to have them (as well as all filters made with animal charcoal) frequently cleaned, or changed, —say, every two months:—and the operation should not be left to servants.†

Filters for the house, however, are not so useful in India, throughout the year, as in England. The porous earthen vessels of the country are sufficiently well suited for keeping the water cool. As previously stated the arrangement adopted in European (and in some Native) families living up country—(three gurhas fixed one above another in a wooden stand, the two upper having a layer of sand and charcoal and perforated‡ at the bottom),—secures a continuous supply of drinking water from which the surãee, or surãees, containing what is required for daily use may be filled and cooled in the way explained in the article before referred to. The water, before being put into the uppermost of the three gurhas—which are usually kept covered, except of course at the mouth, with wet cloths,—should first, as a matter of every-day routine, be boiled. A stoneware house filter would be more useful in the hot weather, for those who *must* have their drinks iced, if it could be *imbedded* in ice or a freezing mixture, but this, for many, would be an expensive luxury. In the cold season in the plains, and throughout the year in the hills, such filters would be of great use. It may be mentioned that toast in water is a good purifier The bread should be cut thin and toasted almost to charring. And the water must be boiling.

A Gazogene, with a few boxes of acid and soda powders, will be found of great use in India, as it furnishes a pleasant and refreshing aerated drink at dinner, and at other times.

* 32 St. Mary's Hill, Eastcheap, London

† To ascertain if the filtered water is pure, take a perfectly clean bottle with a glass stopper, fill it with the water to be tested, add a few drops of Condy's fluid, and let it stand all night. If the water be pure it will retain the pink tint caused by the Condy's fluid.

‡ The more holes the greater the aeration of the water passing through.

A NORMAL SCHOOL NEAR CALCUTTA.

We are very glad to learn that the Boarding Institution for native ladies in connection with the Schools of Mr. and Mrs. Sasipada Banerjee, at Baranagore, near Calcutta, is now to take the name and position as a Female Normal School. A strong and influential Committee has been formed, consisting of A. Smith, Esq., C.S., Commissioner of the Presidency Division, *President;* H. Beveridge, Esq., C.S., Additional Civil and Sessions Judge, 24 Pergunnahs; Mrs. Colquhoun Grant, Mrs. F. A. Pratt, Mrs. J. C. Murray, Mrs. R. Thoms, the Hon. A. M. Bose, Mrs. A. M. Bose, Mr. and Mrs. Manomohun Ghose, Babu U. C. Dutt, Principal of the City College; R. Thoms, Esq., Manager of the Baranagar Jute Mills; Dr. D. Waldie; Babu Kali Sankar Sukul, M.A., Professor in the City College; Mrs. S. Banerjee; Babu Situ Nath Dutt; and Mr. Sasipada Banerjee, *Honorary Secretary.* There are ten adult boarders, seven of whom are being trained as teachers; the Baranagar Girls' School, founded many years ago by Mr. Banerjee, serving as a practising School. Among the boarders are three widows. The aims of this institution are most valuable at the present time, when there is such an increasing need of women teachers in India, and when the custom of child-marriage is here and there broken into by the force of social reforms. Mr. Banerjee's work is unpretending; but many testimonies are given to its practical usefulness.

An article appeared on March 19th in the *Indian Daily News,* from which we have pleasure in reprinting the following, as it clearly explains the object of the scheme:

"On the first visit of Mary Carpenter to this country to promote the welfare of her sex, the want of teachers proved one of the greatest difficulties in starting the work. There was nothing but missionary agency, and that always involves a certain amount of suspicion as to ulterior designs. Miss Carpenter secured the co-operation of Baboo Sasipada Banerjee, of Baranagore; and through evil and good report Sasipada has worked on his own lines, and carried out his own practical ideas within the means available to him. By the help of generous friends, he established the Workmen's Institution, and led the way in female education by establishing a Girls' School. He met with much narrow-minded opposition; but has quietly lived

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Rs. 70,000 *plus* Rs. 14,000 per annum for fifty pupils. Widows of respectable families only are taken in the boarding-house, and in every case the guardian's permission is obtained before any pupil is admitted. This seems a scheme eminently adapted to the circumstances of the country, and the want would be better supplied by a number of similar institutions in the several provinces than a larger one in any Presidency. Why should not the two schemes be worked as a whole, and the Pandita's project, instead of consisting of only one institution, be spread over every Presidency, thus diffusing the benefits as widely as possible, acting upon the area of the whole country?"

The visits to the Normal School of Mrs. Colquhoun Grant, who has taken a lively interest in its success, and of other ladies have been of the greatest encouragement; and we gladly append some of the remarks lately made in the Visitors' Book:

"NOVEMBER 14TH, 1887.—I visited the School to-day, and I am much pleased with the appearance of the adult class. I hope we may induce other ladies to come and study, as the pupils appear to be well cared for, and are improving in intelligence. "J. E. COLQUHOUN GRANT.

"JANUARY 15TH, 1888.—I visited the School to-day, and went over the house. I was very much pleased with everything. I saw the widow who has come to study for a teacher. She can read and write Bengalee, and so I have given her one of the Scholarships, of eight rupees a month, promised to widows. She looks good-tempered, bright, and intelligent. She is 29, and will help Mrs. Banerjee in looking after the younger scholars. I was very much pleased with her appearance.

"J. E. COLQUHOUN GRANT,
"*Hon. Sec. to the National Indian Association, B.B.*

"JANUARY 18TH.—Visited the School to-day; found only the elder girls present, it being a Government holiday. I examined the first class in English; their work was well and carefully prepared. "F. A. PRATT.

"JANUARY 18TH.—I visited the School to-day with Mrs. Pratt, and examined all the girls present in Bengalee, and also in English. All I found to be very satisfactory. I was struck with the quick and gentle manners of the girls. They seem very intelligent. "E. S. TRAIL.

"FEBRUARY 11TH.—I have visited the Girls' School at Baranagore to-day, and made a small examination of the pupils. They are doing very well. They appear to pick up their learning

it down, and now we think his work and ideas are better appreciated. Even in the work contemplated by Pandita Rama Bai, he is in the field before her; and what she only contemplates, he and Mrs. Banerjee are already doing on a smaller scale. Not despising the day of small things, they have not waited for large means of doubtful realisation; but believing in the truth of their idea, and the need of the work, they have, with a view to help Hindoo widows, opened, at Baranagore, near Calcutta, a Ladies' Boarding Institution from the beginning of the last year, where the inmates are taken care of, taught useful work, and trained as teachers. The scheme is thus doubly interesting. First, it helps Hindoo widows, who, with the spread of education and better ideas, now feel it hard to continue subject to the austerities of a widow's life, and who wish to become useful members of society; and, secondly, it attempts to supply a long-felt need in the cause of native female education—the want of trained female teachers. Each of the two subjects is in itself sufficiently important to deserve the attention and sympathy of persons disposed to help the cause of education and social progress in this country. Mr. and Mrs. Banerjee's scheme is already in working order, and it has received the help and sympathy of some kind friends both here and in England. Mrs. Colquhoun Grant, Mrs. Pratt (late Lady Superintendent of the Bethune Female School), Mrs. J. C. Murray, Mrs. R. Thoms, and other ladies regularly visit the School, and speak well of the education imparted, and of the boarding arrangements for the young ladies. Sir Steuart Bayley has very kindly shown his sympathy with the work by making a donation to the funds. Already there are ten boarders in the institution, and Mr. and Mrs. Banerjee are anxious to take in a few more if funds are forthcoming. We have known Baboo Sasipada Banerjee for nearly a quarter of a century, during which time he has engaged himself in various works of usefulness in his native town, Baranagore; and we have therefore no hesitation in asking for his new

Rama, Bai in the West, and by her lectures and writings on behalf of child-widows. Here is a plan unpretending and unostentatious, which has already obtained some footing, and we trust it will not languish for want of funds which it so fitly deserves. The cost for each widow in Mr. Banerjee's scheme is Rs. 10 per month, which includes boarding, clothing, and education charges—representing Rs. 120 per annum. He can take in twenty-five widows, whose annual expenses would be Rs. 3,000 —a much more modest sum than the Pandita's scheme at

"FEBRUARY 21ST.—Visited the Baranagore School to-day; saw the new widow pupil and a visitor (a Hindoo widow) who may become a scholar. She is 16, bright and intelligent-looking. Every time I visit the School I see marked improvement in the boarders. There are ten boarders now.

"J. E. COLQUHOUN GRANT.

"MARCH 8TH, 1888.—I have visited the Baranagore Girls' School to-day, and find all the girls making very good progress indeed. The domestic arrangements also appear to be very satisfactory, and reflect great credit on the careful supervision of Mr. and Mrs. Banerjee. "A. THOMS."

The *Statesman* of the 12th February, 1888, in noticing the Annual Report of the Bengal Branch of the National Indian Association, thus writes about Mr. and Mrs. Banerjee's School: "We are glad to note that the National Indian Association, which was established in 1871 by the late Miss Mary Carpenter and others, continues to do good work as regards the higher education of the women of this country, and in advancing social progress. Great credit is due to Mr. and Mrs. Sasipada Banerjee, members of the Association, under whose fostering care the School at Baranagore has made such rapid improvement. Their efforts in this direction have enlisted the warm sympathy of the Home Committee, which have made a special grant of £20 towards the repairs of the Schoolroom, and the entertaining of one adult boarder as a teacher there; as also £10 for providing an English class for adult scholars."

A VOYAGE FROM NEW YORK TO CARACAS.

(From an occasional Correspondent of *The Public Service Review*, U.S.A.)

The following interesting account of a voyage from New York to Caracas (on the North Coast of South America) has been kindly sent to us by the writer, who has travelled in India, and still continues to take an interest in that country and in those of its people who visit the United States:—

"HOTEL AMERICANO, CARACAS, VENEZUELA,
"About latitude 10° 30′ N.,
"*December* 29, 1887.

"Leaving New York City December 17, and with the first winter month well advanced, it is not unreasonable that I should report that I made my way to the pier of the steamer through

very easily and quickly. Not knowing Bengalee myself, I am not competent to speak of their acquirements, nor qualified to examine them; but, judging from the readiness they exhibit in doing what they can in English, I have no doubt but that they do as well in that as in their native tongue. I have known the school for many years, and am much pleased with the improvement I have seen made in the progress of the School.

"There are several pupils beyond the age of mere girlhood —pupils of Mr. and Mrs. Banerjee, under training to be teachers themselves—who exhibit much aptness in learning. I have seen the arrangements (domestic arrangements, I mean), and consider them very satisfactory. Altogether, the state of the school reflects great credit on Mr. and Mrs. Banerjee, and surpassed any hopes I could have expected with the means at their disposal. "DAVID WALDIE.

"FEBRUARY 17TH.—I have to-day paid my monthly visit to the School. The elder young ladies had prepared their English work very well indeed, and are making good progress. The domestic arrangements appear to me to be very good indeed, and reflect much credit on the kind and careful supervision of Mr. and Mrs Banerjee. I am glad to find there is an increase in the number of boarders. "F. A. PRATT.

"FEBRUARY 20TH.—I visited the School this day. Present, 34 girls, out of 46 on the rolls. There was besides a Normal class for adult ladies, of whom there were ten on the rolls—all boarders. Baboo Sasipada Banerjee, the energetic Secretary to the School, intends to raise it to the status of a Normal School for training mistresses, with an infant department attached to it, in which the young ladies studying in the Normal department may practise the art of teaching. *Bodhodoya* is the standard of the highest class of the infant department, corresponding to that of the Primary Scholarship Examination. All the pupils present were examined in several subjects, and we were highly pleased with what we saw and hard.

"CHANDRA MOHUN MOZOOMDAR,
"*Assist Inspector of Schools, Presidency Division.*

"FEBRUARY 21ST.—I have visited the Girls' School this day, and am most agreeably surprised to find so many young women under instruction. I think it is a move in the right direction. It may be some time before they can be sent out as independent teachers, but their training is filling a want long felt.

"M. J. MURRAY.

"P.S.—I ought to have mentioned the neatness and good arrangement of the domestic or home department. The whole was most satisfactory. M. J. M.

"On our third day out we passed through the Gulf Stream, the temperature of its water being 68° Fahrenheit. As this ocean current exerts such great influence in tempering the atmosphere of our own shores, and even those of the coast of England, it is not unreasonable that I give some of the most plausible theories accounting for its origin and its course along our coast. By some its existence is ascribed to the heaping up of the waters about the equator, owing to the rapid revolution of the earth upon its axis. The water thus piled up several feet, seeking a level, flows off in a north and south direction, and constitutes the current or stream, which is kept within bounds by the surrounding colder water.

"Another and not unreasonable theory is that the surface-water about the equator becomes heated by the tropical sun, and thus, being lighter than the water below, flows off towards cooler latitudes, the colder water beneath taking its place. A third and, to me, the most satisfactory explanation, ascribes it to the prevalence of the north-east trade winds, which drive this heated water towards the Gulf of Mexico, which finds an outlet between the Island of Cuba and the Florida coast. Possibly all three of the above-named causes conspire to the end attained. As confirmatory of the last, I was told that during the season of calm weather, or absence of the 'north-east trades,' captains of vessels trading to the West Indies, and whose returning voyages are made through a very considerable length of the Gulf Stream, often report that they do not discover any current in that body of water, while usually it is from two to three knots per hour.

"Shortly after passing the Gulf Stream we encountered quite extensive fields of the Saragossa, or Gulf-weed, which often covers many acres. Charles Kingsley very appropriately speaks of it as an 'ocean meadow,' and accounts for its presence in such extensive fields by the fact that it is caught in a vast eddy formed between the Gulf Stream and the equatorial current; and not being disturbed by heavy winds, the plants drift towards each other, as chips will in a mill-pond.

"It may be recalled that Columbus, in one of his early voyages, was caught in a mass of this weed, and his sailors, fearing hidden shoals, were almost prepared to mutiny until they escaped this Saragossa sea. By dint of industrious fishing, with hook and line, I caught a few specimens of the weed, which is of a yellow colour, and resembles a willow-leaved shrub with a large number of yellow berries growing from it, that doubtless contain the seeds of new plants: and that this plant grows and reproduces itself while floating about the ocean is, I believe, pretty fairly determined. The old notion that the

reets that were piled with snow; that a violent north wind was owling through them; that frost was visible everywhere; that he harbour was filled with floating ice, and that the shores of the upper and lower bay bore every evidence of being in full winter—but I cannot honestly report anything of the sort. December, up to that date, had been unusually mild, and we had enjoyed many warm and delightful days; even in the country the roads were still in good driving condition, and frost had hardly penetrated the earth even at points much further to the north.

"It is true that as we steamed down the bay the air felt a little sharp, and there were symptoms of snow; but none had fallen, and we found the waters of the harbour as calm and quiet as in June, and its shores still looking green, but autumn-like. Hence I had no reasonable excuse for seeking warmer latitudes except the proper desire of seeing new lands and of visiting, at the most seasonable and salubrious months, the shores of Venezuela and the Islands of the West Indies. Passing Sandy Hook about 3 p.m., our pilot left us shortly after, and we were then in full sea and heading for Mona Island, in the West Indies, borne along by the good ship *Caracas*, of the 'Red D' Line, at the rate of about eleven miles per hour. A number of pilot-boats—some three or four—were hovering about Sandy Hook Lightship, and I could not avoid asking our captain why so many were heading shoreward, and his reply was 'that the glass was very low and he rather thought that a storm was brewing, and that they preferred being well in shore when it did come.'

"Sure enough his predictions were verified, and about 9 p.m. the wind began to increase in force, and by 12 o'clock was blowing heavily, and by 2 a.m at the rate of seventy miles per hour, with the mercury in the glass marking 28° 8′. The rolling and pitching consequent upon it was quite sufficient to unsettl the stomach of the most veteran sea traveller. I freely adm that I had a good attack of *mal-de-mer*; but as the storm so abated my troubles were not of long continuance, and doubtl I was all the better for the experience.

"Our good ship behaved splendidly during the storm, and r the waves so finely that we were able to continue on our co in place of 'lying-to,' as I half suspected we would be compe to. And the speedy return to bright and sunny skies wa the more enjoyable from the shaking-up we had passed thro I afterwards learned that the steamship *Borracouta*, tha New York the same day as ourselves, bound direct fo Windward Isles, experienced even rougher seas and lost a number of mules and horses she was transporting to th

a south-easterly one, to one a little east of south, made directly for the island of Curaçoa, and early in the morning of the 24th were close under its shores, and coasting along its eastern end; rounding the futhermost point of it, we sailed along its southern side past the newly-constructed town of Newport, where an English firm is engaged in shipping phosphates to various parts of the world, and about 10 a.m. sighted the old Dutch city of Curaçoa. The name of this city, as well as island, is Portuguese, and signifies healing. The town is beautifully situated upon the southern shore of the island, and its yellow-walled houses, with red-tiled roofs, give it—from the sea—a picturesque and attractive appearance. We sailed through its narrow entrance, hardly more than three hundred feet wide, but over fifty feet in depth, into the snug harbour of Curaçoa—old and picturesque stone forts guard the entrance, but of such ancient date that a few shots from modern guns would demolish them entirely. We passed Christmas-day at Curaçoa, which is celebrated much as we do the 4th of July in the United States; fire-crackers rattling in every direction, and rockets being set off in every quarter of the city; the negroes, which form a large share of its population, seem to enter into this festivity with great earnestness. During Christmas-eve we visited some of the places of amusement, and peeped into one or two dance-houses where the negroes were engaged in this pastime—their chief music being a species of banjo, accompanied by singing from all the dancers. Their movements in this dance I did not think especially graceful, and rather monotonous. Through the kindness of a friend I was also invited to a *House-warming*, where I met some of the principal residents. This entertainment did not differ materially from that of similar ones in the States, and as every one conversed in English, one might have fancied that they were at an American entertainment.

"The settlement of Curaçoa dates back to an early period, but it fell into the hands of the Dutch as far back as the time of Philip II. of Spain, and has ever since been in their possession; and one finds in its odd architecture the same quaint designs as are to be met with in the buildings of Amsterdam and other cities of Holland at the present day. Its narrow streets are striking, some not being over five feet in width, but in the broadest one they have managed to place a narrow-gauged tramway, which, by-the-by, is a convenient way of viewing that portion of the town that lies on the easterly side of the harbour. This exceedingly narrow-gauged road passes some of the principal stores, and also a share of the best residences; and there being no vehicles for hire, I commend the use of this tram to those who find the heat too oppressive for walking. I found

lants had been torn from rocks by the action of the sea is ardly tenable when it is demonstrated that there is at least one or two miles of ocean water beneath these Saragossa fields.

"We met on the 21st large numbers of the flying-fish, which are always a source of interest to me. Their flight is very much like that of the quail or partridge, and by tilting its body, the better that the wing may receive the action of the wind, it can change its course while in motion. The sailors say it always rises in the direction of the wind; but I think I saw quite as many flying with the wind, and its rising from the water would seem to be, to escape the ship, which no doubt it takes for some huge monster of the deep. As to the source of its motion, opinions differ, some assuming that the wings are used for propelling, but I have never been able to discover this—and I have seen them in the course of numerous ocean voyages. I think there is no question that the fish gets his impetus as he rises out of the water, and by a sudden rush and active working of tail, such as a trout makes when leaping from a pond, and not from any action of its wings. I have watched them over and over again, and have never been able to detect any movement of them. That the so-called wings support them materially while in the air, is most reasonable; but when the fish wishes to get a fresh impulse, you observe it dip its tail in the water, and work it rapidly like a propeller, which enables it to increase its length of flight. As we approached the lower latitudes the specimens of this fish increased in size, and about the island of Curaçoa I saw some very large ones, but my attempts to find the fish in the market of that island were not successful. I found them afterwards at points further to the eastward, and as table fish, can state that its flesh is delicate and very palatable

"Among other noticeable objects in the course of this trip the Tropics, I had, when about latitude 23° N., a good view the Southern Cross. This collection of stars is a prominent in the Southern Hemisphere, and one hears from vari travellers of its great beauty: it is a late riser—and unless are on deck about the hour of four or five a.m., you are likel miss it. It is made up of four bright stars, and resembles in the Roman Cross; in every instance that I saw it (some fo five times) in the course of the voyage, the longer arm o cross was inclined to the horizon, but I was told that just b dawn the long arm would become vertical, in which posi would mark the true South. Singularly enough, this col of stars is accompanied by two bright stars called pointers invariably point in the direction of the shorter arm of th

"We sighted the island of Deséchéo in the Mona I ... of the 22nd, and then changing our cou

two sets of brakes, one acting directly on the axles—a Swiss system—the other on the tires of the wheels, and with this combination one feels fairly secure, spite of the numerous precipices encountered. The views from the car windows are often superb: sometimes you have the sea in full view and at others the cascade of a mountain-stream. The road crosses back and forth so frequently at a point called the Zigzag that you have at least four lines of the track in sight at one view. After two hours of this climbing we reach the summit, some 3,000 feet above the sea, and a short half hour more of slightly down-grade takes us into the station of Caracas. It is but a few minutes' drive from the station to this hotel, situated at a central point in the city, and not far from the Plaza. I select a choice room, for which I pay $4 per day (meals included) in the currency of the country, which is below that of American gold. And here this letter must terminate.

"De L. F.-J."

THE HOBART SCHOOL FOR MAHOMEDAN GIRLS.

(From an Indian Lady.)

The distribution of prizes of the Hobart School for Mahomedan girls took place on Monday evening, the 27th ultimo, in the school premises at Royapettah. A select assembly of ladies were present, amongst whom were Lady Connemara, Lady Eva Quin,* Lady Collins,* the Misses Collins, Lady Lawson, Mrs. Grigg,* Mrs. Lee Warner, Mrs. Hutchins,* Mrs. Shephard, Mrs. Firth,* Mrs. Benson,* Mrs. Gunning, Mrs. Grose,* Mrs. Peel, Mrs. Fortune,* Mrs. Wilkinson,* Miss Underwood, Miss Carr, Mrs. Graham, Mrs. Rickets, Mrs. Goldsmith and others. The occasion was also graced by the presence of the Princess of Arcot, her sisters, and five other ladies of rank of the Mahomedan community, their children accompanying them, a sight which was both novel and interesting. Carriages closely shut and guarded were brought to the door, and strict gosha ladies were led in to the inner apartment, where they had the pleasure of seeing and talking with the European ladies present. The presence of Mahomedan ladies in their gay attire and the bustling about of women servants with fans, &c., gave the sight quite an oriental aspect. The hall and passage leading to it were well carpeted, and tastefully decorated with leaves, ferns and flowers. The children, about 120 in number, were ranged in front, forming an interesting array of gleaming eyes and bright

* Directresses.

e temperature by day something like 82°, and while in harbour, as rather glad to remain on that side of the ship from which e wind came. In the afternoon of the 26th, I transferred to e *Philadelphia* of the same line, and about 5 p.m. sailed for Laguira, the port for Caracas, the chief city and capital of Venezuela.

"The voyage from Curaçoa to Laguira was uneventful. The sea was a little rough, which proved rather severe upon some Venezueleans who had been passing their Christmas holidays at Curaçoa. The time occupied was about fourteen hours, and the distance something near 150 miles. I was roused at an early hour on the morning of the 27th by the movements of the crew, who were evidently making preparations for landing. Making a hasty toilet, I hurried on deck in time to witness our approach to the boldest land I have ever seen from a ship. Laguira can hardly be called a port; it is nothing more than an open roadstead. Cape Blanco protects it in a degree from the south-east winds, but all coming from a northerly direction blow directly into the so-called port, and renders the landing or disembarking of supplies a matter of some difficulty. Still it is at present the chief port of Caracas, and a large share of the coffee produced in its district is shipped through it.

"An attempt is being made by the Venezuelan Government to improve the port by the construction of a breakwater, but the company engaged in this work has experienced great difficulties, having recently had a share of the wall it was building washed away by a tidal wave, and lost a material part of the plant used in its construction.

"The city of Laguira is built along the narrow strip of land which lies between the mountains and the sea, and its architecture is entirely of the Spanish style. There was little to attract the travellers, and, after a few hours detention, I took the mid-day train for Caracas. The road leading to that city is a narrow-gauged one of three feet, constructed by an English company and still under its management, but the carriages used are arranged somewhat like our own. For the first two or three miles the line runs along the sea through groves o[f] cocoanut and palm, and then it begins the ascent, following th[e] valley of a mountain-stream and such ravines and cañons a[s] engineering skill could seize upon. I can honestly say that have never travelled over a road where so many difficulties construction offered as this. The curves are numerous and ve[ry] short. The line passes along the sides of the mountain at poi[nts] where you look directly down gorges of at least one thous[and] feet in depth, and with a grade often of 212 feet to the m[ile]. To ensure greater safety they employ on the various carri[ages]

SOCIAL GATHERINGS IN CONNECTION WITH THE NATIONAL INDIAN ASSOCIATION.

(From an Indian Lady.)

An unusually interesting social gathering of Europeans and native ladies was got up by Mrs. Grigg (at Madras), on the evening of the 19th March. A more happy blending of the two races was never seen. The shy native ladies laid aside their usual reserve, and chatted most merrily, and enjoyed thoroughly pleasant social intercourse with their European sisters. The remarks of the English ladies, half Tamil and half English, were returned with pleasant smiles and answers, which were so natural and unaffected that one felt for a time that caste prejudices and bigotry were things of the past. It was a gay scene that floated before our eyes. Many-coloured rich embroidered sarees, bright eyes, and merry smiles were everywhere seen; and the subdued din of talk and laughter blended with the tinkling of bangles and ornaments. There were native ladies from all castes and classes; the high-caste Brahmin, the wealthy Chetty, Mudaly and Naidu, Hindus, Christians and Parsees, all together in one room engaged in genial conversation, while the busy hostess flitted from guest to guest, and as she passed and repassed had a smile, a word, a look, or a nod for every one of her guests, which seemed to do wonders; for even the most bashful seemed more comfortable after it. Music, games, and refreshment brought the interesting and very agreeable evening to a close. Amongst those who entertained the company with music was the distinguished guest, Lady Eva Wyndham Quin. She responded to the wish of a little Brahmin girl, who had previously sung to her in a loud voice a few snatches of her *Kollatum* songs. As the guests were leaving, each was presented by the hostess with a bouquet of flowers, betel leaves, and a new year's card. Gatherings like these do a great deal more for bringing about a better understanding between the Europeans and natives than any amount of mere talk about social intercourse. They will also, in my humble opinion, have the effect of elevating and enlightening the women of India.—*Madras Mail.*

An evening party was given in connection with the Bengal Branch of the National Indian Association by Mr. and Mrs. Manomohun Ghose, at Calcutta, on March 20th, which was very

faces. Some pretty kindergarten and embroidered work was displayed on a side-table. The embroidery was exquisitely done. The proceedings began with a recitation by a pupil, uttered with downcast eyes and in a low but distinct tone, ending with a salaam to Lady Connemara and the Princess of Arcot. One was often reminded of the proverbial politeness of the Mahomedans both during the short interviews with the ladies and during the giving away of prizes. The Mahomedan ladies wished to see everybody around them seated, as they thought it impolite to talk with any who were standing. The salaams of the children were especially low. The prizes mainly consisted of parcels of silk cloth neatly rolled up, and were given away by Lady Connemara with a smile and appropriate word to each recipient. The meeting closed with presentations of garlands to Lady Connemara and the Princess of Arcot.

A few words about the School itself may not be inappropriate here. Its progress during the past twelve months has been very rapid. Considering the ignorance and seclusion of the Mahomedan girls, one is surprised to see so much advancement in learning. The skill shown by the girls in needlework is especially commendable. From a small beginning the School has worked its way up to its present state of importance and usefulness. It has several higher classes, and also a Normal class for girls, so that in a very short time it will have duly qualified teachers from among its own pupils. One girl, a teacher, a former pupil in this School, has just passed the Middle School Examination. The attendance has been very fair, and some of the ornamental needlework done by pupils was sent to the London Exhibition. The School has also an industrial class in which employment is given to the poorer classes of Mahomedan children. The work done by this clas is utilised in various ways, mostly as patterns of kindergarte work in other schools. The School is managed by a well-chose Committee of ladies, who take a warm interest in the welfare the institute. Mrs. Grigg is the Secretary and Acting Preside in India for Lady Hobart. In the matter of female educati the Hindu community have been making very great progress late, but hitherto Mahomedan female education has made li or no advance, owing chiefly to the want of proper instituti for Mahomedan girls, and sufficient inducement to them to le An institution such as the Hobart School is a credit to Mad for even Bombay, with all its enlightenment, cannot boast of such institution. It is to be hoped that greater interest wi taken by the public in the School, and that efficient suppor be given to this good and noble work.—*Madras Mail.*

shops, and a number of handicrafts are taught, as well as practical agriculture at the Aided Wesleyan Orphanages. "The convicts in jail also learn to work at various trades, while the gold mines, and the cotton and woollen mills, and the coffee curing factories bring large numbers into acquaintance with the operations of machinery." Reference is made in the Report to the formation at Mysore during the year of a Society under the Maharaja's patronage, for the revival and promotion of the Kannada language and literature, in connection with which a College has been established. The Sanskrit School has been provided with new premises by a sahukar named Gunji Narasimhaiya, at the cost of Rs. 20,000. There is remarkable vitality in the educational arrangements of the Mysore State, which indicates a large amount of thoughtful attention to aims and details.

The KAMATAKA VANIVILASA. A Pictorial Magazine, in Canarese, for Girls' Schools and Home Reading.

We have received the first number of this illustrated Magazine, which is published at Mysore. The usefulness of the excellent Magazine started at the time of the Jubilee at Madras by Mr. V. Krishnama Chariar, and called the *Maharani*, has encouraged some leading native gentlemen of the Mysore State to bring out a somewhat similar Journal for girls whose language is Canarese. The date chosen for issuing this number was February 23rd, that being the birthday of the young Princess of Mysore. It appears that several books have been already published for the use of the pupils of the Maharani's Girls' Schools, but now for the first time a Pictorial Magazine has been provided for their instruction and amusement. The following contents of the opening number are attractive: A serial story; Homely Talks about Animals: The Elephant; A Trip through India; A short Biography of the Queen-Empress; A Story with a Moral; Translation of Shakspere's *As you like it;* Hints on Embroidery. The Magazine is headed by an article entitled "Ourselves," and at the end are Puzzles, Riddles, News and Notes, and Prize Competitions. It comes out every two months, and the annual subscription, in advance, is Rs. 2; postage, A. 3. The Editors in their prospectus ask help from their educated countrymen, who are interested in the cause of female education. We sincerely wish success to this publication.

numerously attended. The Lieutenant-Governor was unable, through indisposition, to be present; but Lady Rivers and several friends came from Belvedere, and, from Government House, Lord William Beresford, Major Cooper, and Captain Gore Langton. Sir Charles and Lady Aitchison also attended the party; Sir Charles and Miss Elliott, Sir Alfred Croft, Sir Henry Harrison, the Acting Bishop of Calcutta, the Lord Chief Justice, Mr. and Mrs. Beveridge, and visitors representing a large variety of castes and creeds—Hindoos, Brahmos, Mahomedans, Parsees, Churchmen, Roman Catholics, English Dissenters. A considerable number of native ladies, says the *Indian Daily News*, graced the assembly, some of whom sang and played the piano, as did also European ladies. "Conversation was very brisk and lively during the evening, showing that if the object of the Association is to bring people of several races into social communion, it is possible of attainment. The assembly was clearly indicative of possibilities of social movement and change, without denationalisation in an evil sense. The company remained for a considerable time in the hospitable mansion." The grounds were profusely illuminated with Chinese lanterns, the effect in the trees being very striking.

EDUCATION IN MYSORE.

The Annual Report on Education in Mysore during 1886-1887, by L. Rice, Esq., C.I.E., shows that education is increasingly valued in that State, as there were 48,859 pupils in the various schools, to 43,240 of the previous year, and 190 new schools have been opened. Owing to the greater number of students at the Central College, Bangalore has now been appointed a centre for the B.A. Examination. The number of girls under instruction has risen from 4,743 to 5,141. The Report speaks of H.H. the Maharani's Schools as holding the first place in numbers, standard, and influence, and, referring to the occasion when the Viceroy and Lady Dufferin were present at the prize distribution of that School, Mr. Rice quotes from a speech of his Excellency some encouraging words as to the admirable system adopted for the pupils. It is interesting to learn that a native Christian lady is among the Mysore scholars under training at the Madras Medical College. A good deal is being done in regard to technical education, ten lads being maintained with scholarships at the Railway Work-

on the computation of the eclipses, which was very favourably received at the time, several pundits requesting him to publish a Hindi edition of the work. He translated several Arabic works on astronomy and philosophy, whose manuscripts, together with a free translation of a Sanskrit work on the use of the *Turei*, an ancient Hindu astronomical instrument, are in possession of his family, and may be expected to see the light some day or other."

The account of Kanh Singh, after referring to his habit of independence of thought and action and his truthfulness, continues: "His frankness and geniality of manner, as well as his unswerving and unfailing loyalty to truth and honesty, were such as simply charmed his official superiors and generally those who came in contact with him. His morality was contagious in a high degree, and there must be few, I trust, even among the least susceptible of those who came into personal contact with him, but would be able to trace some important element in their moral character to his influence. He served mostly in the Educational Department, and he always made a point of instilling lessons of practical morality into the minds of his pupils in the little odds and ends of time that he could snatch from the usual routine of the comparatively barren book-teaching in the schools of our province."

This remarkable man died last November, at the age of 54.

THE ALEXANDRA NATIVE GIRLS' ENGLISH INSTITUTION, BOMBAY.

FANCY BAZAAR.

To the Life Governors, Members, and Friends of the Alexandra Native Girls' English Institution.

In order to substantiate the financial position of the Institution, and place it on an unshaken basis by strengthening its endowments, it is proposed to hold, among other things, a second Bazaar (in the beginning of next November), under the distinguished patronage of the Royalty, Nobility, and Gentry of India.

The first Bazaar was held under the patronage of the Royalty, Nobility, and Gentry of Europe, as well as of India, and it was inaugurated by his Royal Highness the Duke of

PUNDITA RAMABAI.

The English friends of Pundita Ramabai will hear with pleasure that she intends to re-visit England in June. She will probably arrive early in the month, and remain until September. Ramabai will thus have the opportunity of making her scheme more widely known, and we hope that any who sympathise with it will enter into communication with her, through the Hon. Sec. of the National Indian Association, 35 Blomfield Road, Maida Hill, W.

We are glad to learn that a life of Dr. Anandibai Joshee, by Mrs. C. H. Dall, will shortly be published by Roberts Brothers, Boston, Mass., U.S A. Price, $1.00. This book contains many original letters, and is embellished by a full-length portrait of Dr. Joshee. The author designs that the profits of the sale shall go to the Ramabai "School Fund."

A PUNJABI ASTRONOMER.

There appeared not long ago in the *Tribune* an interesting account of a distinguished Sikh astronomer, named Kanh Singh. He was a self-taught man, having had only three years of school teaching from 13 to 16, after which he acted as tutor to the Rana of Hathras. When he was about 30, he published a treatise on Urdu grammar, and another on the analysis of Urdu sentences. He also wrote several books on arithmetic, and did not neglect poetry. His library consisted of over 2,000 volumes, in numerous languages. It was particularly well supplied with works on astronomy. During the Indian Mutiny, Kanh Singh was secured as an Inspector of Police, and commanded a detachment of the Patiala contingent. He was also for a time employed in the Patiala State as Superintendent of Jails, when he originated many reforms in the prison system. At Umballa, his native place, he maintained a boys' school for three years at his own expense. His favourite subject of study was astronomy, practical and theoretical. "About twelve years ago, he published in Urdu a very useful treatise (a translation, in the main, of some chapters from Ferguson's well-known work on astronomy)

the vernacular literature, and speaking generally his compassionate heart never turned away from the appeals of the needy and distressed. He was a young man of great promise, and had he lived the native public would no doubt have received the benefit on a much larger scale of his enlightened beneficence. Great sympathy is felt for Mr. Nusserwanjee Petit, who is one of the most popular members of his community." Sir Dinshaw, who was travelling with his family in Upper India, was informed by telegraph of the critical state of his son-in-law, and returned at once, but did not arrive before the end.

The funeral was attended by a great number of leading Parsee gentlemen, and about 12,000 workpeople thronged the road along which the procession passed. Many mills and charitable institutions were closed for the day in memory of the deceased. According to the Parsee custom, at the *third-day* ceremony, large sums of money were subscribed by Mr. N. M. Petit, Sir Dinshaw, and other members of the family, for different charitable purposes; out of which Rs. 364,200 will be devoted to the establishment of an orphanage for the Parsee community. In all the sum of Rs. 540,000 was contributed to charities, especially for institutions in which Mr. J. N. Petit took an active interest. At a second ceremony, the father of the deceased gentleman made a gift of some land and a large bungalow, at Bandora, for the purpose of founding a Parsee Sanitorium, and its expenses have also been provided for.

INDIAN INTELLIGENCE.

Before finally leaving Calcutta at the end of March, the Viceroy and the Countess of Dufferin, in company with Lady Bayley, visited the Victoria College for the education of Native ladies, founded by the late Keshub Chunder Sen. His daughter, the Maharani of Kuch Behar, C.I., who takes great interest in the institution, received their Excellencies, and about 150 native ladies were assembled. After examining the pupils of the School Department and inspecting their needlework, Lord and Lady Dufferin and Lady Bayley passed into an adjoining room, where the art of cooking native dishes was shown. An address, thanking her Excellency for her kind interest in the progress of Indian women, was presented by the pupils of the College and by the ladies of the Arya Nari Samaj, laid upon a silver plate. Two richly embroidered cushions were also presented to Lady Dufferin and to Lady Bayley, the work of the pupils. The Viceroy signified his wish to award a medal to the

Edinburgh during his Royal Highness's visit to Bombay in 1871.

The Institution was founded in 1863, or rather engrafted on the experimental school established in 1860, to give for the first time the benefit of an English education, and to impart the light of European civilisation to the native girls and young ladies of respectable parentage.

Her Excellency Lady Reay has graciously promised to be a Patroness.

All contributions will be kindly received from ladies and gentlemen desirous of assisting by Mrs. Scott, Bella Vista; Mrs. John Jardine, The Ridge, Malabar Hill; Mrs. Macmillan, The Ridge, Malabar Hill, Mrs. K. R. Cama, Napean Sea Road, Malabar Hill; Miss Serenebai M. Cursetji, Recluse, Mahaluxmee; The Lady Superintendent, Albert Hall, Alexandra Native Girls' English Institution; or Mr. Jamsetjee Cursetjee Cama, Hon. Secretary, Albert Hall, Alexandra Native Girls' English Institution.

Obituary.

MR. JAMSETJEE NUSSERWANJEE PETIT.

The *Times of India* reports the death, at the age of 30, on March 19th, of Mr. Jamsetjee Nusserwanjee Petit, whose father is a large millowner and wealthy merchant of Bombay. He was nephew and son-in-law of Sir Dinshaw Manockjee Petit. "He was engaged in commercial pursuits with his father, and notwithstanding his multifarious duties, he always found time for the quieter pursuits of literature. He was a man of culture and refinement, and was a frequent contributor to some of the principal vernacular magazines published in Bombay. He emulated the liberality of his father as far as it lay within his own means to do so, and he evinced his deep interest in the cause of education by giving substantial aid to many schools and libraries in Bombay as well as in different parts of Gujerat. Some of these institutions owe their very existence principally to his own munificence. It is said that many poor but deserving young men have received timely and very valuable assistance from him while prosecuting their studies in schools and colleges. He was always ready to give a helping hand to rising authors in

countrywomen can give them to carry them through their arduous duties. I thank you again for your kind reception and for giving me this opportunity of meeting you. I trust that health and happiness and every blessing may attend you; and I can assure you that wherever I may go no subject will ever interest me more deeply than that of the welfare of the women of India."

A very successful garden party was given at the Public Library of Utterpara by the Hon. Raja Peary Mohun Mookerjee, in honour of their Excellencies.

Her Excellency the Countess of Dufferin honoured Sir Maharaja Jotendro Mohun Tagore, K.C.S.I., by a visit at his new palace at Pathuriaghata a few days before leaving Calcutta. The Countess was received by the Maharaja, and remained with the ladies of the house for over an hour.

On the 12th March her Excellency (says the *Liberal*) was "entertained by H.H. the Maharani of Kuch Behar, at her Alipore residence, at a purely Indian dinner. Lady Dufferin was served in the proper native style, and her Excellency, putting on a native *sari* and ornaments, sat down to dinner with the Maharani. Lady Dufferin is said to have relished the entertainment very much."

A few weeks ago her Excellency paid a visit to the Lady Dufferin Dispensary and Hospital for Women in the Upper Circular Road, Calcutta. Lady Bayley, the Lady President of the Bengal Branch of Lady Dufferin's Association, and several other ladies interested in the movement, had assembled to meet her Excellency, who was shown round the institution by Mrs. Isa Foggo, M.D., the lady doctor in charge. Lady Dufferin was glad to find the Dispensary in good working order, and to hear that patients were being attracted in increasing numbers.

Mr. Justice Scott lately presided at the annual meeting of an institution at Bombay for educating deaf mutes. There are twenty-three students under training, and Mr. Walsh, the Principal, has succeeded in teaching them to read and write English. It appears that there are 16,000 deaf mutes in the Bombay Presidency, about a third of whom would be capable of instruction.

Sir Steuart Bayley distributed the prizes, a few weeks ago, to the pupils of the Ripon College, Calcutta. His Honour said that he had been particularly glad to preside on the occasion, because this institution was one which, started by private enterprise, had succeeded, without coming to Government for aid in any shape, in raising itself to an equal position both in the

most meritorious pupil of the Victoria College, and he made the following reply to the address: "Maharani and Ladies,—Lady Dufferin desires me to express to you her deep sense of gratification at the kindly feelings which you have expressed towards her, and to say that there is no subject of greater importance to this country and none which better ensures the happiness of a people than female education. None also deserve better our gratitude than those who are energetically carrying out that work in this country. A single woman who receives the blessings of education is as a lamp shining in every family, and she exercises a living influence, not only upon her own contemporaries, but upon a future generation. I congratulate the Maharani upon the success of her endeavours, and I trust that the time will soon come when the importance of this institution will be more fully recognised."

The ladies of Utterpara presented an address to Lady Dufferin on her visit with the Viceroy to that town. The address especially dwelt upon her Excellency's "arduous labours and personal sacrifices" in connection with the National Association for supplying Medical Aid to the Women of India. Lady Dufferin replied to it as follows: "My Friends,—I thank you sincerely for the warm welcome you have given me and for the kind words you have addressed to me. I am especially grateful for the expressions of your sympathy and interest in the aims of the National Association. Your countrymen have come forward generously and effectively to establish this work, and the hearty, though unseen, co-operation of the women of India can do much to insure its universal success. It is doubtless difficult for you, who have not yet profited by those remedies and alleviations to which women of other countries are accustomed, to understand that you often have to suffer unnecessary pain; that many lives are lost through ignorant treatment, and that much ill-health is entailed upon yourselves and upon your children by the employment of unskilled practitioners, or by the absence of medical aid. But if once you realise these facts, I feel sure you will use the influence you possess in your own homes to advance the work of an Association which is endeavouring to bring these remedies and this relief into your households. I would appeal to you also on behalf of those Indian women who undertake the study of medicine as a profession. I ask you to give them your sympathy and your support, and wherever it may be needed your protection. They have no light task before them; they have much to learn, much to bear, many prejudices to overcome, many cherished customs to give up, and they will need all the encouragement and all the respect their

Mahomedan of Dacca, Sir Abdul Gani Mia. It then pursued its course through the most densely populated quarter. The appearance of Dacca is described as like that of a bombarded city. Over 100 dead bodies were found, and 1,000 cases had to be treated in hospital. The loss of property is estimated at Rs. 100,000. The Nawab's estimated loss is Rs. 50,000. He has generously subscribed Rs. 10,000 to the relief fund.

At the marriage of a granddaughter of Raja Sir T. Madava Row, on March 2nd, at Madras, which took place in the presence of a large assembly of friends, H.H. the Gaekwar of Baroda specially deputed one of his staff to represent him on the occasion, and made a presentation of valuable *postakh* (cloths of honour). H.H. the Maharaja of Travancore also gave some important tokens of esteem.

PERSONAL INTELLIGENCE.

At the General Examination of students of the Inns of Court, held at Lincoln's Inn at the end of March, the Council of Legal Education awarded to the following students certificates that they had satisfactorily passed a public examination: Lakshman Gangadhar Bhadbhade, Bhagat Ram, Chan Toon, and Wei Piu, all of the Middle Temple; and Perlicat Narayanaswami Chetti, Inner Temple.

The following students passed a satisfactory examination in Roman Law: Dosabhoy Marvanji Karaka, Cothari Venketramanah Naidu, Abdul Rasheed, and Rustomjee Bejanjee Sunawalla, all of the Middle Temple; and Cheng Seen Kyaw, of the Inner Temple.

At the close of the spring session of the Royal Agricultural College, Cirencester, Syad Mohammad Hadi, from Oude, obtained a scholarship (equal with another student).

Mr. N. I. Vaishnav has passed the second examination for the diploma of the Joint Board of the Royal College of Surgeons and Royal College of Physicians (London).

Mr. Ahmed Mirza, and Mr. Ahmed Raza have passed their First Professional Examination in the Medical Faculty at the University of Edinburgh. Mr. F. E. Davar has passed the L.D.S. Examination of the Royal College of Surgeons of Ireland.

Arrivals.—Kumar Shri Mansur Khachar, of Jasdan; Kumar Shri Ramsinhji, of Sihor; and Kumar Shri Ranjitsinhji, of Jamnagar, who have all studied at the Rajkumar College, Rajkote. Pundit Uma Sankar Misra, and his nephew, Jagdish Sankar Misra; Mr. Raghunath Das Garge, from Delhi.

umber of its pupils and in the proficiency of its teachings, and hereby had taken a very powerful step towards the solution of he difficult problem of providing for the higher education in he future.

The Annual Exhibition of Needlework, &c., of the Madras Branch of the National Indian Association was opened in the Banqueting Hall, Madras, on March 8th, by her Excellency Lady Connemara. On the third day, March 10th, ladies only were admitted, and many native ladies availed themselves of the opportunity thus afforded of quietly examining the beautiful specimens of work exhibited. We hope to be able to give a fuller account of the Exhibition next month.

Mrs. Brander, Inspectress of Girls' Schools, Madras, has invited several pupils of the Home Education Classes of the National Indian Association to meet at her house once a fortnight for an English Conversation Class, which Miss Nixon, the Lady Superintendent, will conduct, assisted by Mrs. Subrahmanyam, Mrs. S. Satthianadhan, and other ladies.

The Indian *Mirror* says: "Female education is said to be spreading in the Indian States. In Hyderabad, Padmabati, the daughter of a Hindu gentleman, has passed the Special Upper Primary Examination. This is the first time that a Hindu lady has passed a public examination in that State."

The Rajah of Venkatagiri has been appointed to the seat in the Madras Council vacated by H.H. the Maharajah of Vizianagram, K.C.I.E.

The Executive Council of the Glasgow International Exhibition having expressed a wish to obtain from India a number of artizans, a committee was appointed for the selection of suitable men, consisting of the following gentlemen: [illegible], Barrister-at-Law (President), Mr. Allan Arthur, Mr. [illegible] Blair, Baboo Sib Nath Sastri, and Mr. [illegible] (Secretary). Nine artizans have been selected, [illegible] are Punjabis, and seven Bengali Hindus. Among these are [illegible] wood-carvers, two jewellers, two [illegible] makers, and one barber.

A tremendous storm of wind lately [illegible] Dacca. It lasted barely three minutes, [illegible] complete calm. Fortunately the width of [illegible] was only about 500 feet? It struck the [illegible] after completely wrecking the large [illegible] number of huts, crossed the river, and [illegible] utterly destroying several villages; [illegible] attached [illegible] the magnificent [illegible]

that in a country like India, where female education is in its infancy, and where every change and innovation is regarded with so much suspicion, there should be found a lady capable of obtaining high University honours, and still more so that the Educational authorities should have thought it wise and right to appoint her to a post in which it is her duty to teach and lecture to the other sex.

In this country, however, we know too little about details to be able to form any opinion as to the propriety of this particular appointment, and I have no intention of criticising the action of those who are responsible for it. The lady in question appears to have been very specially distinguished, and she may possess peculiar qualifications for the post assigned to her.

This appointment, however, certainly marks a new departure, both as regards England and India; and before the example is turned into a precedent, and the exception becomes the rule, it may be well for us, in these pages, to consider whether it would be generally desirable, in either country, to set young women in authority over young men as teachers and lecturers in colleges.

In England, so far, the idea has not been started; and if it were, it would probably cause so much ridicule, that it would be speedily laughed out of court. Public opinion here is certainly not ripe as yet for any such reform, nor does it appear desirable that it should be. The wonder is, that such an innovation should have been initiated in India, the very home and stronghold of social conservatism.

This *Magazine* has always been the consistent advocate of any reform calculated to improve the moral condition and social position of the women of India; but, I think it is doubtful whether a premature measure like the one we are considering may not in the long run hinder rather than advance these great objects.

In the first place it may, I had almost said must, add to the alarm, and strengthen the prejudice which so many influential Natives still feel against female education, to see, as one of its results, women placed in a position of direct superiority and authority over men. The very idea must strike them with horror, and be regarded as immodest and improper.

Many things which we have become accustomed to in England, and which enlightened and English-speaking natives

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LADY PROFESSORS.

A startling announcement has lately appeared in some of the Indian papers.

A young lady, a Parsee by birth, but it is believed a Christian by profession, who has recently graduated in the Bombay University with marked distinction as a Bachelor of Arts, "has now been appointed a Fellow of the Ahmedabad Arts College, and has entered upon her duties as a College tutor." So says the *Bombay Educational Record*, and it follows up the announcement by some rather severe remarks, with which, however, I am half inclined to agree.

"The Bombay Educational Department," it says, "thus furnishes another striking illustration of what is not uncommon in India—the existence, side by side, of the most astounding extremes. At one end of the scale we have the great body of the people, including the comparatively educated classes who constitute the Municipal School Committees, so averse to female education at all, that they will not willingly entrust the education even of little girls to women. And now, at a single bound, we take in with an easy span an extremity of reform which has not yet been asked for by the most ardent Millites of the continent of Europe or England, and which has been tried, so far as we know, only in one or two somewhat eccentric colleges in America. In a state of society where the village schoolmistress has yet to be called into existence, we set a young lady to teach young men!"

One cannot help being struck with the good sense of these observations. It is, indeed, an extraordinary circumstance,

needless alarm were thus given to the masses of half-awakened, half-timid Indian opinion, upon which the advancement of the empire so much depends.

There is another aspect of this question which occurs to me, and it is this. Considering the great scarcity of good teachers for girls' schools in India, is it not a pity to divert the energies of the few well-educated women we have into another channel? Surely by this time there is no want of teaching power among the men, and there can be no difficulty in finding Bachelors of Arts to fill the Professorships in men's colleges; but with women it is not so. A really well-educated woman among the natives of India is a great exception. There are some, we all know, but they are so few that they might be counted on one's fingers, and the services of those among them who possess the gift of teaching are urgently required by their own sex.

We hear everywhere of the great disadvantage which the schools for Indian girls labour under owing to the masculine sex of their teachers. As soon as a girl has reached the age of 10 or 11 she is withdrawn, because her remaining longer under male superintendence is considered improper. Nor is this to be wondered at. But it is a great hindrance to the education of these children, breaking off their instruction just as they are beginning to take an intelligent interest in their work, and when their impressions are most likely to be lasting and valuable. Schools taught by English ladies are in great demand—so much so, that even the fact that most of them are Christian Missionary schools does not to any great extent interfere with their popularity; but of course they are few in number, and generally exist only in cities and centres of Missionary work. The village schools all over the country, wherever female schools exist at all, are generally in the hands of men.

These reasons are the most obvious ones against the general principle of employing women as Professors in Colleges intended for the opposite sex, and I think they are worthy of attention; but, as before said, I disclaim all idea of criticising the particular case which has called them forth, being ignorant of the circumstances under which the appointment was made and accepted by the lady.

At the Annual Meeting of the National Indian Association, Lord Hobhouse, when referring to Miss Sorabji's success in

have learned to regard as the normal condition of affairs here, would probably shock them very much in the case of their own wives and daughters; and I do not think that some of the later developments in connection with the greater freedom and more equal rights of women are altogether to be defended, even in this country.

Certainly Christianity, which is and always has been the chief factor in the moral and social elevation of women, is also the great check upon any undue manifestation of it. The Christian Scriptures, while they are full of noble examples to teach us what a woman's life should be, nowhere sanction any assumption of public authority or superiority over the masculine sex. On the contrary, every precept teaches subordination, and prescribes modesty and simplicity, both of dress and behaviour, as the chief feminine virtues.

It is right to emphasize this fact, because the knowledge of it may tend to reassure some of the most respectable and sensible of the natives who, though not averse to moderate reforms, view with something like consternation some of the later developments of it; and also because of late years, even in England, it has become more and more the fashion to regard these virtues as out of date and old fashioned.

There is a tendency in these days to break through all the conventional restraints which the wisdom of our ancestors built up as a safeguard to the weaker sex; and to a certain extent this movement is justified by the more refined state of society in which we live, and the strength of character imparted to the women of our times by their higher education and mental training. The danger has decreased, while the strength to meet it has increased. Necessity, too, obliges many, even against their will, to face the world and engage in its competitions and struggles. But none of these conditions exist in India, and the danger is lest the most advanced type of womanhood should be too easily taken as a model by our Indian sisters.

The fame of these ladies, and the good they occasionally effect, in a state of society more or less ripe and ready to receive them, may well blind our young friends in the East to their exceptional character, and with the traditional over-zeal which is common to discipleship, they may be led to caricature their teachers and travesty their opinions.

I need hardly say how fatal would be the mistake if any

indicating further practical methods in the same line. The suggestions of the letter include the increase of efficient Training Schools, the adoption of conduct registers and of settled rules for repressing breaches of discipline, and the foundation of more hostels or boarding-houses. The second suggestion in the list is that referring to special moral teaching; and it is upon this that I wish to make a few remarks, because its importance does not seem to have been generally recognised in the newspaper discussion which followed the publication of the Government Resolution.

Two main objections are usually put forward, not only in India, but in England also, against organising instruction in subjects relating to ethics. The *first* is, that it is impossible to render so dull and dry a subject interesting. The *second*, that such teaching is not likely to produce good results. I will take these objections in turn, and I hope to show that the matter cannot be regarded as thus summarily settled, and that, on the contrary, well-directed efforts might lead to a different conviction. I must premise, however, that I only look on this kind of teaching as a useful addition, and by no means as the chief method for securing moral improvement, nor as superseding other methods. Religious training, good examples, the best home influence, careful discipline, elevating companionship, right habits,—all these are the essentials for the satisfactory moulding of character in youth; but I maintain that direct moral teaching is a most valuable adjunct to such conditions, and that it helps to strengthen the moral nature for the later time when some of these conditions will have ceased to exist.

1. Let us consider the objection, that teaching about conduct is uninteresting. There is no doubt that it often is so, and that dulness may reach its highest point in a dreary admonitory moral essay. But we have to remember that no mental faculty plays so great a part in regard to our comprehending the mutual relations of human beings and the truths of life as the imagination. Whatever that faculty touches must become attractive and lively; so the great thing is that the teacher should enlist the imagination of the children in his service. If he does this, his lessons will find their way to their heads and hearts. It is well known that our moral ideas take their form and their vesture in words from the outward world, and that it is through material forces that

obtaining the B.A. degree, mentioned her desire to carry her studies further in England, so that it is hoped that we may have the pleasure before very long of welcoming this gifted lady to this country. Meanwhile, in the words of the *Bombay Educational Record*, "We wish the new tutor every success in her novel and difficult position. But this is not, we hope, inconsistent with the wish that progress in female education in India were somewhat more sober and measured, and a great deal more broadly based than it now is."

MARY A. PINHEY.

MORAL TEACHING IN INDIAN SCHOOLS.

Questions relating to the possibility and the advisability of attempting direct moral teaching in Schools and Colleges have been lately much under discussion in the Indian newspapers, both English and vernacular. The circular letter addressed a few months ago by the Government of India to the Local Governments on school discipline had called attention to this subject, as one of its recommendations was the *extension of a system of teaching having a direct bearing upon personal conduct*. That circular letter thus explained the reason of its issue: "It cannot be denied that the general extension in India of education on these principles" (that is, of a mainly literary character and on a secular basis) "has, in some measure, resulted in the growth of tendencies unfavourable to discipline, and favourable to irreverence in the rising generation. Such tendencies are probably inseparable from that emancipation of thought which is one of the most noticeable results of our educational system. But, though inevitable under the circumstances of this country, they are, nevertheless, it will be admitted, tendencies which need control and direction, so far as control and direction can be supplied by a judicious system of scholastic discipline, and of such moral training as our policy of strict neutrality on religious matters enables us to apply." The Education Commission of 1883 had already made certain recommendations with a view to raising the standard of discipline. These, however, were considered insufficient to meet the case, and the Governor General in Council enlarges upon them,

tool the moral nature could not work, and it naturally requires help and guidance. In a good home the influences around the children, the conduct that they notice in others, the discipline that they receive, the accidental teaching by which their opinions as to right and wrong are formed, help to give them the standard that they are seeking. But even with all these advantages, I think some special training of the intellect in reference to moral life is of great help; for thus a sort of intelligent sanction is given to that which has been already dimly seen to be right. And it seems but just to give young people this sort of direction. We warn them of fire, we point out to them snares and pits, we show them rules in regard to their physical welfare; and we surely ought also to enlighten them as to their passage across the moral field of life. We ought to indicate the sign-posts of good and evil, to point out to them the foundations of duty, to make them perceive the beauty of goodness, and to strengthen through knowledge the dictates of their conscience. Thus we shall open their eyes to the interest and wonder of their path, and illuminate for them their relation to God and to man. If an ethical nature meant nothing but instinctive emotion, moral teaching might be omitted in education; but as the feelings look to the intellect for guidance, that intellect needs to be aided. Only, as will have been seen, the lessons that I advocate do not rest on mere reasoning, but they should attract the pupils by the presentation of beautiful ideals and of standards that command reverence and honour.

I do not wish to imply that the matter is at all easy of practical solution, and I admit that there *are* dangers to be guarded against in giving moral instruction. With some minds it might lead to too much self-consciousness; with others, to a certain self-deception; in others, to conceit. But these dangers would partly arise from the teacher's method, which ought to be natural and healthy, and adapted to the age of the pupils. In India there are also numerous difficulties depending on the varieties of castes and creeds, and on the connection—sometimes we may say, the conflicts, to our view—between ethics and certain strict rules of life which Eastern religions enforce. Then again, it is not easy to find teachers who have practised this sort of teaching; for, like all other arts, it needs practice, and its success rests on the teacher's character as well as on his abilities. Besides, where is moral teaching

we realise those that are spiritual and abstract. There is, therefore, a wealth of familiar symbolism ready at hand, by means of which the moral life can be illustrated. The rocks in their stability, the shifting sands, the untiring sun, the trees with their generous shade, a man's steps in their directness, the ways of animals, and human occupations, easily supply pictures of moral truth. To a mere statement of duty young minds may be indifferent, or it may even repel them; but when feeling and conduct are explained through the channel of the fancy, I think few subjects become more interesting. And the same faculty assists in another way. One successful method of impressing ethical facts is to exhibit qualities in action—to bring the incidents and the motives of daily life (real or fictitious) into relation with good principles and high ideals, and thus to encourage the habit of testing conduct. For this process imagination is also required; and children's imagination is so active, that they listen with the greatest pleasure to everything illustrative. But they should not only have to listen; they should themselves be encouraged to supply the pictures of life, either out of their small experience, or by the power of invention. I fully think that moral lessons, of which the main ideas are thoroughly instilled by means of external perceptions, and fixed by crucial instances and examples of noble conduct, will make an impression of a very thorough kind, and will prove quite the contrary of dull.

2. But the second objection now has to be considered. Will such teaching produce any good results? If the pupils do take moral truths into their minds, will it not after all touch the intellect only? To find an answer to this question, we have to look back upon the child's early development, and we shall see that the moral life is in very close relation to the intellect. When infants get beyond the merely instinctive stage, their reason awakes, and they begin to feel the power of their will. The child at this stage not only notices persons and the objects around him, but he notices them in connection with his own actions, and he soon also forms judgments as to his own behaviour and that of others. He finds himself in a material world, and he makes his observations upon it. He also recognises that he is in a moral world, and upon that too he makes his observations. Though the intellect may be called only a tool, yet without that

Some pulcari work and a rug were sent, for exhibition only, from the Rest House for Widows established at Vizagapatam, by the Rani Sahib, widow of the late Thakore of Wadhwan.

The progress which is being made in Industrial and Art Schools in the Madras Presidency was indicated by specimens of free-hand drawing and Indian embroidery from the Art and Industrial School at Nazareth, in Tinnevelly, and by specimens of machine-made knitting from the Industrial School at Nellore. A knitting machine was exhibited, and was worked by one of the pupils of the Nellore School. There was also a lacemaker, with her pillow and bobbins, busily engaged in making lace. Beside her were beautiful specimens of gold, silver, and thread lace from Mrs. Caldwell's school at Edianjudi, in Tinnevelly.

A novelty this year was a collection of dolls, dressed in the costumes of different nations. These were sent by friends in England and India. Almost every national costume was represented, from those of two beautifully dressed English children (presented by Lady Hobhouse) to that of a poor Aztec woman. Some of the most successful costumes were those of the German and Roman peasants, the French fisherman, the Welsh peasants, the Japanese woman, the Highlander, and the Scotch fish-wife with her creel. Two beautifully carved ivory figures were lent by a Brahmin lady: they were excellent representations of a Brahmin gentleman and his wife. A doll dressed as an Indian lady, and presented by the Rani Gajapathi Rau, was bought by Lady Connemara. Some beautiful English, Turkish, and Bulgarian embroidery was exhibited, and some of it was sold.

The Exhibition was open to the general public on March the 9th, and to ladies only on the 10th. On the latter day fifty ladies came, the majority being caste Hindus and Muhammadans. After finding their own and their friends' work, the Native ladies were especially interested in watching the knitting by machinery and the lace-making, and in examining the collection of dolls.

A seventh Exhibition will be held next year; but it is hoped that, if, as is contemplated, the Government hold an Exhibition of the Arts and Industries of the Madras Presidency, this Association's small Exhibition may be amalgamated with the Government one.

I. B.

to be introduced in the school system? Should it be given on special occasions, or as a regular course? All kinds of questions come to be solved, and it will probably be necessary to allow considerable latitude to the attempt, in the first instance, so as to secure the results of varied experience.

I have restricted my remarks to Schools, and I would only add, as to Colleges, that it might be possible to organise discussions on moral subjects, under the presidency of a tutor. If well managed, such a system might prove extremely interesting, and productive of good results. I think the mere reading of books on moral philosophy, however useful in some respects, would not secure the end in view.

In a few Indian schools it appears that moral instruction has been already systematically given. It would be useful to learn the manner in which this has been done, and what effects have been noticed in consequence. The subject is one which ought not to be allowed to drop. If any who are interested in it will contribute to the discussion in this *Magazine*, their help will be welcomed; and it might be of use to insert sketches of lessons especially adapted to Indian schools. On another occasion, I shall indicate some courses of moral teaching which would be susceptible of the illustrative methods that I have tried to suggest.

EDITOR.

THE MADRAS NEEDLEWORK EXHIBITION.

The Sixth Annual Exhibition of the Madras Branch of the National Indian Association was opened at the Banqueting Hall, Madras, by Her Excellency Lady Connemara, on the 8th of March.

The purpose of the Exhibition is to encourage proficiency in the arts of plain and fancy needlework and free-hand, kolam, and map drawing, and also to encourage the spread of the Kindergarten method of teaching little children.

This year, 29 prizes and 58 certificates were awarded.

The number of exhibits from the Madras Presidency were fewer than usual, owing to the fact that many specimens of work had been sent to the Glasgow Exhibition. The quality of the work shown was quite equal, and in some cases superior, to that of former years.

"siftings" on account of the absence of tea leaves wherewith to clean the carpets!*

TEA MAKING.—The art of tea making consists in extracting from the leaves all the theine and the oil, with as little as possible of the tannin—*some* will, inevitably, appear in the infusion, however short a time the leaves may be left in soak. After the water, which must be moderately† soft and boiling, has been poured upon the leaves, these should be stirred to expose every‡ part to the action of the liquid, the infusion being then poured out through a filter. To prevent all risk of the water extracting more ingredients, the infusion (properly speaking) should be poured into a second teapot. The Chinese, in some of our Eastern settlements, make their tea in this way. Small teapots§ containing the clear liquid are placed, with small teacups, on side-tables in some store houses (shops)—buyers thus having the opportunity of helping themselves. Neither sugar nor milk are given, but the beverage is most refreshing; and it allays thirst. It not being the custom in this country, unfortunately, to provide more than one teapot, the second cup of tea is seldom equal to the first in flavour; and even the first, from too long standing, is apt to acquire an astringent, bitter, taste, from tannin impregnation. The infusion should, as a rule, be poured out quickly—practise will be the best guide as to time of soaking—some infusions (depending upon the water and the tea) requiring longer to "draw" than others. (It is a matter of experience that earthenware teapots "draw" better than those made of metal.) A dark colour does not, necessarily, imply strength. The strongest tea tasted by Dr. Abel (see his Chinese narrative), known as Yutien prepared from buds and half-expanded leaves and used on occasions of ceremony, scarcely coloured the water. The same is sometimes seen in the Indian teas; and we have somewhat similar experience at home, the pale teas being occasionally stronger than those more highly coloured. Tea drunk in Russia

* First-rate China tea (leaves)—Indian tea is more expensive—may be obtained, in London, for 2s. a pound,—quite equal to the Russian caravan tea, which costs from £1 1s. to £2 2s.!

† The Chinese sometimes use river water; but, more frequently, the water of springs on the hills,—as being more aerated and as containing more or less of saline matter.

‡ The self-pouring teapot, patented and sold by Mr. J. J. Royle, of Manchester (sold also at 13 Red Lion Square, London), the action of which is due to pneumatic pressure infusing the leaves *from below*, secures a more complete infusion than can be obtained under the present system; and, it is said, saves 25 per cent. of tea.

§ Ordinarily, they put some tea leaves into a cup, pour hot water upon them, and, within a minute, drink the infusion.

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

Formerly Principal of the Medical College in Calcutta.

(Continued from page 257.)

TEA.

Of the beverages, ordinarily seen on British breakfast and tea tables, none are so generally popular as tea.* And there is, probably, no more sociable repast,—none that is more suggestive of a British home, especially of a British rural home, than "tea,"—the meal that derives its name from the beverage habitually consumed at it. Tea drinking is becoming fashionable. No longer confined to the extremes of society—the rich and the poor have always, since its introduction, been tea drinkers—the practice is becoming established in all classes; markedly amongst the lower middle classes, throughout the British Islands. The superiority of tea, as an occasional beverage, to any kind of alcoholic drink is being recognised by *men* of all ages—women naturally prefer it—witness their free consumption of it at afternoon tea, and in the coffee and cocoa rooms instituted for the benefit of working men throughout the country. The cup that cheers without inebriating is happily taking the place of liquors which *may*, and too frequently *do*, have this latter effect.

The Tea Plant.—The natural family Camellieæ—the name
has been given in honour of a botanist named Kamel (or Camel
lus)—comprises several species,—from the handsome Camelli
Japonica, a lofty tree much cultivated in the gardens and grove
of China and Japan, and greatly admired for its fine form, ri
clothing of shining deep green foliage, and elegant red or whi
flowers, to the comparatively diminutive tea plant, the plan
tions of which, when seen from a distance, resemble a shrubbe
of evergreens. The tea plant is found growing freely in Chi
India, Japan, and Cochin China; and, though apparently
ferring, in its wild state, "the sloping sides of mounta
valleys, and the banks of rivers exposed to the southern ra
the sun," it readily adapts itself to almost any locality within
tain limits, provided certain conditions are complied with.
though requiring careful irrigation, the soil must not be to

* From the Chinese *tch*. In India tea is called *chā*, a Persian te

to the husband by the same mail,—"Stay where you are, your wife would be quite well if she would drink less tea!"

Of the three drinks,—tea, coffee, and cocoa,—tea, generally speaking, is best suited for India;* but, it is, often, drunk much too hot. There is no better drink, *cæteris paribus*, for most persons in health than *cold tea*, in moderation, during the extremely hot weather in tropical climates, as also when travelling† and on sporting excursions,—as I have personally experienced. Hot tea is popular as a stimulant to the heart and as relieving the sense of depression often felt in the early morning, especially during the very hot weather in India; but it irritates the mucous membrane of the stomach, and, in many cases, lays the foundation of serious dyspeptic troubles if not of other visceral mischief. Decayed teeth, due, very frequently, to faulty digestion, are not uncommonly seen (in Europe) in cooks, who are very much in the habit of drinking hot tea and tasting hot food. Hot tea quickens the pulse, and excites the respiratory function, though not injuriously, in moderation, in either case. Taken to excess—excess in tea drinking, like excess in alcoholic indulgence, cannot be arithmetically calculated, though more than two moderate-sized tea cups at a sitting might, for most persons, be so defined—tea diminishes the peristaltic action of the intestines; and, so, in addition to the astringent tendency of the tannin, conduces to constipation. So taken, it diminishes, also, the power of resisting cold, whilst it prevents assimilation of food, and tends to shatter the nervous system. The nerves of tea tasters in China are, sometimes, thus injured. Like coffee, it appeases‡ the sense of hunger; but as, in excess, it may interfere with the ordinary processes of nature, it cannot be recommended for such a purpose. Tea, drunk immoderately, after the fashion of the great lexicographer Dr. Johnson, "whose kettle had scarcely time to cool; who with tea amused the evening, with tea solaced the midnight, and with tea welcomed the morning," is pretty certain to derange the stomach and nervous system. Much of the flatulent dyspepsia in Great Britain and America—in America especially—is due, not only to *bolted* and half-digested food, but to the quantity of hot tea (and to the contained tannin) drunk in

* The advantages and disadvantages of the other beverages, for India, will be discussed under their respective headings.

† In countries where the drinking-water is suspected of being impure, cold tea, on account of the *boiled* water with which it has been made, reduces the risk from such (supposed) impurities to a minimum.

‡ Poor women, who are often underfed, and who find great comfort, partly on this account, in a cup of tea, are apt to take it "hot and strong"; and, that they may lose none of the virtues of the leaf, they infuse it for a long time—thus making what is called a good "brew"—whereby their indigestion—a common complaint in this class—is much aggravated.

almost always pale. The water must neither be too hard nor too soft. Hard water retards the extraction of the theine and the aroma, whilst soft water absorbs too much extractive, thus destroying the flavour. Hard water, containing much carbonate of lime (chalk), may be softened by the addition of a pinch of carbonate of soda, and boiling for 15 or 20 minutes, before use. This will precipitate the chalk (fur) as explained in the last article,—the soda combining with the sulphuric acid, if there be sulphate of lime (plaster of Paris), to form sulphate of soda (Glauber salt). If too much carbonate of soda be put into the water, this new compound (Glauber salt) will give a disagreeable flavour to the tea. Water containing iron may be dealt with in the same way: although such water is quite wholesome. For retaining warmth in the tea, the Scotch plan of covering the teapot with a *cosy* answers very well. The system of delegating tea (as well as coffee and cocoa) making to servants, and to others who have not been specially instructed in the art, is a great mistake. What inferior concoctions are, sometimes, provided at entertainments, and at places of public refreshment—at railway stations, coffee houses, confectioners, and the like! —all tending to bring a useful beverage into disrepute and to drive would-be tea drinkers back to alcohol. In a course of instruction on cookery the art of making tea should be practically taught.

DIETETIC VALUE OF TEA.—There is no beverage more refreshing, none more genuinely exhilarating and at the same time more thirst quenching (though some prefer coffee for this purpose), than a cup of well-made tea A glass of champagne, a "brandy and soda," or a tumbler of ale or stout may be more inspiriting and, for the moment, apparently more strengthening; but a feeling of depression may soon follow, and, probably, a desire for more,—either to assuage the thirst thus (possibly) produced, or to relieve the feeling of depression; whereas a single cup of tea satisfies without any risk of subsequent inebriety. Neithe[r] oppressing the stomach—if, however, this organ be irritable to in any shape must be religiously eschewed—nor heating th[e] system like coffee, tea, in moderation, invigorates without lea[d]ing to any evil consequences. It generally banishes headach[e] —the result of nervous exhaustion,—or prevents its advent wh[en] this is threatening from the same cause;—clearing the brain even disposing to mental cheerfulness and activity. It is well suited for the delicate and nervous, as, in them, it is a[pt to] cause excessive wakefulness, with palpitation of the heart, restlessness. A lady once wrote to her husband in Ind[ia] "If you wish to see me again, come home at once; for [I feel] that I cannot live much longer." The medical attendant

maker,* from any of the species, of which there are several. The origin of the various names, which have been given to the different kinds of tea, is, with one or two exceptions, unknown. Imperial† tea is prepared from the unexpanded and tender leaves of the plant; gunpowder is that which, as the heaviest, remains nearest the machine in the process of winnowing; whilst some leaves are named according to their size,—medium being called Pouchong and Souchong, and the largest, not so well known in England, Taychong. Other names as Congou, Ning Yong and Oolong, Flowery Pekoe, Orange, Caper, Twankay, Hyson Shin, Young Hyson, &c., have been given, it is supposed, by the merchants in Canton. The black teas are Congou, Souchong, Caper, Pekoe, and Bohea,—the green being Twankay, the three kinds of Hyson, Imperial and Gunpowder. Indian, Japan and Ceylon teas have no distinctive names, though there are decided distinctions amongst them. The teas from India (for example), known to the public at home merely as Indian teas, vary greatly in flavour; as, indeed, do the China teas; but it often requires an educated taste to discriminate between the various qualities. In purchasing, buyers are guided to a great extent by the smell, but the taste is a safer guide, and, as a score or more of teas have to be tested in this way in a morning, the necessity for keeping this sense (of taste) in a state of high efficiency will be evident. Tea, so called, may be obtained from plants other than those so well known in British commerce. Chief amongst these is the South American Maté, or Paraguay tea, which, containing an active ingredient corresponding to theine and caffeine and supposed to occupy a place between Eastern tea and coffee, is prepared from the Brazilian holly. Labrador tea is made from the ledum palustre and latifolium, plants belonging to the same family as the rhododendron. And there is also the tea from Abyssinia. Doubtless, there are other plants which would be found to yield infusions as valuable as tea. These are awaiting discovery.

Adulterations in Tea.—Various leaves are used to mix with tea as adulterations, or as substitutes for it. In Great Britain the leaves chiefly used are the willow, the poplar, the sloe, the plane, the beach, the hawthorn, the chestnut, the oak and Valonian oak, and the elm. Two only, however, at all resemble the tea leaf; viz., the willow and the sloe. In China the leaves of the chloranthus inconspicuus and of the camellia sasanqua are

* The difference consists in the leaves, intended to become green tea, being more carefully, more thoroughly, and, at the same time, more rapidly heated.

† This is the strongest, as containing the early juices of the plant. There are two subsequent gatherings, the last being inferior.

all classes of society. Dining, or smoking, soon after drinking tea is, sometimes, followed by severe gastric irritation and even sickness. A so-called tea, made from the ilex cassive and the ilex vomitoria which grow on the coast in some parts of North America, is used by the Indians as an emetic. They come every year from the interior in large numbers, and remain for two or three days collecting the leaves, making infusions, and going through, in this way, a process of clearing out, after which they return taking some of the plants with them.

It has been ascertained that the tannin in tea interferes with the digestion of *fresh* meat, but not so much with that of ham, tongue, or other cured, or dried, flesh. This beverage is therefore not so well suited for dinner, when fresh meat usually constitutes the staple of the meal, as for breakfast, when ham, or tongue, and such like viands, are mostly provided. For the same reason, a "meat tea," especially for those with weak stomachs, is objectionable. In health the beverage best suited, as a rule, for breakfast is coffee; for lunch and dinner, water or soda water; for the evening meal, tea; and, in the case of early dinners, for supper, cocoa. Neither coffee nor cocoa are suitable, generally speaking, for India,—the former, except in very small quantities, being too heating, for the hot weather—and in the cold season in the plains and in the hills it is useful—and the latter containing too much fat, and heat-producing, material. In malarious districts, coffee, as being a better anti-malarious drink than tea, is best suited for the early morning. Tea shoul be avoided at night unless wakefulness be a desideratum. I especially the green variety,—black is always, under all circum stances, safer than even mixed tea,—is sometimes imprudent resorted to by literary students in their nocturnal lucubrations;- practice which, if long continued, must assuredly induce dyspep and injure the brain and nervous system. Tea, taken at nig —especially green tea,—may, in some constitutions, caus very painful degree of prolonged vigilance. Tea has beer garded as an antidote to intoxication and as a useful subst for alcoholic liquors, in the case of dipsomaniacs. But inferior, generally speaking, in these respects, to coffee. pressed tea is a most valuable item in the dietary of sc and sailors, when on the march, or in sledge expeditic being far preferable to these (alcoholic) liquors in case.

VARIOUS KINDS OF TEA.—There are two tea plants ir well known to botanists,—the thea bohea growing about and the thea viridis, which is cultivated in the north. tea is largely made from the former, and green from th But both black and green tea may be made; at the wi

and waste, will be absorbed in due course. During the latter half of the present century tea has been grown (in the Bengal Presidency) in Dorjeeling, Deyrah Dhoon, Kumaon, and Gurhwal in the Himalayehs; in Deyrah Dhoon, and other localities, at their base; in the Kangra valley in the Punjab; at Hazareebagh on the Chota Nagpore plateau; at Chittagong on the east coast; and (in the Madras Presidency) in the Neilgherries. Including 84 profitable gardens on these hills, there are now not less than 1200 tea gardens in India, with an out-turn, annually increasing, of 40,000,000 lbs. All Indian teas, as prepared for exportation, are thoroughly genuine. Many interested vendors in London depreciate them, and say that they are only fit to mix with China teas, for which purpose they are sold; whereas they ought to be used alone. All are excellent, but the preference is usually given, in the London market, to the teas from Dorjeeling and Assam. This probably depends upon the cultivation, the care taken in picking, and the maturity of the leaf; but, with equally good management, there seems to be no reason why the teas from other parts of India should not be as popular. All, as before stated, have a distinctive flavour, and all are not at first equally palatable; but, after a short time, they are usually preferred to every other kind. Their popularity is steadily increasing. From what has been said it will be readily conceived that the cultivation of the tea plant, like indigo planting, promises to be a continuously profitable industry for India.

To ensure the success of a tea garden in that country, certain conditions are essential, but these can be summed up for the most part under one word; viz., *good management*. Not only must the manager be a thoroughly straightforward conscientious man, keenly alive to the interests of his employers rather than to his own, caring less for improving the *appearance* of the estate and for its embellishments than for the productiveness of the plantations; but he should have, combined with firmness of character, a temper suited for dealing with the native labourers (coolies) who, in various ways, will often try it to the utmost. Natives naturally prefer to serve on a plantation where they are treated with consideration and justice, as they usually are, but they are very timid and easily frightened away. I have known cases where, on coming into a new district, planters, who had acquired the reputation of having a very *gurm mizaj*,* (though they really might be excellent masters—only somewhat hasty and hot tempered) experience great difficulty in obtaining native labourers. (Employers of labour are entirely dependent upon the people of the country, even in the hills.) The coolies like, too, to feel

* Fiery temperament.

sed for the same purpose; as are those of the olea fragrans, in oth China and Japan, to adulterate and to flavour. These adulterations, which are readily detected by spreading out the leaves when moist, do not of course contain any of the characteristic ingredients of genuine tea, but they are harmless, and their infusion is often drunk with complacency and satisfaction; a tacit testimony in favour of hot water (coloured) as a beverage! Other ingredients, used *in China* to adulterate tea, are injurious if much of such tea be habitually drunk. They are carbonate and acetate of copper added to intensify the colour in green tea (which is the kind chiefly adulterated), Prussian blue, plaster of Paris, turmeric, clay and chalk. It is noteworthy that, as in wine growing countries the genuine wines are not exported, so in China the best teas are retained for home consumption: these are not adulterated. There is, however, reason to believe that, in the best houses, China teas, for exportation, are not nearly so much adulterated now-a-days as they were in the past.

COMMERCIAL AND SOCIAL VALUE OF TEA.—Professor Bernays has well remarked that "the introduction of tea has been one of the greatest boons to European nations. It has tended greatly to diminish the use of spirituous liquors, and has, therefore, largely contributed to promote temperate habits." And I venture to add that tea cultivation in India will prove to be not one of the least successful of the benevolent enterprises initiated by Government for the welfare of the people. Tea has been drunk in China from time immemorial, but its use amongst us does not, it is believed, date farther back than two hundred years;—having been introduced into Europe, towards the close of the 17th century, through a Russian embassy. Its consumption in Great Britain has increased considerably during the past quarter of a century. In 1863 nearly 137,000,000 pounds of all kinds wer imported—the quantity in the two years ending in 1886 havin risen to over 180,000,000;—showing an increase, in twenty-thr years, of more than 43,000,000 pounds.

The tea plant was found growing wild in Assam more th a hundred years ago: and, in 1780, Colonel Kyd endeavou to form a tea garden in Calcutta with plants imported f Canton; but the scheme was discouraged by the East In Company, who feared competition with their Chinese mono The plant having been re-discovered nearly 50 years later, the of cultivating it on Indian soil was again revived; and, in the commercial cultivation commenced. The indigenous a hybrid tea plants are now the great and growing culture province (Assam);—some 600,000 acres having been taken the purpose. Less than 200,000 acres, however, are unde vation at present:—the remainder, consisting of grass

THE NEW INDUSTRIAL ERA IN INDIA.

A meeting of the Royal Colonial Institute was held on May 8th, in the Whitehall Rooms of the Hôtel Métropole, when Sir William W. Hunter, K.C.S.I., C.I.E., LL.D., read a Paper on "The new Industrial Era in India." The Duke of Buckingham and Chandos presided.

Sir WILLIAM HUNTER, in the course of his Paper, said that the India of antiquity was a dealer in curiosities, the India of the East India Company was a retail trader in luxuries, the India of the Queen was a wholesale producer of staples with an enormous export business. Unlike ancient India, which insisted on payment in gold and silver, modern India had during half a century taken payment chiefly in British goods. India was now entering the market as a competitor with the British workman —with the farm labourer and the mill hand. Before long she would appear in competition with the British capitalist. He believed that during the next few years there would come great temptations to England to deal unfairly with India. The development of India as a manufacturing and food-exporting country would involve changes in English production which must for a time be attended by suffering and loss. The essential competition between India and Europe was now the competition between the productive powers of the tropics and of the temperate zone. This competition in heavy and bulky staples had been rendered possible by the new era in the Indian carrying trade represented by railways, steam navigation, and the Suez Canal. During the first twenty years of the last century the annual imports into England by the East India Company were valued at three-quarters of a million sterling, and consisted of calicoes and other woven goods, silk, diamonds, spices, drugs, and saltpetre. The Company's exports from England to the East slightly exceeded half a million sterling a year, of which value more than 80 per cent. was made up of bullion. A century later, when the Company's Indian monopoly had been for many years abolished and the trade of that country was legally as open to the world as it now was, the exports from India were valued, in 1834, at 9½ millions sterling. During the next twenty years the exports of Indian merchandise crept up to an average of 20 millions for the five years ending 1854. The following twenty years marked the introduction of railways into India, the development of steam shipping, *viâ* the Cape, and the opening of the Suez Canal. In that period Indian exports of

that, in case of sickness, they will be medically cared for. Indeed the Act requires it. Where the coolies are above a certain strength, a medical man must be appointed. He is, or was in my time some twenty years ago, usually a *native** doctor. To this there can of course be no objection, provided he is qualified. When, however, I was principal of the Medical College in Calcutta, one of the more advanced students would occasionally disappear from the institution, having taken service as doctor on a tea plantation! He had been tempted with the offer of a salary higher than what he would receive, later, in Government employ. I brought the matter officially to notice,—with what subsequent result I do not know. But such a system was demoralizing for the school, whilst the coolies were provided with only an embryo — not a properly qualified — medical practitioner.

Apart from the ordinary necessary care required in cultivating an Indian tea plantation, the planter should avoid what has been a fruitful cause of bringing a garden into bad repute; viz., picking the leaves, and pushing them into the market, prematurely. They should not be taken from the plants before the third or, better still, the fourth year. After the tenth or twelfth year the plantations can no longer be worked at a profit. Young men—the sons of gentlemen, European or native—would find, in tea planting, a lucrative, and not necessarily an uninteresting, life career. An active mind and a strong body are of course essential. Tea cultivation in the low lands sometimes involves exposure to malaria, but this will disappear with the continuous clearings, and will probably be unknown, except in certain localities, to a succeeding generation. Fortunes may not be made, but steadiness of purpose and industry, as necessary in this as in every other occupation, may insure a comfortable competency at—a very important consideration—a comparatively early date. I was acquainted with a gentleman who, having for several years been the manager of two or three contiguous estates, retired after some ten years of such service, and at about 35 years of age, upon £1000 a year. Economically and socially, with reference to the extent of country still to be opened up, especially in the Himalayehs, and to the moral effect upon the people by the substitution of an innocent beverage for those that are injurious, there is, I believe, a future for tea in India.

* Subordinate, in some cases, to a European medical officer.

cloth was set up in Bombay in 1854. By 1884 there were over 100 cotton and jute mills at work in India, with 22,000 looms, 2,000,000 spindles, and giving employment to over 110,000 people. To those who had gone carefully into the question it was apparent that even the rapid progress thus indicated was merely the commencement of a great industrial development, whose eventual dimensions it was impossible to foresee. During the first thirty years of the Queen's rule in India, the country had firmly established herself as a competing producer with the English farmer and with the English cotton manufacturer. There were indications that within the next thirty years she would also enter into competition with the English ironmaster. Iron-smelting had for ages been a hamlet industry in India, very much as cotton weaving was a domestic manufacture. In both cases the Indian article was good in quality; but in both, the Indian method of production by individual families was unable to stand against English co-operation of labour, capital, coal, and steam power. The raw materials for iron-smelting abounded in India, but they had to contend against the difficulty of distance. The modern processes of metallurgy had, however, been developed for European coals with a small percentage of ash; the percentage of ash in Indian coals was six to ten times greater. The same difficulty presented itself, however, in the early application of Indian coal to locomotives and river steamers; and it had been overcome. Coal-mining on any large scale really dated in India from the opening of the East India Railway, say, thirty years ago. At the commencement of that period almost the whole coal used for steam purposes in Bengal had to be imported from England. But one by one the difficulties in the application of Indian coal had been got over, and nineteen-twentieths of the coal used in Bengal, with its great railway system and its steam industries, were now raised in the country. India had inexhaustible coalfields and an unlimited supply of flux and iron-ore. The problem of iron-smelting in India was partly the geographical problem of distance and partly the chemical or mechanical problem of applying coal with 14 to 20 per cent. of ash to the processes of metallurgy. Iron-smelting in India on a large scale was now well advanced in the experimental stage, and its commercial success had been more than once asserted. Practically it might be said to have reached the point which the cotton mills had reached thirty years ago. His own conviction was that Indian wheat and Indian jute bags and cotton goods were only the forerunners of other commodities in which India was destined to compete keenly with the English producer. Nor should he shrink from repeating the generalisation that the world seemed

merchandise expanded to an average of 57 millions for the five years the influences of and of the Suez Canal nced by rapid strides, until, in 1884, the exports of merchandise had reached the enormous total of 88 millions sterling. The export of bulky commodities, which had formerly been carried from India in smaller quantities, received an immense expansion, while an enormous trade in a new bulky staple had grown up. Wheat, which, before the development of Indian railways and the Suez Canal, held an insignificant place in the list of Indian exports, had become a great staple of Indian commerce. During the ten years ending 1884, its exports increased from about three-quarters of a million sterling to nearly nine millions. Wheat had always been one of the principal crops in India, and occupied more than half the area devoted to food-grains throughout extensive provinces. The whole area under wheat in Great Britain was less than half the area under wheat in the single province of the Punjab The Indian out-turn per acre, although much less than the average in England, was only slightly under the average in France, and could be very largely increased wherever it paid the peasant to adopt a more extensive system of husbandry. Until 1873 the Indian wheat trade laboured under an export duty, and the export in that year was only 1,750,000 cwt. Since the abolition of the duty the export had increased to 21,000,000 cwt. The agricultural returns showed, not only that the wheat acreage had greatly increased, but that it was still capable of much larger increase. It seemed probable that the railways now in progress would open up new areas of

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dimensions of the wheat trade were chiefly a question of possible reduction in the cost of carriage. Another of the bulky Indian staples had a similar history. Oil-seeds were freed in 1875 from their former export duty. Up to that time their average exportation had been about 4,000,000 cwt a year. In 1885 it had grown to 18,000,000 cwt. But not only had there been an *extended* production of agricultural staples for sale in Europe, but also a reorganization of the manufacturing system in India. Thirty years ago the ruin of India cotton manufactures seemed final and complete. That, however, was only a transition stage. The hand-loom of India had, indeed, been crushed by Lancashire steam power. But India began to realize that the same agency which had destroyed the old industry might be used to revive it in a new form. A mill for the manufacture of cotton yarn and

REVIEWS.

THE LIFE AND LIFE-WORK OF BEHRAMJI M. MALABARI. By DAYARAM GIDUMAL, LL.B., C.S. Printed at the Education Society's Press, Byculla (Bombay). 1888.

This volume consists of an interesting and instructive biographical sketch of Mr. Malabari, together with selections from his writings and speeches on Infant Marriage and Enforced Widowhood. I shall give but a brief account of it here, as it is certain to be of interest to readers of this *Magazine*, and should, therefore, be read by them at length, and not merely through the medium of a magazine article.

Behramji Merwanji Malabari was born at Baroda, in 1853. Malabari was the name of his step-father. His own father's name was Mehta, and he—a poor clerk in the service of the Gaekwar of Baroda—died when his little boy was six or seven. The child was thus left to the care of his mother, who, happily for him, was a woman of more than average ability; and it is probable that the great reverence and admiration that Malabari has shown throughout his life for noble-minded and intelligent women may be traced to the sympathy and affection existing between him and his own mother. Unhappily for him, from a sense of filial duty, she married again, and the union proved not all that could be desired. The subject of this sketch was barely thirteen when, from an attack of cholera, his remaining parent was taken from him. The agony of his bereavement is touchingly alluded to in the following lines, afterwards printed in a volume of poems called *The Indian Muse*:

"One day the sun as his decline began
Declined the sun of this my earthly span!
Her latest breath below my safety sought:
To bless her orphan was her dying thought!
No tear I shed, when first my loss I view'd;
My sense was smother'd and my soul subdued.
She'd clasp'd a child, with sad emotions wan;
But when the clasp relax'd, there was left a man."

Malabari was now practically left to his own resources, for there was little sympathy between him and his step-father. His unusual talents first showed themselves through the

now to be entering on a new era of competition—the competition between the productive powers of the tropics and of the temperate zone. Down to the present age, India had been practically disqualified in the competition of the bulkier agricultural staples (common to England and India) by distance and the cost of carriage. She had been practically disqualified in the competition of manufactures by her want of steam power and by the absence of the association of labour and capital on a large scale. During the last thirty years those disqualifications had been to some extent removed; during the next thirty years they would be removed in a still larger measure. India was now waiting for an English statesman with breadth of mind to grasp the situation and with firmness of purpose to give effect to his views. India had had conquering Viceroys and consolidating Viceroys, she now waited for a commercial Viceroy. A whole series of economic questions of the first magnitude were impending—questions which only an English statesman of the first class would have the courage and authority to effectively deal with. Let them take as a single example the great railway system. Government had got the monopoly of the carrying trade in India. Was it to use that monopoly as a source of revenue by means of high rates, which acted ultimately as a tax on production and a tax on trade, or was it to content itself with the actual interest on its outlay, and thus give an enormous impulse to Indian agriculture, commerce, and manufactures by low charges of carriage? The reduction of railway rates in India meant a cheaper loaf for England. But it did not necessarily mean, as some of their native friends supposed, a harder struggle for life in India. For there was plenty of land in India if the people could only be brought to it, and plenty of food in India if it could only be brought cheaply to the people. The railways were, in fact, opening up new grain-producing areas, in which the population was sparse and the power of producing surplus food almost inexhaustible. Neither did the competition of India in manufactured goods mean the impoverishment of England. For the most striking feature of Indian trade was that with the growth of her own manufactures she seemed to have an ever-growing fund for the purchase of goods from England. In 1873, at the beginning of the period under review, India could afford to buy only 31 millions sterling of imported merchandise. She now took 51 millions. With the export of India's food staples and the increase of India's manufactures changes in production must take place in England. But India's present gain was not England's ultimate loss It would, in the end, be a gain to England in common with the whole world. (Cheers.)

A discussion followed the reading of the Pa---

leave no side of the subject untouched. He shows the religious that they need have no compunction of conscience in keeping their baby girls unmarried, or in allowing their widowed daughters to marry again, seeing that the earlier religious books give no sanction to such practices. He shows such of his countrymen as have the welfare of India at heart that she can never become the great nation she might otherwise be so long as her women are thrown into the responsibilities of parenthood while they are, intellectually and morally, mere children. Then, in his anxiety to bring about the desired reforms as quickly as may be, he suggests various plans as likely to be of assistance. He would have Infant Marriages taxed, or he would make bachelorship one of the qualifications for the university entrance examinations. Though fully perceiving the need of influencing public opinion, he thinks the necessity of reform is so pressing that Government should—if not actually coerce—at least co-operate. I venture to dissent from him here. No doubt if Government interfered the reform would come more speedily; but would it be equally sure? If we read the history of any nation carefully, we shall find that after a country has attained the degree of civilization (that India has undoubtedly attained), those reforms that have been most lasting and thorough—that have been attended with least evil in process of working—have been invariably those that have sprung up naturally from within; not those that have been artificially enforced from without. External prohibition and compulsion have this in common with persecution, that they excite a spirit of antagonism and reaction, and though they may lead to a discontinuance of the forbidden practices, these, perhaps, will be succeeded by even worse evils. No doubt our Government could hardly help putting down such grave evils as *suttee* and infanticide; yet it may well be doubted whether even these abominations have caused more misery than what they left behind them—Enforced Widowhood and Infant Marriage. And just now when the intelligence of India is taking such an immense stride, when the cultivated natives are showing so true a reverence for intelligent and noble-minded women, it seems to me truer wisdom to allow the desired reforms to take place through the surer though slower method of public opinion and natural good feeling and sense, than the quicker one of external compulsion. It is for this reason that I

medium of poetry, and he would sit up at nights for hours poring over the pages of Shakespeare and Milton, Wordsworth and Tennyson, or composing original verses. Many of the poems composed at this period were afterwards printed in his first volume of verse, published in 1875. In a short time a second edition of this work was called for. In addition to its real merits, it had the honour of being the first work of the first Parsi poet, and naturally attracted attention.

The success of this work led Malabari to attempt the far

received the high honour of appreciation, couched in gratifying terms, from H.R.H. the late Princess Alice, Tennyson, Max Müller, Lord Shaftesbury, and others.

Early in 1876 a cheap weekly newspaper called the *Indian Spectator* was started, for which Malabari used occasionally to write. Later on he was made a co-editor with another friend who intended to devote himself to politics, leaving Malabari to write upon social subjects. After various vicissitudes the little paper rose into fame, and the *Indian Spectator*, considered by the *Academy* to be no unworthy rival of its London namesake, will always be associated with the name of Malabari.

Yet it is in the character of social reformer, rather than as poet or journalist, that I am anxious to draw the attention of readers of this *Magazine* to Mr. Malabari. It is true that in both these latter characters he never forgot Social Reform—the great aim of his life. Even in his first volume of poems, the best, according to his biographer, are those on the miseries of enforced widowhood and infant marriages. But still, it is as a social reformer pure and simple that I am anxious to induce readers to study this book. And this brings me to the second portion of the volume, containing selections from his writings and speeches, which Mr. Gidumal seems to have made with discrimination.

Almost all these selections deal with the two subjects so terribly needing reform in India: Enforced Widowhood and Infant Marriages. There is thus—almost unavoidably—a little repetition in the various details of the misery resulting from the widespread customs. But when dealing with the best methods for combating the evil, Mr. Malabari seems to

of this new poem have been forwarded as a specimen of what the whole will be; and it may certainly be accepted that it will be a poem of rare excellence. The greater portion of this specimen is absolutely a line for line rendering of Goldsmith, every idea being punctually reproduced. The opening lines will show how closely the poet is translating:

"He pyâre Aubarn! sakala gâman soñ rûre,
Jahâñ shramî krishikâra baseñ sukha sampati pûre,
Jahâñ rasîlî ritu basanta pahale hî âwat,
Yâna samay bilamâya phûla phala dera lagâwat."

Literally—

"O beloved Auburn! most beautiful among villages,
Where the labouring agriculturist dwells in peace and plenty,
Where the beautiful spring season first of all comes,
And the departing time, with flowers and fruits, lingering, long tarries."

This is certainly a marvellously close rendering of the words:

"Sweet Auburn! loveliest village of the plain,
Where health and plenty cheer'd the labouring swain,
Where smiling spring its earliest visit paid,
And parting summer's lingering blooms delay'd."

Similar accuracy of translation and similar melodiousness of verse runs through the entire specimen; in support of which assertion the equivalent of the following famous passage is cited:

"Ill fares the land, to hastening ills a prey,
When wealth accumulates and men decay;
Princes and lords may flourish or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroy'd, can never be supplied."

"Dhana prabhutâ jahañ barhat, prajâ chhîjat jahañ jâ,î
Nahiñ mangala tihi bhûmi, amangala nita niyarâ,î;
Kumara aur umarâ,e banaiñ bigaraiñ kachhu nâhîñ,
Phûnka mâhin we banat, phûnka hî soñ mita jâhîñ;
Pai drirh krishika samâj desha kau sâñchau gaurav,
Nâsa bhayeñ eka bâra, pheri upajan nahiñ sambhav."

It is certain that Sri Dhara Pâthaka will make himself a name by such excellent and conscientious work as this, and that he will really benefit his country by inducing Indians to take delight in the realities of Nature.

F. P.

welcome books such as the one before me. If educated natives, such as Mr. Gidumal and Mr. Malabari, will continue to write as they now write, will have the courage of their opinions, and will support and countenance those suffering under the ban of their family and caste, we may well hope that the seed thus sown may grow naturally and freely into ripeness and maturity without the doubtful assistance of State interference.

I must not conclude without pointing out that the net proceeds of this book, should there be any, are to be devoted to the subject of Social Reform.

CONSTANCE PLUMPTRE.

EKÂNTAVÂSÎ YOGÎ [The Hermit]. Translated from the English poem of Goldsmith by Pandit SRI DHARA PÂTHAKA, of Allahabad.

This is a work the merit of which is not to be measured by its length. It is obviously an attempt, on the part of an observing man, to lead his countrymen from the extravagance of romance, and to induce them to realise the more satisfying beauties of Nature. Such an effort deserves every encouragement; for the consequences of such a change of sentiment, if ever accomplished, would be most beneficial to India. The exuberance of hyperbole which disfigures Oriental verse and legend lifts the mind into the clouds of dreamland, and weakens the practical virtues which make a people great. The simplicity of Nature, on the other hand, while satisfying and ennobling the heart, keeps the mind within the range of fact and probability. The author merely tells us in his Preface that "the simplicity of style and tone of the original is bewitchingly striking;" and, although he is aware that translation cannot "claim equality with the original, either in beauty of style or elegance of expression," he has endeavoured to make the tale "intelligible to the purely Hindi-knowing reader." In this attempt he has been completely successful; for his verses move with natural grace and [illegible] melodious to an uncommon degree, while, at the same time, they are singularly faithful to the original.

This clever production is, however, being [illegible] the same author in the task of translating [illegible] *Village*, which he has now undertaken. The [illegible]

caste to be radically antagonistic to modern civilisation, and as one phase of this antagonism he instances the opposition that it raises to the crossing of the sea by students who visit Europe. Mr. Dar allows that the system has certain advantages in regard to the preservation of social order; but he looks upon it as a foe to all progress. The influence of Caste appears to be lessening in a degree—and in order to keep its hold over the people of India it has lowered certain of its requirements. Still causes are even now in operation which tend to the formation of new castes, and investigations by Sir W. W. Hunter and others prove that this ancient system has a great deal of vitality. It is by the spread of education that it will be at last modified, and in time we shall see whether caste can be made to adapt itself to the simpler principles of life which an increase of individual independence will bring into prominence.

THE SOCIAL AND LEGAL POSITION OF WOMEN IN INDIA.

A Meeting of the National Indian Association was held at Essex Hall, Essex Street, Strand, on May 9th, General Sir Richard Meade, K.C.S.I., in the Chair, when a Paper was read by Mr. Gulam M. B. Munshee, on "The Social and Legal Position of Women in India."

The CHAIRMAN, in introducing the lecturer, remarked on the very general interest which is taken at the present time by a large portion of the people of England in regard to the happiness and comfort of the women of India. Probably many have rather exaggerated ideas as to the position of Indian ladies. No doubt they are subjected to what we look upon as considerable social drawbacks, but it is a mistake to think that their life does not afford domestic happiness. It appears, indeed, that they have a fair amount of happiness, although their modes of life are quite different from those of English women, and are such as our ladies would view with extreme dislike. But while we ought to avoid taking up exaggerated views as to Indian domestic life, all thinking people wish that in a great many respects the position of the

PALESTINE ILLUSTRATED. By Sir RICHARD TEMPLE. London: W. H. Allen & Co. 1888.

This very handsome volume is intended to present the most interesting spots in Palestine to the eye of the reader just as they appear to the eye of the observer, not only as to form and perspective, but also as to colour. Sir Richard Temple, as is well known, made himself famous, during his long service in India, by the artistic merit of his numerous paintings; and the volume here noticed is the result of a tour in the Holy Land, during which the pictures reproduced were painted by Sir Richard himself while the scenes were actually before him. The brilliant colouring of the Eastern sky and the beautiful diversity of landscape are shown in their many varieties of tints; so that those who may not enjoy the privilege of visiting such spots may be able to realise more fully the great facts of the sacred drama The thirty-two chromo-lithographs by which the book is illustrated are really works of art; for purity of colour and truth to Nature have been studied, rather than mere effectiveness. The text of the book is subordinate to the illustrations, and, indeed, has been supplied only for the purpose of explaining the incidents which occurred at the places depicted, nevertheless, the narrative is both interesting and instructive.

F. P.

THE CASTE SYSTEM IN INDIA. A Paper read before the Carlyle Society, Nov. 4th, 1886. By Pundit BISHAN NARAYAN DAR. Kenny & Co., 1888.

The Carlyle Society,* which was founded in 1879, has held a succession of monthly meetings, at which many Papers of an interesting character on literary and social subjects have been read. Several of these papers have had reference to Indian questions; others have been more specially suggested by Carlyle's works and opinions. The above pamphlet is a reprint of a Lecture delivered before the Society by Pundit B. N. Dar, whose articles on kindred subjects in the *Indian Magazine* will be remembered by our readers. He [illegible]

* *President* of the Carlyle Society, Dr. EUGENE OSWALD; *Hon. Sec. and Treasurer*, HENRY E. WEST, Parkfield, Stonebridge, [illegible]

read through the whole of the *Koran;* but this is a rare accomplishment. The child continues perhaps two years at school. Sometimes she learns to read Urdu, the language spoken in her home, but very seldom to write. When she is seven or eight years old, her life of seclusion begins; that is, she must not go out of her house, nor stand at a window where she might be seen by passers-by; and she is not allowed to see any male relations or friends of the family, except her father, brothers, or nearest cousins. The ladies of the family have often visitors of their own sex, and they may go out to visit them in return, in the evening, or in closed carriages. But their life is very restricted, and they know little of the outside world. The consequence is that they are childish in their character, ways, and amusements. Parsi girls also attend school at an early age for religious teaching under a Parsi priest. The same want of intelligent teaching exists in their schools as in those of the Mahomedans. But Parsi girls are also sent later to another school for learning to read and write in Gujerati, their own tongue. At home they are taught to sew, to knit and embroider; and several also now learn English, music, &c. Some Parsi girls even go up for the higher University Examinations.—The Hindu girls do not receive much education; but a few Bengali ladies are more advanced in education than their sisters in other parts of India. Calcutta is proud of her lady graduates and undergraduates. This University has one lady M.A. and several B.A.'s. The arts of music and singing were formerly not considered suitable for the home, but they are now being introduced in some families.

The lecturer next described the marriage arrangements and the position of the Indian wife, and he represented the objections to the ordinary system of betrothing the girl when she is a mere child, and to the parents settling absolutely, without her having any voice in the matter, whom she is to marry. They especially consider whether the bridegroom is of their own caste, and whether he has some landed or other property; and do not sufficiently take into account other points of suitability. The Mahomedans and Parsis marry their children at a later age than the Hindus. The custom of early marriage has a very prejudicial effect, mentally and physically; and it is most important that it should be abolished. The patriarchal system, which unites all the members of a joint family in one house, is almost necessary in India, because of the early age for marriage. Parental and filial affection are very strong. "An Indian father dotes upon his child, and an Indian son idolises his father." The young bride is kindly welcomed by her mother-in-law, when she goes to live in her husband's home. She receives many ornaments,

omen of India should be improved. And in order to help n this direction, English people ought to have information on he subject; and they cannot obtain it from a better source than from the natives of India themselves. The Chairman explained that Mr. G. M. B. Munshee was a Mahomedan from the Bombay Presidency, and that, his knowledge being chiefly limited to the life of Mahomedans, he would not attempt to say anything in regard to India as a whole. He had already read an interesting paper before the Association, on "Marriage Customs in Western India."

Mr. GULAM M. B. MUNSHEE then read his Paper, of which the following is an abstract.

He began by referring to the superior position of the women of India in past times as compared with the present, and to the important fact that in every nation the place held by women is an index of its civilisation and progressive powers. He then sketched the life of an Indian woman from her childhood. The birth of a girl is looked on among the Hindus as a matter rather for lamentation than rejoicing, because she is an expense to her parents in her marriage, and because she does not help to perpetuate their name as a son does. Besides, it is a matter of religious importance to the Hindus to have a son who can perform the ceremonies without which it is believed his soul can-not rest after death. A son is therefore, in every way, thought preferable to a daughter. When the little girl is about six months old, her ears are pierced by the surgeon of the town for many earrings that she has to wear. Mr. Munshee remarked here on the great love of ornaments among Indian women—of gold, if possible; but if not, of other metals, or horn, or wood, according to the circumstances of the family. The child is much petted in its early years, and the mother takes her out with he when she visits friends. She has her simple games and amuse ments. The initiation ceremony among the Mahomedans, whic takes place when the child, whether boy or girl, is about fo years old, is an occasion of great festivity. A part of t ceremony consists in the child repeating the first chapter of *Koran*. The Parsis invest their children at the age of se with a sacred thread called *Kusti*, which is worn round waist. Among the Hindus it is only boys who have an initia ceremony.

The girl goes to school, among the Mahomedans, at thr four years old, and she learns to read a portion of the *Ko* Arabic (as it must not be translated) with interest, being t to understand it. The parents are proud of this child if s

have her own property quite apart from her husband. His sanction is not required to enable her to alienate it. She has a right to demand half the dower fixed on her marriage, before she goes to live with him, unless there be a local custom to the contrary. The dower is considered just like an ordinary debt, and, on the death of the husband, must be paid out of his property, before any legacy, or before the inheritance is divided. Her heirs inherit the dower on her death. The principle of division of inherited property among Mahomedans is very complicated; but the general rule is that a woman inherits half what a man does in the same degree of relationship. In regard to divorce, her husband can divorce her without any fault on her part. The only check that a wife can command is the power she has of demanding the immediate payment of the dower fixed on her marriage. This sum is often large, and beyond the means of her husband to pay. But I must say that, in spite of the latitude granted by their religion, they do not take a mean advantage of it. There are very few cases of divorce among Mahomedans."—In regard to Hindus, he continued: "Hindu law considers marriage a religious tie, and therefore sanctions no divorce. But a Hindu wife can now have legal separation, and the wife may be repudiated for even slight causes. A Hindu woman has absolute possession of her separate personal property, called *Stridhan*. She can dispose of it in any way she likes. *On the death of her husband, if he lives separate from* his father and brothers, she succeeds to his property, but to a great extent as trustee for her husband's heirs. She has a right to maintain herself from its proceeds. In other cases she has a claim for a suitable maintenance. The Parsis have adopted the English law as to divorce."

In conclusion, Mr. Munshee expressed a hope that the position of women in India would be much improved within the next half century. He trusted to the earnest efforts of the young men of his country, who now came in such numbers to England, and to the increased intercourse of "English ladies in India with their Indian sisters."

The CHAIRMAN proposed a vote of thanks to Mr. Munshee for his Paper. He had given a graphic description of the social customs as regards women and children in India. In the concluding part of his lecture, he had expressed a hope that the ladies of England would take a foremost part in improving the condition of their sisters in India. He (the Chairman) echoed that remark. It was in their power to do a great deal in this direction. No doubt there are great difficulties in the way of benefiting Indian women; but appeals are being

and is introduced to all the relations. But she has to observe very strict rules of manner and conduct; and she must be careful not to speak to her husband in the presence of others. Mr. Munshee urged that the whole system shows that women are not looked on as companions to their husbands, but that they occupy a subordinate position. He referred also to the not altogether abandoned practice of wife-beating, and of taking a second wife while the first is living. As an instance of the extreme want of freedom of Mahomedan women, he read the following passage from a book by Mrs. Mir Husan Ali, an English lady married to a Mahomedan, who lived twelve years in India. It must, however, be borne in mind that this book was published many years ago. Mrs. Husan Ali wrote: "A lady, whose friendship I have enjoyed from my first arrival in India, heard me very often speak of the different places I had visited, and she fancied her happiness very much depended on seeing a river and a bridge. I undertook to gain permission from her husband and father that the treat might be permitted; they, however, did not approve of the lady being gratified, and I was vexed to be obliged to convey the disappointment to my friend. She very mildly answered me: 'I was much to blame to request what I knew was improper for me to be indulged in. I hope my husband and father will not be displeased with me for my childish wish; pray make them understand how much I repent of my folly. I shall be ashamed to speak on the subject when we meet.'" Elsewhere Mrs. Husan Ali speaks of Mahomedan ladies thus: "They are happy in their confinement, and never having felt the sweets of liberty, would not know how to use it if it were to be granted to them. They have not, it is true, many intellectual resources, but they have naturally good understanding; and having learned their duty, they strive to fulfil it. So far as I have had an opportunity of making personal observations on their general character, they appear to me to be obedient wives, dutiful daughters, affectionate mothers, kind mistresses, sincere friends, and liberal benefactresses to the distressed people."

Mr. Munshee spoke next of the want of knowledge of hygienic laws among Indian women; of their strong belief in astrology, which makes them regulate all their arrangements by the stars; and of the ceremonies at death, in which, among the Hindus, the women take a demonstrative part. He also referred briefly to the position of widows.

In the latter part of the lecture, the speaker gave some information as to the legal position of women in India, which in regard to property has been more independent than that of English women. He said: "A Mahomedan wife is allowed to

Mr. S. A. Emam said that other Mahomedan countries had no Purdah system. It existed only in India; and he believed that when the Mahomedans invaded India, it was adopted by the Hindus out of fear of rudeness on the part of the Mahomedans. He considered that Government ought to help in social reforms. It had abolished *suttee*, which, if allowed to continue, would have been the source of many evils; and why should it not fix an age for marriage? Certain reforms, he thought, should be made compulsory on the Indians.

Dr. S. A. Kapadia was also in favour of Government interference; and he said that, until this took place, little good would, in his opinion, be effected.

Mr. Chan Toon suggested that great care was necessary in regulating social customs by law. European civilisation might not be beneficial for every nation, and India contained communities of many kinds and of different degrees of advancement. Still, he did not think that reforms should be solely internal. In the case of *suttee*, the legislative measures coming from the outside were decidedly beneficial. When sources are stagnant, they need to be acted on from without. But in dealing with countries and civilisations so different from England—so little understood in England—legislative measures should be very cautiously applied.

Mr. Mull urged the importance of very careful handling in regard to the subject of the Paper; and he feared lest English people might be sometimes prejudiced against Indian life and customs by descriptions such as those in Mr. Munshee's paper, even though given with the best intentions. Impatience as to advance sometimes blinds to the fact that great advance has already been made. He considered that social improvement must not be touched by Government, but left to the enlightening influence of education. Schools and other influences are doing satisfactory work, so that education seems to be moving in a geometrical ratio, and from this cause every reform will spring. We must not be impatient, but advance with hope and caution.

Mr. Bruce expressed his interest in the Paper, which gave good insight into domestic practices. It certainly tended to create rather gloomy impressions, and perhaps the views expressed were rather exaggerated. He noticed that women had greater legal privileges in India than in England. He thought their position was not so bad, not so relatively miserable, as was imagined. Reforms had better come from within; but a community may not know its own needs unless it gets some influence from the outside.

Mr. G. M. B. Munshee, in reply, said his remarks had not been shown in any specific instance to be exaggerated. Two

made by many Societies, which are exerting themselves for this express object. Speaking broadly, he felt that the women of India are an admirable class. Considering their disadvantages, there is a great deal about them which should command our warmest sympathies; and their influence with their families is generally good. It is certain that whatever is done for their welfare and to improve their condition will not be thrown away.

Pundit UMA SANKAR MISRA remarked that the subject could be taken from two different points of view—as purely social, or as connected with political agitation and reform. Looking on it as a social question, he observed that the Purdah system was introduced into India solely by the Mahomedans. From the *Mahâbhârata* and the *Ramâyana* it appears that women took a prominent part in sacrifices in former days, and that their life was not secluded as now. The Purdah system was not founded on national action, or supported by general feeling; it could therefore be dispensed with by the Hindus, and it ought to be altered. The injunction as to enforced widowhood was laid down in the time of Manu. The Hindus did not make rules without reason. We have to consider that in celebrating a Hindu marriage a gift is made, and a gift cannot be taken back. Still, under special conditions, re-marriage was allowed to be celebrated.—What part should the Government of India take in regard to social reforms? Is it the duty of Government to legislate upon them, or to leave these subjects to the efforts of the natives themselves? The Pundit said he considered it the duty of Government to keep aloof from social legislation. Reforms should be carried out from within, by the representative men of the different communities. The Brahmins and the other leaders might explain the reason of reforms in a moderate spirit to the members of their community, and very likely the reforms might be thus accepted. He thought that Government might, however, interfere in a social manner. Collectors could with advantage call a meeting of native gentlemen, and encourage them to carry out a movement among themselves.—Referring to the position of widows in India, he characterised it as gloomy; but he pointed out that native ladies were more patient—more resigned to their lot—than many of other nations. If reforms are carried out by moderate measures, perhaps twenty years hence Indian ladies might be taking their place with English ladies. Social reform should be attended to before political. Indians should turn their attention chiefly to education and progress in social matters, so as to enable themselves to take a place among the great countries of Europe.

Examiners reported well of the girls' progress during the year. Reference was made to the great loss sustained by the Institution in the death of Mr. Manockjee Cursetjee, its founder, who had so actively promoted its interests. The prizes were distributed by Mrs. Scott. The Hon. Mr. West addressed the assembly, and after dwelling on Mr. Manockjee Cursetjee's untiring zeal for the benefit of the Institution, he paid a tribute to "an eminent citizen," Mr. Kabraji, who was among those present, "to whom Bombay society owes a great deal of the recent development of musical taste in the city." Mr. West then continued as follows, in regard to education generally:

The advocates of the reforms which are pressed upon us now-a-days think often that they are wholly new things, something which has not been thought of before. In education this is especially the case. But very much in this department and its principles has been anticipated by the thinkers of old. And if one reads the philosophical works of even many centuries ago, one finds a training and development of the human mind commended which is quite in accord with the most advanced thought of the present day. I will not go so far back as Plato and Aristotle. In my remarks, if I quote authorities, I will endeavour to support what I have to say by some which are nearer to us. The first need undoubtedly in the work of education is an almost infinite patience; without patience education in many cases makes no progress at all. This applies equally to the education of boys and girls. Within my own experience I have seen, more than once, boys who promise very little good up to a certain stage, suddenly develop an ability which no one had given them credit for, and the lives of some of our most eminent men afford illustrious examples of the truth of this. Such a man as Clive was by no means a solitary instance of those who have made their names great for succeeding generations. Then when this development takes place, one often finds those lessons which appeared to have been thrown away come forth in a character insensibly formed by them, and the noble man springs up suddenly under the influence of some overpowering enthusiasm, some stimulating impulse of emotion, in a way no one expected out of such common material.

Systematic education is quite as important as patience in education. A system in education is perhaps the point on which our English teachers have been most at fault in the past. There is a method following the suggestions of Nature in the unfolding of the human mind, which follows very closely indeed the

kinds of measures could be applied by Government—permissive and restrictive. The former had been proved inefficacious, and something more decided seemed to be required. In regard to the Purdah system, he pointed out that in a measure it exists in Turkey. After a few more observations, he ended by acknowledging the vote of thanks of the audience.

General MACDONALD, in the absence of Sir Richard Meade, who had been obliged to leave, brought the discussion to a close. He said the principal point was whether the condition of Indian women was altogether so bad as it had been represented. No doubt, much in their life is undesirable from our point of view; yet we cannot but feel that we should not wish to transplant all our own institutions into India. In regard to Government help, General Macdonald called attention to the fact that it was urged chiefly by the young and enthusiastic. The Pundit who had spoken, and many experienced persons, both Englishmen and natives, held a different view. It was true the Government had interfered with various customs, and not only in regard to *suttee*. Female infanticide had been dealt with; and he referred to a practice among the Khonds, of offering human victims to the Earth Goddess, from the idea that the ground must be fertilised by means of blood; so that on a given day a boy or a girl was led to the stake and publicly sacrificed. Government thought it was entitled to suppress that custom. But some of the questions referred to by the lecturer touched on delicate ground. Enlightened public opinion in such cases is better than Government interference. The Government of India has refrained from legislating on these social matters, and it is not probable that it will do so.

A vote of thanks was passed to Sir Richard Meade and General Macdonald for presiding, and the meeting closed.

THE ALEXANDRA INSTITUTION, BOMBAY.

The annual prize distribution of the Alexandra Native Girls' English Institution, Bombay, was held on March 9th, at the Framjee Cowasjee Institute, the Hon. Raymond West presiding. The Report was read by the Hon. Secretary, Mr. Jamsetjee Cursetjee Cama. The number of pupils was 79, and their ages ranged from nine to twenty-two years. Several

petually by the teacher, and the individual pupil should be watched in order to discern special tendencies and charities, so that these may be taken advantage of, and so by sympathy even the other pupils may be drawn on to achievements which, otherwise, they would probably never attain.—The imaginative faculty grows less in sequence than side by side with the others, nurtured insensibly as it draws from all of them. It is one on which I will say a few words as being specially important for our present purposes. The imagination is a faculty which, on account of its close connection with the emotions, is very important for women and for education of women. It is one in which they have the advantage, as a rule, over men. The imaginative faculty is prominent in the sphere of their religion, love, devotion, and faith; and it is infinitely important that the imagination of growing girls should be laid hold of and trained to noble and pure sympathies by oral instruction, and then by degrees, as taste and high feeling are awakened, filled with the choicest thoughts of the best minds in the field of poetry. I know nothing that exercises, apart from religion, a more beautiful and exalting influence over the mind of woman, in whom the educational element is so strong, than a well-selected and pure store of poetry. I trust the directors of this institution will bear this in mind, not merely for the purposes of elocution, but that, for the purposes of nourishing the mind with beautiful images and cultivating the high feelings and faculties which young ladies possess, they will be furnished with a stock of pure and noble poetry. Nothing will add more to the refinement of their minds than instruction of that kind.

Now let us for a moment turn to the field of arts. Here, up to a certain point in the range where physical energy is not much called into play, women are, as a rule, more gifted than men. Its cultivation, according to the most approved methods, will raise, ennoble, and beautify their lives, invest those with a gracious calm, which others, less blessed, can but look on with admiring envy. Women pass less of their lives in public, and, therefore, have fewer of the rough stimulants to which men are subject. In pursuing art for a recreation rather than as a profession, they are less disturbed by incongruous passions and rude physical necessities. Art is more to them, therefore, and where it can it should be cultivated more.

I find I have been launched upon a somewhat large and spacious theme; but if I expatiate at too great length on it, you have no one to thank but yourselves for inviting me to stand here.

There is much to be said on the subject of professions for women, but I shall not deal with the matter at any length. I think a few words of sympathy are due from me, standing here

development of the body. If one attempts prematurely to throw into the very young and uncultivated mind the lessons which are fitted only for a more advanced period, there is not only a loss of time and energy, but there is also a positive mischief done to the mind. The mental system rejects at one time too many incongruous ideas, and nothing debilitates and enfeebles the mind more than if it is perpetually oscillating—going round like a fly in a bottle—from one subject to another, never resting to receive a real and abiding impression of any. I should recommend all teachers of boys and girls to make sure of having gained some definite progress in each department before another department is proceeded with, except perhaps as far as may be necessary for relief of a strain on the faculties. In connection with this, there is nothing more pleasing than the mention in the Report of the introduction of Calisthenics into the institution. The practice of Calisthenics affords a most agreeable recreation and develops the body. I am a firm believer in *mens sana in corpore sano*. I believe a well-regulated system of physical education is indeed an important aid to the development of the mind.

In a truly systematic education we must attend to the successive appearances and growth in mind of its different faculties. First the blade, then the ear, then the full corn in the ear. To attempt a reversal of this process is to fight against Nature.—The dawn of intelligence is shown in restless questionings and a most rapid growth of the child's powers of observation. There is nothing more striking when looking at a child than the almost insatiable curiosity it always displays, and if we take advantage of that curiosity, nurture and satisfy it, we may fill a child's mind with a great deal of knowledge even before it can read or write. It may even appear better, in many instances, not to introduce reading to children till for some time later than according to our present system, but rather to take them about and enlarge their acquaintance with facts. By means of conversation, we can inspire in them a lively interest in all that is about them, train their observant faculties in due and proper co-ordination, so that everything they know is brought fully and fairly within the scope of their intelligence and made a part of the mental edifice.—Next comes memory, and after that the reasoning faculties, and then again the discursive faculty by which all our possessions are brought through constant practice well within the reach of our intellectual efforts, and we not only have our minds well-stored with ideas and facts, but we also acquire, with that, the training needed to turn them to the best account. Such a regulated course as this naturally develops the mind in a full and healthy growth. At the same time, of course, the natural taste ought to be held in view per-

medan friends therein, any other institution that will receive and welcome them, let them take the means offered them and resolve that now at last they will do something for the instruction of their daughters. They need not aspire high at first. Let them learn a few things well, and I can tell them that will do more to establish an intellectual and moral foundation than a great deal, however attractive, that is merely skimmed over. I remember the saying of the philosopher Hobbes with regard to this. He said: "If I had read as much as other people, I should have been as ignorant as they." It sounds rather paradoxical, but what he meant was, that if he had given up his time wholly to reading instead of dwelling on what he had and making it part of his own mental furniture, he would have been in the same position as others were who pored over their books with little more profit than a fly crawling over them. Another great thinker, Locke, tells us again that man is a ruminating animal, and nothing he reads does him any particular good unless it is turned over and over. Therefore, I may say on high authority, never be content with idle reading, but meditate over it, and then the smaller quantity of knowledge in the gross will be a much larger quantity in the nett. I hope there are some of my Hindoo friends here who take especial interest in female instruction—I see one such gentleman before me, and I hope and trust he and all the other gentlemen of his community interested in education, in the progress of their fellow men and women, will resolve to make a great effort to induce others to join them, and make an effective start for female education for the Hindoos as well as the Parsees. I will venture to say that Hindoo girls will be kindly and warmly received in this institution. I do not mistake your feelings when I venture to make that assurance on your behalf.

Whether in this institution or any other, I do trust that the Hindoo and Mahomedan communities will not allow themselves to be wanting in this great duty, for their future really depends on it. I have said a good deal about the education of girls compared with that of the boys, but all I have said and all I could say about the education of girls is really summed in a beautiful saying of a man, who himself was an experienced teacher and left that only to be a teacher of mankind—I mean Jean Paul Richter. In dwelling on female education he said: "Take this beautiful bud, and take care first that your girl is well-grounded in all the duties and accomplishments of home-life. Then, having well planted this flower, let it be expanded towards heaven by religion and poetry. Press the nourishing soil firmly round the roots of your beautiful plant, but let no fragment of the soil fall into its pure and lustrous calyx."

as I do, to those ladies who minister in professions to this community, and I trust the present assembly of young ladies will find a good moral lesson in the sight of those of their sex who are now devoting themselves, having a special turn for it, to the pursuit of study in the higher walks of a professional career in this country. Although I am of opinion that not many women have the particular gifts necessary for professional success, still, I think it is extremely desirable that those who have should develop and cultivate them in the highest degree. And I feel sure of this, that it will not only give them success, but an independent and more valued position to their whole sex in society. When they acquire this professional training, women in many spheres are able to confer greater blessings, in particular fields and sections of society, than men, even with the same accomplishments, could do. There is a division in the mental faculties as well as in the physical constitution of the sexes, and if women attain a certain amount of intellectual culture and development in the professional sphere, that very difference makes them all the more able to exert their professional skill more happily than men could do in certain spheres. I think, therefore, that young ladies such as the one who so deservedly obtained the degree of Bachelor of Arts—rather a misnomer it may seem—at the last Convocation of the University deserv[illegible] hope they will find many [illegible]

I s[illegible] ve seen among the young ladies present this evening, a somewhat respectable sprinkling of other communities than the Parsee. I think the design and purposes of this school embrace other communities as well. The Hindoo lady desiring to enter this school would find a very ready admission, I think, and would receive every attention from the zealous ladies who conduct this institution. Why, then, I ask, is the Hindoo, and the Māhomedan too, so apathetic? Is it possible, I ask, that they think they can afford to let those talents in their household lie unused? Or do they think that their Creator will not call them to account for it? I say they are throwing away the greatest opportunity which Providence has ever placed in their way, if they don't now and immediately adopt means for the education and instruction of their daughters. I speak with confidence, derived from a long experience, when I say it is absolutely necessary that they should let the light of education shine upon their household. The education of their women is what will determine the character and the destiny of their women, and their men too, in time to come. I hope, therefore, either in this institution, or, if there be anything particular in it intolerable to any Hindoo and Maho-

The language question, as I have said twice before, may be left to settle itself; and I suspect it is an inward consciousness of the rapidity and effectual nature of that settlement which induces the opponents of Nágarí to preserve the wall of separation between the Government and the people. There seems to be an uneasy feeling in the minds of some, that if the Hindús only had a chance, they would start ahead of all other sections of the population, and monopolise all the good posts in the country. This opinion has been openly expressed in connection with the "National Congress." There is no real ground for this fear. Man for man the Hindús are no better, wiser, or cleverer than other sections of the people; but as they greatly preponderate in number, they are necessarily more *en evidence* than other classes of Indians. It is really too absurd to express any doubt as to the capacity of Muhammadans, for instance: many of the best and ablest men of the country are of that faith; and no one ought to feel any apprehension as to their ability to maintain a high standard in every intellectual contest. It is, in reality, humiliating to them to maintain artificial obstacles merely for the sake of repressing the irrepressible Hindú.

It may interest the "Panjabi" to hear that the word "Hindústân" is a local term only applicable to the district around Delhi; and that "Hindústání," as first known to the Muhammadans, was a mixture of Braj Bháshá, Panjâbi, and Mârwárí—all of them dialects of Hindi. Thus, the language in its simplest form was pure and unadulterated Hindi. The bulk of the language was, and has ever remained, Braj Bhâshâ; but, as Persian and other foreign words were added, the Urdú "hybrid" was gradually built up, until the extravagance of "development" has rendered it utterly unintelligible to the mass of the people. The unintelligibility of Urdû is admitted on all hands, and that it has to be taught in schools like a foreign tongue. Then what language do the masses speak—for they are not dumb? Why, it is obvious to the simplest sense that they still continue to speak the dialects of their ancestors—the Braj Bhâshá, the Panjâbi, Márwárí, &c., that is to say, Hindi. The imagined dilemma has vanished.

I can assure the "Panjabi" that every scholar who has studied the vernaculars of Northern India, has asserted the incontrovertible fact that Hindi is the language of the people, and that Urdû is spoken nowhere. Urdú is artificial, official, and literary merely; and, in the words of Mr. Etherington, "it never has been, and it never can become, the language of any class of the people." I could cite in my support the strongly pronounced opinions of Mr. Kellogg, Mr. Bates, and the incontestible verdicts of Dr. Fitzedward Hall, Mr. Grierson, Mr. John

There, in a nutshell, is the whole philosophy of female education. It inculcates an attention to primal necessities, to the essential characteristics of the sex, with all the interests of home-life present with the aspirations towards higher things, and the development of those loftier faculties in the imaginative and mental sphere which give to women so lovely and so holy an influence in social and domestic life. If the words I have quoted are taken to heart by the instructors of our youth, they will find in them a light and a philosophy which will guide them and inspire them to carry on female education to the utmost point of human perfection.

Mr. C. Manockjee Cursetjee thanked the Hon. Mr. West for presiding, and a vote of thanks to Mrs. Scott was also cordially responded to.

SOME LAST WORDS: HINDI AND HINDUSTANI.

I shall say but a few more words on this subject, not because I think the topic exhausted, or because I think the courteous discussion—such as this has been—of a serious social question can be considered a "waste of time;" but because our Panjabî friend expresses himself anxious to close it. It is only fair to the subject to point out, however, that I have not "ventilated my views on the relative claims of Hindî and Hindustanî." In the course of a review of a Hindî book, I made some casual remarks on this important matter—which is a source of daily irritation and injury to millions of people in Northern India, and, therefore, cannot be said to have been "finally set at rest." My casual remarks incited the "Panjabî" to controvert what I had neither said nor meant; and, in my reply, I showed that he was beating the air, and tried to bring him back to the real question—the rivalry between the Arabic and Nâgarî *alphabets*. On this—the main question—the "Panjabî" still says nothing; but if he differs from me on this main question, I ask him to say plainly that he holds it to be just and proper that the vast majority of a people should be compelled to have all their official communications with their Government, and all the public work of their country, transfused into an alphabet which they can neither read nor write, and which they detest, simply because the use of another alphabet would entail a certain amount of trouble on a number of officials. This, he will surely see, is a very practical question, and one not to be disposed of by casuistical argument and fallacious history.

NATIONAL INDIAN ASSOCIATION'S HOME EDUCATION CLASSES, MADRAS.

The distribution of Prizes to the pupils of the Home Classes of the Madras Branch of the National Indian Association was held on 14th April, at the house of Mrs. Brander. Mrs. Wilkinson kindly presided. Almost all the pupils were present, and there was a larger gathering than usual of English and Hindu ladies.

The following Report was read in English and Tamil by Mrs. Brander, and in Telugu by Anthiammal, one of the Telugu teachers:

"These Home Educational Classes of the National Indian Association were opened in July, 1882, and have therefore existed for nearly six years. This is the third distribution of prizes which has been held in connection with them.

"2. The staff is the same as last year, and includes the Superintendent, Miss Nixon; one Tamil teacher, Miss Narainsami; and two Telugu teachers, Anthiammal and Thayarammal. The first three members of the staff hold perfect normal certificates, and the third teacher is preparing to perfect her normal certificate by passing the English test of the Middle School Examination.

"3. The number of pupils has risen from 31 to 33. Of these, 32 were present at the inspection, which was held last month.

"4. The pupil who passed the Special Upper Primary in Telugu last year, is preparing to pass the English test of the same Examination next December. Five other pupils are also preparing for the Special Upper Primary Examination. At inspection, four obtained Upper Primary Certificates, against two last year. The other results of the examination were very good and, in some cases, excellent. The teaching had been thorough. The writing and map-drawing were generally very neat.

"5. Thirteen learned English, against ten last year, and several were learning all their subjects in English. A class has recently been opened here for English conversation. It meets once a fortnight and has hitherto been well attended. It is hoped that this class will succeed, and that the members of it will soon learn to speak English, and will be able to talk to the English ladies whom they meet at our social gatherings.

"6. The needlework of the pupils was, as in former years,

Beames, and Dr. Hoernle. These are all men who have lived and laboured for years in the North-West Provinces, and who have made their names famous by scholarly disquisitions on the language of the people. What was settled "five years ago," goes for very little among thoughtful men. What would command respect would be a verdict in accordance with the weight of evidence, and not a verdict which ignores patent facts merely to make things pleasant to officials. One of those facts amusingly illustrates how little the "Panjabî" understands his own language, and the feeling of his own Province. In 1882 nearly 2,000 Panjâbîs signed a Memorial to the President of the Commission he alludes to, in which the following words occur:—"The real vernacular of the Province is the *Bhâshâ*, spoken by the Hindûs as well as the Muhammadans, while Urdû is never spoken in family circles of any but the most refined section of the latter. When the *Bhâshâ* is written in Devâ-Nâgarî charcters it is called *the* Hindî Bhâshâ, *and when in Gurmukhî characters, the* Panjâbi Bhâshâ." At all events, 2,000 Panjâbîs flatly contradict all that "A Panjabî" has been saying.

The "Panjabî's" "well-known facts" are really well-known fictions, and can only receive a colour of truth by the construction which I courteously put upon his words—namely, that he prefers to call Hindûstânî what I, and all who have studied the subject, prefer to call Hindî. The "Panjabî" may be sure of one thing—that this matter never will be "finally set at rest" until the people of the North-West Provinces are allowed to use, in all official and public communications, the alphabet to which they and their ancestors have been for ages accustomed. In all other parts of India people are allowed to address the Government and to carry on all official work in their native characters. The people of Bengal use Bangalî letters, those of Bihar use Kaithî and Nâgarî; the people of Kachh use Gujaratî; the Marâthas use both Modi and Bâlbodh; the Madrassîs use the Tamil, Telugu, Malayalam, and Canarese characters; and no one complains of the difficulties and inconveniences of these diverse alphabets. It is in the North-West, and the North-West alone, where the people are forbidden to present official documents in the character which they daily use in their domestic affairs. The social reform now desired is simply the removal of coercion. No one asks more than this, that those who prefer the Arabic character should be allowed still to use it; and that those who wish to use their provincial Nâgarî should also be allowed the same privilege.

FREDERIC PINCOTT.

BRANCHES OF THE NATIONAL INDIAN ASSOCIATION.

The *Madras Mail* gives the following account of the Annual Meeting of the Madras Branch:

"The Annual Meeting of the Madras Branch of the National Indian Association for Educational and Social Progress in Madras was held at the office of the Director of Public Instruction, Mount Road, on Friday evening last (April 13). Besides the Annual Report of the Association, two interesting and instructive papers were read by Messrs. Salem Ramaswami Moodelliar and V. Krishnama Charriar,—the former on Social Intercourse between European and Native ladies, and Zenana Education of Hindu girls; and the latter on Recent Juvenile Literature in Madras, and the pressing need for books of general information, and amusing stories for the little ones, and especially such as are in sympathy with the thoughts and wants of girls. After the papers were read there was a discussion, in which Mr. Justice Muthuswami Iyer, Mr. Adam, Mr. Sunkariah of Cochin, Rev. Mr. Lazarus, Dr. Oppert, and Rai Bahadur Runganada Moodelliar took part. Mr. Grigg presided at this interesting meeting. There was a collection of picture sheets, illustrated books, magazines, song books, and other booklets in the Vernacular, exhibited by Mr. V. Krishnama Charriar in connection with his exhaustive paper."

The Lieutenant-Governor and Lady Bayley gave an evening party in connection with the Bengal Branch of the National Indian Association, at Belvedere, Calcutta, on April 16th. The house and the outer staircases were brilliantly illuminated, and the rooms beautifully decorated with flowers. The party is described as having been "a grand gathering of different nations." Among those present were Sir Alfred Croft, Sir Henry and Miss Harrison, Sir Jotendro Tagore, Mr. Justice Beverley and Miss Beverley, the Acting Bishop of Calcutta, Colonel Beckett, the Hon. Syud Ameer Hussain, Mr. and Mrs. Manomohan Ghose, the Hon. Mr. and Mrs. Reynolds, the Hon. Mr. A. W. Bose and Mrs. Bose, the

very good. Miss Nixon received a medal and diploma from the Indian and Colonial Exhibition in London, for her pupils' work; which was exhibited there. Several pupils competed at the National Indian Association's Exhibition at Madras, last month, and they gained first prizes for Indian design, for mending by patching and darning, for Indian embroidery, for marking and for *Kolam* drawing.

"7. While good work is being done in these classes, there is no doubt that they are very expensive. Such a method of teaching by going from house to house cannot but be expensive. During last official year, these classes cost Rs. 2,055 Of this, only Rs. 396, about one-fifth, was met by fees, the remainder being paid by Government and by subscriptions and donations. In order to make the classes more nearly self-supporting, it has been decided to raise the fees, somewhat, during the present year. It is hoped that the slightly higher fees will be cheerfully paid, and that, in the next Report, it will be possible to state that the families who employ our teachers bear a large propor- [illegible]

[illegible] customs prevail in Hindu and [illegible] girls are not allowed to attend school, and those who do, leave at so early an age that they speedily forget what they have learned, unless they continue their studies at home. The importance of home education classes is therefore, very great, and it is much to be desired that they should be multiplied and improved, until good home classes exist in connection with every good girls' school. It is [illegible] this means that the women of India can obtain an education worthy of the name."

Mrs. Wilkinson distributed the prizes and [illegible] gained in the classes, and also the prizes and certificates [illegible] by the pupils at the Exhibition. The latter [illegible] this occasion, instead of privately, at the [illegible] the pupils themselves. One of the pupils, [illegible] lady, thanked Mrs. Wilkinson, in English, [illegible] Mrs. Wilkinson asked Mrs. Brander to [illegible] Tamil, how much pleasure it had given her [illegible] to give them their prizes and certificates [illegible] inspected the pupils' exercise-books, [illegible] work, and expressed much pleasure [illegible] books and at the good taste display[illegible] the general conversation that [illegible] to find that some of the pupils [illegible] was said to them, and to reply [illegible]

to find a suitable house, a suitable Mistress and Assistant-Mistress, and to arrange the subjects of study.

On April 16th a second meeting was held at the Residency, Chadarghat, Mrs. Howell in the Chair, when the probable expenditure of the Girls' School was considered. It was estimated that an income of Rs. 300 might be derived from fees. The Hon. Secretary stated that substantial help had been promised by the Nawab Vikar-ul-Omra Bahadur. Upon the question whether or not European and Eurasian girls should be admitted, it was resolved "That all girls should be admitted, without distinction of colour or creed, provided they belong to respectable families." A Ladies' Committee was appointed to superintend the School, consisting of Mrs. Howell (the Lady President), Mrs. Heenan, Mrs. Sutherland, Mrs. Hodson, and Mrs. Gilchrist; and it is expected that some Native ladies will also join. The Executive Committee was not fully formed, so we wait before giving the names. We sincerely hope that this new Branch will meet with much success.

P.S.—Mrs. Littledale has been appointed Head Mistress of the School.

THE NORTHBROOK INDIAN CLUB.

A dinner was given lately at the Hôtel Victoria by the Northbrook Indian Club to Sir Alfred Lyall on his retirement from India and his appointment to the Council at home. Lord Northbrook was in the Chair, supported by Lord Ripon, Lord Cross, and Lord Lawrence. Between seventy and eighty members and their friends were present, including Sir Peter Lumsden, Mr. C. P. Ilbert, Sir R. Meade, Sir H. Daly, General Foster, General Keatinge, Sir Henry Davies, Sir C. Bernard, Sir C. Bradford, and many other distinguished Indian officers. Lord Northbrook, in proposing Sir A. Lyall's health, alluded to his distinguished service in Rajpootana and the Berars, in the Foreign Office, and as Lieutenant-Governor of the North-west, and added that he was almost better known for his Indian ballads and Asiatic studies, which had attracted so much attention in the literary world, both here and abroad. Sir A. Lyall replied in a well-applauded speech, in which he alluded gracefully to the ser-

Hon. G. Evans, Legal Member of Council, Father Lafont, Mr. and Mrs. Chowdhuri, Mrs. Colquhoun Grant, Mr. Edgar, Secretary to the Bengal Government, Mrs. and Miss Murray, Mr. Cotton, the Hon. Mr. Pratt and Mrs. Pratt, Mr. Datta, Principal of the Hindu College, Rev. D. and Mrs. Macdonald, the Rev. Mr. Whitehead, Mr. and Mrs. Sasipada Banerjee, a Burmese official and his wife, &c, &c. A band played, and at intervals the ladies and gentlemen present performed solos, vocal and instrumental. Many Indian ladies were present; and all the guests appreciated the kind and attentive hospitality of Sir Steuart and Lady Bayley.

NEW BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have the satisfaction to announce that a Branch of the National Indian Association has been established at Hyderabad, Deccan, through the exertions of Mr. Syed Hussain, Director of Public Instruction. A preliminary meeting was held on March 10th, at which Mrs. Marshall presided, when the Hon. Secretary explained the objects of the Association, and the desirability of establishing a Branch at Hyderabad, the object of which would be to co-operate with all efforts made for advancing education and social reform in India. The specific objects of the Hyderabad Branch are 1. To support and encourage female education among th[e] higher classes of Mahomedans and Hindus. 2. To hel[p] native students wishing to finish their education in Englan[d] with information and advice, superintend their preparatio[n] secure passages for them, arrange with the Parent Associat[ion] for their care and supervision while in England, if desired [by] the guardians, or make such other suitable arrangements [in] consultation with their guardians and friends.

It was resolved that an Executive Committee of tw[...] members should be named, and that those ladies and ge[ntle]men proposed should be consulted before their appoint[ment]. Also that the payment in advance of Rs. 10 per annum s[hould] constitute membership.

The next subject of discussion was the establishme[nt of a] Girls' School, towards the funds of which, the Hon. Se[c.] stated, His Highness's Government had been plea[sed ...] [e]xpenditure of Rs 500 per mensem. It [...] influence for securin[g]

Mrs. Scott (Bombay) lately gave an Entertainment to *purdah* ladies at her house, consisting of a series of *tableau vivants*. The scenes were taken from history, and were explained to the ladies, and the party was much enjoyed.

Rani Gujapathi Row has given Rs. 10,000 to the Victoria Hospital for Caste and Gosha Women at Madras, and H.H. the Maharaja of Travancore has subscribed Rs. 3,000 for distribution among the most deserving educational and charitable institutions of Madras.

The Hon. Ananda Mohan Bose has offered several prizes to be competed for by Mahomedan girls at the Examination held annually by the Sylhet Union.

The prize distribution at the Bethune School, Calcutta, took place on April 19th. The Lieut.-Governor presided, and Lady Bayley gave away the prizes. At the conclusion of the ceremony Sir Steuart Bayley delivered an address, in which he made the following remarks: "The Bethune School shows what education can do to adorn and elevate the lives of Indian women, and its existence in the capital of India and in the midst of Hindu society cannot but have the effect of undermining that fatal feeling of contentment with the existing order of things which is the worst foe of progress. There is of course a deadlock, and a very serious one. Most of the girls in the school department leave at a very early age, and those who stay belong to the comparatively small class who have cut themselves off from the social obligation of early marriage. But even among those who get but a smattering of education, may we not hope that the seed sown will yet bear fruit; may we not expect some of them by their own efforts, aided by their male relatives or by zenana teachers, will continue their studies, and at all events may we not confidently trust that their education will bear fruit abundantly in the next generation? Not so willingly will they acquiesce in their children being condemned to ignorance and early seclusion. Having lived for a little in an intellectual atmosphere, we may be sure that they will endeavour to secure it in ampler measure for the next generation, and, what is more, they will succeed."

Mr. M. A. Turkhud, F.G.S., Acting Principal of the Rajkumar College, brought out some time ago a book, especially designed for students of that College, on Village Accounts. It has been found to be so practically useful that Mr. Giles, the Educational Inspector, N.D., has ordered five hundred copies for schools. The book has been in use at the College for two years. The price is Rs. 3. The writer gives an historical account of the revenue system, and directions on agricultural operations, as well as instructions in account keeping.

vices of distinguished Indian statesmen, and hoped for the continued prosperity of the Club.

A few weeks previously a dinner was given at Willis's Rooms by the Club to the Earl of Northbrook, the founder of the Club, when a large party assembled. The Chair was taken by the Right Hon. Viscount Cross, Secretary of State for India.

INDIAN INTELLIGENCE.

An important meeting in regard to social reform was held in the beginning of March at Ajmere, for the discussion of the marriage age and marriage expenses. It took place at the [illegible] the present Agent to the Governor- [illegible] invited every State to send a repre- [illegible] of these questions, and he was himself present. Colonel Walter proposed that rules should be drawn up which each State might be willing to accept for future guidance. Some rules on the matters brought forward had previously existed in more than one State, but it was felt that combination in a connected plan of action for the whole Province was necessary in order to effect much good. A Committee was appointed, which carried a resolution that no girl should be married until she was fourteen, and no youth before the age of eighteen. They decided also that the marriage expenses were to be strictly regulated in relation to income. Another resolution dealt with the expenses of funerals, and a maximum was fixed beyond which they should not go. Kavi Raj Shyamal Das, of Meywar, made an eloquent speech relating to the history of Rajputana, and expressing the high appreciation in which Colonel Walter is held.

Mrs. Lyall visited lately the Victoria Girls' School at Lahore, which is under the management of the Punjab Association. Mrs. Steel was also present, and she examined the pupils. Mrs. Lyall and Mrs. Steel expressed much satisfaction at the progress made by the pupils. Miss Bose is the Head Mistress of the Victoria and the affiliated Schools, and the Schools are making progress under her direction.

Mrs. Lyall also visited the Anglo-Vernacular Girls' School, which has only existed three years. The *Tribune* says: "It is the result of native effort, and in its management the members of the Brahmo community have taken a prominent part." Mrs. Lyall was greatly pleased with the School, and she awarded a silver medal to the girl who passed the Upper Primary examination.

L.R.C.P. Edinburgh, L.R.C.S. Edinburgh, and L.F.P.S. Glasgow.

Mr. F. J. Patell has passed his Examination in Medicine and Midwifery for the L.R.C.P. (London).

The following gentlemen have had the honour of being presented to His Royal Highness the Prince of Wales at the Levées recently held: Mr. R. S. Chitgupi, on April 7th; Mirza Kazim Hosain, on April 30th; Mr. Sorabjee Jehangir, Mirza Hussain Sharif, Dewan Doulet Ram, Mr. P. B. Jejeebhoy, and Mr. Rang Lal, on May 11th.

The Annual Prize Distribution to the pupils of the Maharaja's College, Jeypore, took place lately, presided over by Mr. F. Henvey, the British Resident. H.H. the Maharaja honoured the College by being present. Mr. Henvey made some excellent remarks to the boys, urging that education was only a means to an end, and that it would be of little value to them unless accompanied by good conduct.

A School, called the Indian Girls' High School, has been started at Allahabad, of which Mr. Roshan Lal is Secretary. It opened on February 1st, and there are already 102 girls on the rolls, Hindustani and Bengali.

Arrivals.—Sardar Gurcharn Singh, Mr. Bhagat Ram Sahni, and Mr. Fateh Chand Aswal, from the Punjab. Mr. and Mrs. W. C. Bonnerjee, Mr. Durga Mohan Das, Pleader, Pundit Siva Nath Sastri, and Mr. P. C. Roy, from Calcutta. Mr. Kashinath P. Gadgil, and Mr. H. Wadia, from Poona. Mr. Jehangir Phirozshah Dubash, B.A., from Karachi. Kumar Siva Nath Singh, and two nephews, from Allahabad.

Departures.—Mr. Ibrahim Shaik Dand Ahmady, Mr. L. G. Bhadbhade, and Mr. Ramdas Chubildas, for Bombay. Mr. P. N. Datta, B.Sc., for Calcutta.

We regret to learn that the Pundita Ramabai will probably not be able to re-visit England before her return to India.

We acknowledge with thanks First Lessons in Geometry. By B. Hanumauta Rau, B.A.—The 46th Annual Report of the President and Trustees of Pachaiyappa Mudaliyar's Charities, 1887.—The Report on the Administration of Pudukota for 1886-1887.

The Hon. Kazi Shahabuddin has made over Rs. 60,000 to the Bombay Government for the encouragement of Mahomedan education. The money has been distributed among different districts.

At the late visit of Colonel and Mrs. Nutt to Bhownagger, a prize giving was held at the Girls' School, which includes among its pupils a daughter of the Maharaja Thakore Saheb. Mrs. Nutt distributed the prizes, one of which was gained by this young lady. His Highness was present on the occasion.

The Anniversary Prize Distribution of Pacheappah's College, Madras, of which Mr. John Adam, M.A., is Principal, was held on April 12th. Mr. Justice Shephard presided, and in his address he urged the importance of Technical Education. He congratulated the pupils on having won the Brandt-Hutchins Cricket Trophy. It is satisfactory to learn from the Report of the Trustees that the prospects of the students of the Commercial classes are good. Several firms have taken passed pupils of the Commercial School into their offices Demands have been made for shorthand writers, which could not yet be met; but it is expected that in another year at least a reporter and a dozen shorthand writers will be prepared to take up work.

Sir Jamsetjee Jejeebhoy, Bart., presided lately at the prize distribution of the Parsee Girls' School Association, Bombay, under which are three schools, containing 878 pupils. The examiners had spoken very highly of the attainments of the girls. Six were said to have given answers which would have done credit to boys preparing for matriculation. The Secretary announced a donation of Rs. 100 from Mr. B. M. Malabari, editor of the *Indian Spectator*, in aid of the funds of the Association. The proceedings were conducted in the Gujerati language, and terminated with the singing by the girls of Mr. Kabraji's Gujerati version of the National Anthem.

PERSONAL INTELLIGENCE.

Mr. Ramchunder Shrinivas Chitgupi was among the students who passed a satisfactory examination in Roman Law at the end of March.

Mr. Cabanis F. de Mello, of Goa (of Bombay and Glasgow Schools), has passed the First Examination and been admitted

TO BE KNIGHTS COMMANDERS.

James Broadwood Lyall, Esq., Bengal Civil Service, Lieutenant-Governor of the Punjab.

Charles Haukes Tod Crosthwaite, Esq., C.S.I., Bengal Civil Service, Chief Commissioner, Burmah.

TO BE COMPANIONS.

James Westland, Esq., Bengal Civil Service, Comptroller and Auditor-General, and Head Commissioner of Paper Currency.

Anthony Patrick MacDonnel, Esq., Secretary to Government of India, Home Department.

IN THE ORDER OF THE INDIAN EMPIRE.

TO BE KNIGHTS COMMANDERS.

Raymond West, Esq., Bombay Civil Service, Member of the Council to the Governor of Bombay.

Nawab Nawazish Ali Khan, C.I.E.

Guilford Lindsay Molesworth, Esq., C.I.E., Consulting Engineer to Government of India for State Railways.

Frederick Russell Hogg, Esq., C.S.I., Bengal Civil Service, Director-General of the Post-Office of India.

Sirdar Naoroz Khan, of Kharan.

Surgeon-General William James Moore, C.I.E., Surgeon-General with the Government of Bombay, and Honorary Surgeon to the Viceroy of India.

Nawab Imam Baksh, Khan, C.I.E.

Sirdar Atar Sing, of Bhadour, C.I.E.

Raja Velugoti-Sri-Krishna Yachendra, of Venkatagiri, C.S.I.

TO BE COMPANIONS.

Edmund Forster Webster, Esq., Madras Civil Service.

Alexander John Lawrence, Esq., Bengal Civil Service, Lieutenant-Colonel Commandant Allahabad Volunteer Rifle Corps.

Colonel James Cavan Berkeley, Madras Staff Corps.

Edward Charles Kayll Ollivant, Esq., Bombay Civil Service, Municipal Commissioner for the city of Bombay.

Heera Sahib Lall Ramanuj Pershad Sing.

Major William Sinclair Smith Bisset, Royal Engineers.

Meirjibai Kuvarji, Dewan of Kholapur.

The Indian Magazine.

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THE LATE EMPEROR OF GERMANY.

The intelligence of the death of the Emperor Frederick III. of Germany has been received in India as well as in England with mournful sympathy. His reign, which scarcely exceeded three months, gave promise of excellent government and wise statesmanship; and in all his efforts for the welfare of his people he would have been ably seconded by the Empress, the Princess Royal of England. The throat disease, which attacked him first more than a year ago, proved fatal on June 15th. The Emperor's character was so noble, he was [illegible] time of health, for fortitude [illegible] for devotedness to duty, that [illegible] ne distinguished men of this century, affording an example worthy of imitation by persons of every station of life and of every country in the world.

BIRTHDAY HONOURS.

The following promotions and appointments were announced in connection with India on the birthday of the Queen, Empress of India, as having been approved by Her Majesty:

IN THE ORDER OF THE STAR OF INDIA.

TO BE A KNIGHT GRAND COMMANDER.

His Highness the Maharajah of Travancore.

doing the same thing over and over again with slight variations, though up to a certain point with uniform success. Mr. Quick is a strong advocate for training in the art of teaching. Besides that preliminary training, however, he urged that the teacher should also seek training in a wider sense; and that, as long as his work of teaching continues, he should try to fit himself more and more for his work and to improve in it. In order that this later training shall be secured, two conditions are wanting. "First, there must be an earnest *desire* of improvement; secondly, there must be adequate *means* of improvement, and time sufficient to make use of them." Now, as to the first, Mr. Quick said that he had met with too little desire for improvement among the teachers he had known. Even in regard to the preliminary training, many were still doubtful of its value, and were inclined to trust to natural abilities only. He showed that, however much ability a man or woman intending to teach might have by nature, suitable training would render it more effectual; and in the case of persons of less natural ability, those who do all in their power to improve will probably succeed. In no profession but in that of teaching is it allowed that preparation is unnecessary. A desire for the later training—training while work is going on—ought to distinguish every teacher; and this desire will be strongest among those who have had preliminary training, because these will generally have a more definite standard of attainment before their minds.

The following remarks show that Mr. Quick considered women teachers to have more of this desire for improvment than men:

But perhaps it may have occurred to some of my hearers that I have spoken as if all teachers were men. Have I forgotten the women? Certainly not. But I have not included them among the teachers I have mentioned. And there seemed to me a very good reason for not including them. As far as I have the means of judging, there is no class of female teachers who are careless of improvement. Whatever has been done hitherto for the improvement of teachers has been done in a great measure by women—such women as Mrs. Grey, Miss Shirreff, Miss Davies, Miss Buss, and the late Miss Doreck; and, in every instance, it has been done with the hearty cooperation of women. Moreover, women, and women only, have shown themselves eager to benefit by such means of improve-

Charles Henry Tawney, Esq., Bengal Educational Department.

Colonel Thomas Weldon, Madras Staff Corps, Commissioner, Madras Town Police.

Henry Irwin, Esq., Public Works Department.

Captain Buchanan Scott, Royal Engineers, Deputy Consulting Engineer, Public Works Department.

Arthur Hedding Hildebrand, Esq., Burmah Commission, Superintendent of the Shan States.

James Walker, Esq., Lieutenant-Colonel Commandant, 2nd Punjab or Simla Volunteer Rifle Corps.

Ressaldar Major Muzaffar Khan, Sirdar Bahadur, 4th Cavalry, Hyderabad Contingent.

THE IMPROVEMENT OF THE TEACHER

[illegible] delivered two years ago before the [illegible] (which is now amalgamated with [illegible] the Rev R H. Quick, whose excellent book on *Educational Reformers* is well known. He took for his subject "The Improvement of the Teacher." As educational progress has become such a prominent and important subject of consideration in India, we are glad to place before our readers a part of this valuable address. The advance of scholars depends on the advance of teachers, and all suggestions that will help to render teachers more thorough, more earnest, and more aspiring in their aims will soon show their results upon the pupils.

Mr. Quick began by referring generally to the work of a schoolmaster. "Let us think what is the idea," he said, of the schoolmaster's calling. A number of young boys have been given into his care, over whose occupations he has almost unlimited power, and upon whose thoughts and habits, and even character, he must have a great influence. "It is therefore his office to employ them (his pupils) in such a way that all their higher faculties may be developed and trained by proper exercise."

But, he went on to show, the schoolmaster is too apt to settle into a fixed routine, and to go on for years and years

mislead the practice when left to its own guidance, no act of man nor effort accomplishes its purposes in perfection." (De Quincey *On Conversation.*) De Quincey is here not thinking of teaching, but most certainly his words apply to it.

There are some of the simpler mechanical arts in which any-one may become a proficient with right instruction. You are shown how to do this or that, and when you comply with these directions certain results must follow. These are at best mere handicrafts or pastimes. When we come to the nobler occupations, we find that even they have a mechanical part for which rules and instruction are useful, I may say necessary. It is true that the higher stages of these arts rise altogether above the region of rules and directions, and in these the workman's originality must be allowed full play; but this originality will be sadly hampered if the mechanism of the art has not been duly acquired. Hear what a painter says. After describing an apprenticeship of fifteen years under instruction, he goes on: "In this way natural talents are brought by constant use into good practice. In no other way can you hope to reach perfection. Don't believe those who tell you they have learnt Art without being under the tuition of masters." (Cennino Cennini's *Treatise on Painting.*)

Is Teaching the only art that can be acquired without tuition? In this, alone, has the experience of centuries left no traditional instruction for beginners? But, says an objector, the traditional method may, after all, not be the best method. This is true enough; but it will not do for beginners to set up as reformers. . . . What would be said of us, as a practical people, if we expected every sailor to invent his own knots, or every pianist his own fingering? A case occurs to me which very well illustrates the point I am arguing. I know a pianist who, without any tuition, and simply by natural ability and great industry, has got to play a good deal of classical music. Musicians who stand by "stare and gasp," and declare the way in which he masters difficulties arising from his faulty fingering to be truly marvellous. But, after all, these difficulties would never have existed if he had had proper instruction; and then the same amount of ability and energy that have made him a *tolerable* player would have made him an excellent one. And the same is true of many an uninstructed teacher who arrives at mediocrity. With proper instruction he might have become first-rate.

You remember the conjurer who always drew attention to the fact that there was "no preparation." Some of our teachers seem to pride themselves on the same thing. This, no doubt, increases the merit of their performances, regarded simply as

ment as have been offered. It is most refreshing to turn from the ordinary young man engaged in teaching to the ordinary young woman. The first gives you to understand, offensively if he is an objectionable person, pleasantly if he is a good fellow, but always distinctly, that you cannot teach *him* anything. The young woman has a higher notion of her profession and its possibilities. She is most anxious to learn, and will avail herself of all the opportunities put in her way. The natural consequence is, that the importance of women in the teaching profession is growing immensely; and I have no doubt that in time to come they will find employment, not only in teaching girls, but boys also. This is already the case in the United States, and in reading American books on Education I have observed that the pronoun used for the teacher is no longer *he*, but *she*.

Mr. Quick lays down as a principle that the teacher should have both professional knowledge and professional skill. We will now give the remainder of his address in his own words:

The art of teaching has much in common with all other arts. Of them all it has been said "practice makes perfect," but this is not true without qualification. Not all practice makes perfect, or learners might set to work for themselves and save the cost of instruction. The practice that makes perfect is *rightly directed practice*.

Why is this truth ignored in the art of teaching, and in that only? We hear it said, "Give a young teacher a class, and he will soon teach them somehow." *Somehow*, yes, that I don't dispute; but will the *how* be the best way possible, or even a fairly good way? Again, it is said, "Put the young teacher to work, and experience will soon open his eyes." It will indeed open his eyes to some things, but it will close them to others. It will show him some ways of getting through his work; it will probably make him blind to other and better ways.

I lately expressed to a master in one of our Public Schools my firm conviction that all teachers when they began should have their teaching inspected and directed. He did not at all agree with me. "Let each man find out his own ways of teaching," said he, "and then he will get the best ways for *him*. Don't force him into a groove and spoil his originality." For my part, I don't understand why the originality of the teacher should be more precious or more fragile than the originality of people who practise other arts. Listen to De Quincey: "Without an art, without some simple system of rules gathered from experience of such contingencies as are most likely to

now send out lecturers to our great towns to lecture on a variety of subjects. Why not on Education? Just for two reasons perhaps: (1) that they would have difficulty in getting capable lecturers; and (2) the lecturers, when found, would have difficulty in getting the teachers to listen to them. Still, I think the experiment would be well worth trying.

One of our best writers on Education, who has been honoured by this Society, and has done honour to it as President, Mr. Thring, has recently been asked for an address by the teachers of Minnesota, one of the United States. In the admirable address which this appeal has produced, Mr. Thring says: "Your Institutes, with their annual gatherings, appear to me the wisest beginning of true work that it is possible to devise. Your bringing home to each district the life and experience of your best centre is perfect in theory, and, I doubt not, admirable in practice." But not many Englishmen will know what this means. The meaning is as follows: The American teacher has thoroughly grasped the truth that she must be not only a teacher, but also a learner; so she is willing to devote some of her summer holidays (longer, by the way, than ours) to attending an Institute, *i.e.*, to putting herself to school. At some centre, fixed and advertised months beforehand, teachers assemble and form an Institute. At this Institute courses of instruction, varying in duration from a week to a month, are given by eminent lecturers and teachers on the way in which the ordinary school subjects should be taught. These Institutes are, I should say, far better than Teachers' Conferences, though these, too, have their uses. At the Institute the main body of teachers are present as learners, and they will take good care not to give up their time and money for nothing. Perhaps we are not ripe for the Institute yet; but when English teachers have a desire for professional improvement, the Institute, or something like it, will be started among us.

3. The third means of gaining professional knowledge is by seeing teaching and school arrangements. It is astonishing how much may be learnt by seeing a school, even a poor one; and no time is so well spent as in seeing a really good school. It would be a great advantage, even to old teachers, to be present sometimes without taking part in the instruction. They might learn a truth which their pupils might in the end profit by—they might learn how very dull lessons are apt to be. Some years ago, I believe, a number of our headmasters offered to give young teachers opportunities of seeing their schools, but only one man was found who availed himself of the chance. I know of a case in which two headmasters arranged to send mutually an assistant-master of each school to spend some time

tours de force; but we do not consider it the main function of our teachers to astonish us, but to educate our children.

To sum up, the trained master, according to my notion of him, is the man who has acquired a competent amount of professional knowledge and professional skill. In providing training, we have to give our teachers the means of acquiring this knowledge and this skill.

1. We must give our young teachers access to good books on education, and also sufficient leisure to study them. One of H.M. Inspectors, Mr. Swinburne, has provided a circulating library for the teachers in his district. I hope his example will be followed by his colleagues. In Germany, part of the regular apparatus is a "school library" for the teachers, besides a "scholars' library" for the pupils. In America, teachers are forming Reading Circles for the study of selected books. In the last Report of the Massachusetts Board of Education eight books are recommended to their teachers for such study, six of them being, I observe, of English origin.* It would be an excellent plan if the teachers in a school were to arrange among themselves to read an educational work, and have discussions on points suggested by it. A central library might be formed on the plan of Allman's that would supply the required number of copies.

2. Next as to lectures. The College of Preceptors and the University of Cambridge have done their best in this matter; but in Cambridge, at least, the lectures have not been well attended. The reason is tolerably obvious. Such lectures to be of any use must be addressed to those who are making a study of teaching as a profession. Those who have their time and thoughts engrossed by the coming Degree Examination cannot possibly then and there make a study of teaching before they have got their degree. When the degree is obtained, they probably at once leave the University. But when a science is of such vast importance as the science of Education, Universities should do all in their power to further it; and where time can be given to preliminary training, no place of residence will offer so many advantages as a University town. Training Colleges will, no doubt, arise in them; indeed, besides the London Colleges, a commencement for women has already been made in Cambridge and in Edinburgh. But in my present suggestions, I am thinking chiefly of what can be done for teachers who desire to train themselves in actual work. Our Universities

* The eight books are, Hopkins's *Outline Study of Man*, Sully's *Outlines of Psychology*, Joseph Payne's *Lectures on the Science and Art of Teaching*, Laurie's *Comenius*, Fitch's *Lectures on Teaching*, Quick's *Educational Reformers*, Hailman's *History of Pedagogy*, and Browning's *Educational Theories*.

viva voce in the presence of all his colleagues. All the masters, the headmaster included, take notes, and are expected to write and send in their comments. Though nominally an examination of the boys, this custom has an enlivening effect on the masters.

This address is a sad falling off from what I had hoped, and even promised, to give you. I have said little about what is done. I have not said half what I ought to have said about what might be done. To borrow Mr. Thring's expressive metaphor, I have but peeped through the keyhole of the door, instead of opening it. So I consider my subject to have been simply the improvement of the teacher; and, as a last word, I must urge upon you that, whatever we may do for them, our teachers will never improve until they have an earnest desire for improvement; and also that, where this desire exists, improvement, or, if you like, training, may be carried on to ever-increasing excellence as long as the powers of mind and body last.

NOTE.—The following books on Education, besides those mentioned above, are very valuable to teachers:—*Theory and Practice of Teaching.* By the late Dr. Thring. Pitt Press. 6s.—*Education and School.* By the same author. Macmillan. 6s.—*Lectures on Teaching.* By J. G. Fitch. Pitt Press. 6s.—*Ed.*

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

Formerly Principal of the Medical College in Calcutta.

(Continued from page 301.)

COFFEE.

In the mind of the modern Briton coffee has come to be associated with the morning meal, of which it is generally, except in the case of invalids and of those with weak digestions, the liquid accompaniment. Coffee is, in truth, a kind of mainstay, for which reason the wise labouring man prefers it, as a rule, to tea when he goes, at daybreak, to his work, and the experienced huntsman regards it as a natural conclusion to the hearty breakfast which is to fortify him for the exertions and excitement of the chase. Modern athletes, too, of every

in the other school, and report on its arrangements. There might be a most profitable system of give-and-take in this way. I have myself visited a good many German schools, and also English elementary schools, in all of which I have been welcomed. Occasionally, too, when the headmaster had good reason to be proud of his school, I have been admitted to an English secondary school; but, as a rule, our public schoolmasters object to inspection of any kind. No doubt there would be inconvenience from the presence of visitors, which would to some extent alter the character of the instruction; but the change would not be uniformly for the worse. I have heard of a master going to sleep when a boy was construing, and, if I am rightly informed, no visitor was present on that occasion.

But, as yet, I have spoken of knowledge only. What about skill?

I must here repeat what I have already said, that not all practice makes perfect, but only rightly directed practice. What we should secure to the young teacher is rightly directed practice. We must by degrees do away with the absurdity of treating young teachers as if they were just as capable of taking charge of pupils as old teachers are. All beginners should have their teaching inspected and directed.

What! A senior classic should not be allowed to go his own way in teaching the Latin declensions? A senior wrangler should not be left to himself in teaching the rule-of-three? Certainly not. These men will be specially incapable of teaching the elements without instruction and practice under instruction. We must arrange for everyone to have his work inspected, or the beginner will for some time receive a salary for entirely worthless performances, and the pupils' time will be seriously wasted. In Germany, the headmaster, or director, as he is called, has charge of the young teacher through his trial year; but he cannot properly attend to him, and the English headmaster, who has more actual teaching of boys than the German director, could not attend to him at all. I should like to see a professor established in each of our large towns who could take charge of young teachers, visit them in their class-rooms, direct them what to do, and see how they do it. He would discharge some of the functions of the American Superintendent—a far [illegible] than H.M. Inspector. Wherever [illegible]ere should be a practising school. [illegible] practising school," said Stoy, "is nothing but a monstrosity." In these the well-known criticism lessons by students will naturally be given. At one school with which I am acquainted there is an assembly of the masters once a month, and each month a master has to examine his own form

being 3 or 4 per cent.: and yet it is apparently more valuable. It contains more nitrogen than any known alkaloid, and it is the basis of several important pharmaceutical preparations. Thus, the effervescing citrate, the hydrobromate, and the valerianate of caffeine are useful compounds in the treatment of certain forms of nervous headaches. The tannin which is so obnoxious in tea is not found in coffee, its place being taken by a peculiar acid, known as caffeic acid, which exists in combination with caffeine, though in smaller quantity than does the tannin in tea. It is less astringent than the tannin in tea, and though, like it, interfering somewhat with digestion, it does so in a minor degree. Coffee has other ingredients, not found in tea, which tend to make it disagree with some persons. It contains a large quantity (13 per cent.) of fixed fat, owing to which coffee is not so easily digested as tea. There is also more than 7 per cent. of sugar, which in the roasting of the seed becomes caramel.* There are, also, other ingredients, some of which largely form the grounds, in coffee; viz., cellulose, legumin, with dextrine, vegetable acid, phosphoric acid, and potash.

VARIOUS KINDS OF COFFEE.—The Arabian, or Mocha coffee, is, usually, the most esteemed,† on account of its more agreeable aroma, that from Ceylon being, as a rule, the least prized. Vendors recommend a mixture of the Mocha and Mysore (East Indian) varieties. The seed of the Mocha coffee plant is small and of a dark yellow colour, that of the Malabar or East Indian plant being larger and of a paler yellow. The seed of the Ceylon, Jamaica and West Indian variety has a bluish, or greenish-grey, tint.

ADULTERATIONS OF COFFEE.—Ground coffee can obviously be adulterated‡ more easily than the seeds, which are characteristic both in size and shape; though they, too, are sometimes found

* Caramel—the French name for burnt sugar—is sugar deprived of two parts of water, which evaporate in the roasting. It is used for imparting a brown colour to brandy, and to some sherries, as also, occasionally, a blackish colour to porter.

† In Arabia the plant, as well as the berries, is smaller than that in the West Indies. Bulk, in those more hurried climates and richer soils, is obtained at the expense of flavour.

‡ Ground coffee is sometimes adulterated with roasted (afterwards ground) corn, acorns (on the Continent), beans and various roots; with flour, sugar—burnt sugar being added to give colour—potato starch, &c. Coffee (?) made from these substances is, for the most part, harmless as toast and water, and as inoperative. The best form of fictitious coffee is made from the roasted and ground root of the astragalus bæticus (known as Swedish coffee)—a leguminous plant. In Hungary the root is ground and, besides being used as a substitute for coffee, is eaten as an article of food.

description have given to coffee the preference which, in the past, has been so freely accorded to malt liquor.

THE COFFEE PLANT.—Known botanically as the Coffeea Arabica (natural family Rubiaceæ)—an evergreen growing to a maximum height of about sixteen feet, and bearing (in

and from whence it was introduced (in 875) into Persia, and, thence, subsequently (about the middle of the fifteenth century) into Arabia. Later, it found its way *viâ* Mecca, Medina, Grand Cairo, Damascus and Aleppo, to Constantinople, where (in 1554) two coffee houses were opened—the nucleus as it were of what has become, following the banner of the Prophet, the Mahometan's national drink. Coffee was imported into Europe through the Dutch, who, procuring seeds from Mocha, sowed them in Batavia, and "bedded out" the young plants in Amsterdam. So popular did the beverage become in London that (in 1688*) as many coffee shops were established as were to be found in Grand Cairo itself. The Dutch grew coffee also in Surinam, as did the French in Cayenne, the Mauritius, Martinique and neighbouring islands, whence it readily found its way into the East and West Indies where it is now freely cultivated; as also in America. The coffee plant is easily raised from seed, when it is planted out into nursery lines. Coffee plantations are made chiefly, whenever possible, on the hills, and skirts of mountains, and where the soil [illegible] The plants usually produce [illegible] n the second year; a good [illegible] pounds to 2 pounds. After collection the berries, which when ripe are shaken from the tree, are either laid on mats exposed to the sun, or are dried under sheds;—being then passed through wooden rollers to separate the seed from the husks, which are afterwards removed by winnowing. Each husk contains two seeds. In countries where the jackal is found, as in Ceylon and India, this animal [illegible] ie returns them [illegible] productive.

[illegible] coffee, though much the same as in tea, would seem to have, for many persons at any rate, a more powerful physiological action. Thus, the volatile oil, of which there is less than in tea, removes any feeling of drowsiness that may be present, and exerts a cheering influence so striking, that the French have given to coffee the name of *liqueur spirituelle*. The amount of caffeine, which corresponds to theine in tea, is only 0·8 per cent., that of theine

* Ray, quoted by Loudon in his *E[illegible] lopædia [illegible] ts.*

or caffeine. It gives a heightened *colour* to coffee but does not of course, as might be supposed from this circumstance added to the bitterness, increase its strength—on the contrary, it diminishes it;—and it imparts a peculiar flavour, easily recognised by the initiated. There are those who aver that the superiority of French coffee is due to the judicious admixture of chicory; but this may be doubted. There is no sustaining quality in chicory; and yet, in some parts of Germany it is freely drunk as a beverage—an infusion of the roasted ground root gives a colour *like* that of coffee—by women who are known as "chicory topers."

Coffee Making.—Whenever possible, the seeds of the coffee (sometimes incorrectly named beans)—being first roasted and ground into a fine powder—should always be used for making the infusion. Roasting develops a rich aroma, and, with it, the volatile oil which is not so largely produced from the *unroasted* seed. A pleasant bitter principle, which does not exist in the raw coffee, is also produced. Like the powdered coffee, the seeds ought to be kept in covered jars or tins, and may be used within a year of gathering. The seed ripens with a certain amount of keeping, and retains the aroma for even seven or eight years. During roasting, the seeds pass through various shades of brown, swell, losing about 20 per cent. of their weight owing to the evaporation of moisture and the extrication of gases—carbonic acid and oxide, and nitrogen. The roasting, which is quite an art, must be neither over, nor under, done. As the aroma in ground coffee is gradually lost in from two to four months by exposure to the air, what is not required for immediate use should be carefully put away in well-covered tins or jars. So protected, it may be kept for many months. It is not easy to choose good coffee seeds by merely looking at them; the safest way is to make an infusion of the fresh ground seeds, and taste it. If damaged by sea-water a very disagreeable flavour will result.

Coffee in powder may be selected by its aroma, for aromaless coffee is, comparatively, worthless. The art of coffee-making is, like tea-making, too little understood. If more invigorating and more refreshing cups of tea and coffee were available at railway, and other refreshment, counters, at public gatherings, and at so-called coffee taverns, many, who now resort to public-houses and liquor shops, would prefer them to the alcoholic beverages which, as a rule, are *only* supplied at these places, and the cause of temperance would be greatly advanced. The goodness of a cup of coffee entirely depends upon the proper roasting of well-selected seeds and the mode of infusing them afterwards. The water for the infusion, which should be *boiling*

mixed with date stones, with various beans, seeds and berries. Both on this account, therefore, and for the sake of the aroma which is apt to become diminished unless the coffee when ground is carefully preserved in closed jars or tins, it is better to purchase the seeds and grind them for use only when required. Chicory* is, more commonly than anything else, mixed with ground coffee, having been so used for more than one hundred years, sometimes as an adulteration, but frequently to please the palates of those who approve of the addition; in which case the mixture is openly sold as such.

Chicory, (Cichorium intybus, natural order Compositæ)—known also as succory or wild endive†—allied to the dandelion and lettuce,—is a well-known blue (sometimes white) flower, found growing wild almost everywhere in European countries, especially in France and Germany, on the borders of fields where the soil is of chalk or gravel. A variety of this plant—the cichorium endivia—is the endive of our gardens. The French blanch the leaves of our common blue succory for a winter salad, and term it *barbe du Capucine.* The chicory of commerce is obtained from a variety of this plant, which is largely cultivated in France, where the root, being dried, roasted and mixed with coffee, is used as a beverage, under the name of *chicorée à café,* and whence it is imported into England for similar‡ use in the United Kingdom.

* When there is a suspicion of this, let a little of the suspected coffee be put into a wine-glass of water and shaken. The coffee will swim, but the chicory, if present, will sink—an imperfect test, as the coffee, too, will sink at last—and communicate a deep red tint to the mixture. This is

imitated, upon the flowers. The best test is the microscope, by which the characteristics of the various ingredients are at once detected.

† Endive and intybus are both derived form the Arabic *Hendibeh.* Half the food of the poor Egyptians consists of chicory and plants of a like nature.

‡ Chicory is itself sometimes adulterated with one or other of several substances: as mangel wurzel, carrots, beans, peas, acorns, sawdust, roasted barley, and wheat, grains. The root of the dandelion (leontodon taraxacum) is often roasted and used as chicory. Dandelion coffee consists of the powdered root of the dandelion, with or without an admixture of coffee, and may be used with advantage, *cæteris paribus*, in a certain class of chronic liver affections.

feat of walking 5000 miles in 100 consecutive days (excepting only Sundays and Christmas Day) at the rate of 50 miles a day, that, on one occasion, towards the close of a walking performance, he would certainly have failed in consequence of extreme sleepiness, had he not drank a large cup of strong, pure, unadulterated, slighly sweetened, coffee, without milk. Under its influence the sleepiness passed away, and he accomplished his task with ease. Coffee—

"Which makes the politician wise,
And see through all things with his half-shut eyes,"

arouses mental energy and sharpens the critical faculties more than tea,—the difference depending upon the quality and quantity of the volatile oil developed in roasting the seeds of the former. It is on this account more valuable than tea in cases of poisoning with opium. For the same reason, and because of its greater sustaining power, it is preferable to tea as a substitute for alcoholic drinks in the case of those who have indulged in these drinks to excess, and who wish to give them up. Coffee sometimes induces wakefulness—not so much, however, as tea. It is always worth trying, unless decidedly contra-indicated, in irritability of the stomach accompanied with nausea and vomiting,—as in the morning sickness—sometimes a most distressing and uncontrollable symptom—of pregnancy. It is also preferable, in cases of diarrhœa from a chill, to the popular panacea (?) of hot brandy and water, or port wine and arrowroot. Under exposure to cold, coffee warms the body better and for a longer time than any known beverage. Hence its superiority to a glass of *hot grog* when preparing for a walk across a bleak common. The fact is becoming recognized by sea-faring folk, by drivers of public and private conveyances, and by all who are exposed to the wear and tear of wind and weather. Coffee, like tea, when taken in very small quantities —say a liqueur-glassful, equal to two tablespoonsful, or an ounce—quenches thirst in hot weather, refreshing and stimulating at the same time. It is thus that experienced natives in some parts of the East allay thirst when exposed to a high temperature, as do the Chinese with tea. A larger quantity than an ounce—even a teacupful—would over-stimulate and be too heating. Therefore, speaking generally, it is not a beverage well suited for India. Coffee, like tea, appeases hunger and diminishes the desire for food; but its systematic use cannot be recommended for such a purpose, as stated in the preceding article: though, in cases where there is a deficiency of food, as in travelling or on active military service, it may be utilized with advantage, relieving as it does the sense of fatigue at the

—boiling water extracts the oil, the caffeine, the dextrine, the sugar, and the mineral matters,—must not be too hard (a pinch of carbonate of soda would however counteract this), nor too soft, for the reasons given under the head of tea-making. Boiling a mixture of coffee and water partly dissipates the aroma; formerly, however, it was the practice in England. More nutritious material is thus obtained, but at the cost of flavour. In Arabia and some parts of the East a decoction is made of the ground *unroasted* berry—the grounds, for the sake of their nutriment, being consumed with the liquid. The English plan, as at present sometimes adopted, of turning coffee to the best account, consists in boiling the grounds and pouring the boiling decoction over a fresh portion of recently ground coffee. As, weight for weight, there is much more of theine in tea than there is of caffeine in coffee, a larger quantity of the latter is required for making an infusion, though, as before observed, caffeine is relatively stronger than theine. Not more than a teaspoonful and a half, or two teaspoonsful, of coffee, however, for each person should be used.

DIETETIC VALUE OF COFFEE.—Coffee, like tea, is, by virtue of its volatile oil and its caffeine, a stimulant and a tonic to the nervous system; though it is usually more stimulating and more heating than the former. It is heavier, so to speak, in some cases and more oppressive to the stomach than tea. In the weakly it is apt to arrest digestion, at once causing flatulency and other dyspeptic symptoms; hence, in such, the practice of drinking coffee with dinner is objectionable. In fact, dyspeptics generally and the nervous are, as a rule, better without either coffee or tea. In some coffee causes biliousness. Those of a nervous temperament do not tolerate stimulants, of any kind, well. In such, coffee—in excess it may have the same effect in all,—increasing the forced frequency of the pulse, may cause feverishness with disordered nervous action, as tremor, palpitation of the heart, giddiness, sleepiness, anxiety, and even deranged vision.*

For the healthy, coffee is a most useful, as it is with many a favourite, beverage; being also, in many cases, a valuable *remedial* agent in disease. Its staying (sustaining) power is remarkable—much more so than that of tea. Weston, the American pedestrian (who is also a teetotaller), told me when he was last in England, and when he performed the astonishing

* *Very weak* café au lait, or equally weak tea—the milk predominating in either case,—may, however, generally speaking, be taken as a beverage even by dyspeptics, without any pernicious results. In some persons, it must be admitted, a small cup of coffee, as usually made, seems to *promote* digestion.

understood, it acquires a footing. And wherever it is fairly tried, its superiority over alcoholic drinks is admitted. In the Antarctic Expedition it was preferred, we are informed by Dr. (now Sir Joseph) Hooker, by the sailors to spirits: also by the soldiers in the Schleswig Holstein war of 1849. Its consumption in the United Kingdom in a recent year was estimated at 16,000 tons, the entire weight grown all over the world being about 600,000,000 lbs. It is also making its way in India. In the Madras Presidency "the coffee plant is covering the Shervaroy hills in the Salem district,* the Pulin, and the Travankor, hills, and, partially, the Neilgherries. There were 18,315 plantations, in 1884, yielding 18½ million lbs. . . . In the province of Coorg it has spread, since 1854, in Merkara, Sampaji Ghat, Perambadi Ghat, and the Christian settlement of Anandapoor (place of joy). There are now, in the province of Coorg, 4,300 estates covering 110,000 acres:" † and it is satisfactory to know that the natives are as interested as Europeans in the cultivation of the coffee plant, half of these estates being held by native planters. It is also freely cultivated in Ceylon, as also, as before stated, in certain other Eastern settlements: but, so far, East Indian coffee, for the reason assigned, has not competed favourably with coffee raised in other climates, which are, comparatively, drier. This point however being borne in mind, it may be that its cultivation in the higher lands will lead to better results.

Although the coffee seeds are ordinarily used, a valuable infusion may be made from the leaves which contain more caffeine—nearly as much, in fact, as the leaves of tea do of theine. They (the leaves) should be roasted, twigs included, over a slow fire until they acquire a greenish-buff colour. The twigs being then removed and roasted separately, the bark should be rubbed off and mixed with the leaves, and an infusion then made of the whole. If the roasting has been complete, the infusion will resemble coffee or tea. If not, the drinking of it may cause sleeplessness as much as if green tea had been taken. In some districts coffee plants will bear leaves when berries cannot be produced at a profit. Natives who have habitually drunk an infusion of leaves, prefer it, as being more powerful, to that grown from the berry. Planters might find it worth their while to bear this fact in mind and turn it more to account.

* Coffee planting at Yarkand on these hills has unfortunately led to the development of malaria;—more ground having been brought under cultivation for coffee planting than could be kept clear of weeds and undergrowth. Malarious fever was prevalent at Yarkand when I visited the Shervaroys in 1866, in consequence of all this vegetation, much of which rotted and became a hotbed of malarious germs.

† Smith's *Geography of British India.*

same time.* Its action on the skin is usually stimulating.† A small cup of very strong coffee is sometimes serviceable in allaying the paroxysms of spasmodic asthma. The value of coffee as an agent for protecting the system from malarial influence is becoming generally recognized: though its efficacy in this respect is not yet, I venture to think, so widely known and appreciated as it deserves. Coffee exercises, as before stated, a powerful effect upon the nervous system, and in this way doubtless temporarily fortifies the body against an invasion of malaria. When injected into the veins of an animal, coffee causes convulsions, with tetanus of the intestine. It is supposed to act, though of course in a minor degree, like strychnine. Travellers and residents in malarious countries should, if possible, drink coffee (avoiding, of course, excess) in preference to any other beverage.‡ Travellers in the district of the river Plate, and other malarious regions, speak highly of coffee in this connection. Since the natives of the department of Guayaquil, in the Republic of Ecuador in South America, have taken to coffee in lieu of other beverages, the death-rate in pestilential districts has much diminished. Similarly, coffee is an invaluable ration for the soldier when marching through the malarious districts of India. Malaria, as before observed, is especially rife and injurious in the early morning before sunrise, and after sunset; and it is then, therefore, that a cup of strong unadulterated coffee is likely to be beneficial. In some parts of South America, strong coffee and lime-juice, in equal parts, are taken several times a day to ward off attacks of ague.

ECONOMIC AND SOCIAL VALUE OF COFFEE.—Coffee, like tea, is becoming established as a social beverage in all civilized countries. Once known and its advantages and disadvantages

* [illegible] *nd Disease*, page 69, [illegible] by steamer with the [illegible]

† In such cases, and indeed in some others, coffee appears to act as a diuretic, *increasing*, too, the quantity of urea—the result of its action on the nervous and circulating systems.

‡ See *The Book of Health* (Cassell & Co.), article on Food, &c., by Sir Risdon Brunette.

less expenditure on the occasions of marriage. A blind adherence to custom has for centuries past laid an intolerable burden on every family, rich and poor alike. The marriage of a daughter, a time for congratulation and of light-hearted joy, has times without number marked the era of the family ruin—the income of several years squandered, estates encumbered, a legacy of debt and misery handed down to all succeeding generations. In Rajputana, before British influence made itself paramount, the difficulty of establishing a daughter in wedlock was so grievously felt that the inhuman practice of infanticide was all but universal; when a daughter too many in the house was born, the hour of her advent was the hour of her immolation. Had she been allowed to live, it would have been a point of family honour to celebrate her nuptials with lavish expenditure; and so the infant perished that the family estate might not be irretrievably ruined. It is appalling to think that among a noble and a chivalrous race the adherence to a custom whose only prompting could be vanity should have so deadened all feelings of humanity and natural affection.

Infanticide in Rajputana, though doubtless not yet completely extinct, may now happily be regarded as a barbarous practice of bygone times. But the other train of evils entailed by prodigality on the occasion of marriage ceremonies have exerted their baneful influence up to the present year—the year, happily, when at last they have been swept away. We have been at pains to ascertain the precise facts of a few cases that will serve to indicate the scale on which marriages have up till recently been celebrated in Rajputana. We suppress the names of persons and of places, but the figures are exactly as stated. About thirteen years ago a certain Maharajah was married to a young girl, whose brother on the occasion spent Rs. 75,000 Imperial currency on *Tyag* alone, that is on gifts to the Charans, Raos, Dholis, &c., the mendicants, bards, minstrels, jugglers, &c., whom custom brings together at such times; the brother's total yearly income was only Rs. 56,250 Imperial currency per annum. Again, on the occasion of a marriage between two noble families of Meywar, a few years ago, the bridegroom expended Rs. 1,50,000 on *Tyag* alone; his annual income was then considerably under a lakh. In another case, the bride's father, also a noble of Meywar, spent a sum of two lakhs, though his

THE RAJPUTANA MARRIAGE REFORMS.

We gave an account in our *June* number of the very significant and practical action taken lately by the leading Rajputs, in reference to social reforms in their States. The meeting at which the subject was discussed was suggested by Colonel Walter, Agent to the Governor-General in Rajputana. It may be reasonably expected that the important decisions arrived at as to the age of marriage, and marriage expenses, will have a far-reaching influence; and we are glad to re-print the following valuable article, which lately appeared in the *Times of India*, upon the subject. It was headed, "Great Marriage Reform in Rajputana":—

Some weeks ago we commented on the great change in social customs that has been introduced in Rajputana by the heads of the various states banding together to enforce the curtailment of wedding expenses and to raise the age of marriage. We venture to say that since the abolition of *suttee* and infanticide, both of them in former times especially prevalent in Rajputana, no more momentous reform has been inaugurated in India. It is further to be noted that the change comes from the people themselves. There has been no compulsion, no Government edict. No doubt the British Agent in Rajputana, Colonel Walter, has devoted himself for years past to fostering the movement, and to him rightly belongs a measure of praise that has fallen to few Englishmen who have had the moulding of Native States entrusted to their hands. Colonel Walter, by gradually leading the Rajput Chiefs, among whom his influence is great and his popularity unbounded, to this splendid reform, has achieved a work which entitles him to high honour at the hands of his countrymen, and to deep gratitude on the part of the Rajputs especially and the whole native population of India generally. We say, the whole native population of India; for we entertain the confident hope that the example of Rajputana will be followed in other parts of the country, and a yoke more galling even than slavery will be taken from the necks of the people. It is impossible to exaggerate the amount of misery that has been caused throughout India by lavish and reck-

of the estate. This plan, however, was frustrated by the vanity of the Chandawut of Saloombra, who expended on the marriage of his daughter a sum even greater than his sovereign could have afforded; "and," as Tod regretfully remarks, "to have his name blazoned by the bards and genealogists, he sacrificed the beneficent views of one of the wisest of the Rajput race." Since then there have been a number of unsuccessful attempts in the same direction on the part of individual chiefs. Only a few years back a determined effort was put forth by several Rajput States, but they unfortunately acted independently of each other, and another failure resulted. The success achieved in 1887 is undoubtedly due to the fact that, thanks to Colonel Walter, the co-operation and combination of the different States and Chiefs have been secured. United action has been efficacious in breaking down a dead wall of prejudice and stolid adherence to traditional custom when, with the many selfish interests that are affected by the reform, individual action would most certainly have been thwarted. It is a splendid achievement, too, that grafted on to the resolution enforcing in every Rajput State a curtailment of marriage expenses to sums that, according to circumstances, shall vary from one-fourth to two-thirds of the annual income, proportions that need not be spent but must in no case be exceeded—it is, we repeat, a splendid achievement that we have also a unanimous resolve recorded that henceforth throughout the whole of Rajputana boys and girls shall not be married before the ages of 18 and 14 respectively. Never was a more momentous reform carried out more quietly and unostentatiously. Either from oversight or from failure to grasp the significance of the change, most of the Indian papers have made no reference to the subject, and the home press has, without exception, passed it by in silence. But the matter merits the fullest measure of public attention both in England and throughout India. The reform affects a population of over ten millions, and an area of 130,000 square miles. May we not hope that this will be sufficient leaven to leaven the whole lump? The Rajputs have placed themselves in the van of progress. We shall trust that their courageous example will be followed by the whole native population of India.

annual income was only about Rs. 60,000. A fourth instance is where a brother, with an income of Rs. 70,000, expended on *Tyag* alone a sum of Rs. 1,50,000 on the occasion of his sister's nuptials. To take yet one other example: Early in 1884 a noble of Jeypore spent Rs. 10,000 on the occasion of [illegible] en the marriage took place [illegible] amount of Rs. 50,000, sums [illegible] ual incomes. These figures indicate with sufficient clearness the lavish squandering of money that up till recently has been the rule among noble Rajput families on occasions of marriage. The instances could be multiplied by hundreds. Exact facts and figures are not so readily obtainable in regard to the lower classes. But the terrible evil has filtered right through the whole population, and reached every stratum of society. Indeed, it is probable that among the smaller landowners the expenditure has been even in higher proportion to means than in the case of the nobles The sum total of human misery that this pernicious system has been responsible for cannot be set down in figures. Poverty and indebtedness have been spread over the land, estates have been alienated, happy homes have been broken up, the high and well-born have been reduced to beggary, the humbler classes have had the millstone of debt hung round their necks, misery through life has been voluntarily incurred by hundreds of thousands of individuals of every rank and degree of wealth. And all that a senseless custom may be kept up, that one family may not seem to out-do another in the matter of display of riches and open-handed liberality! In the history of mankind is there on record a more pitiful display of human vanity grown to be almost second nature by force of habit through many generations?

We have evidence that so far back as two centuries ago the common sense of leaders of thought amongst the Rajputs revolted against this baneful practice. The great Maharajah Jey Singh, of Jeypore, who began to rule in A.D. 1699, took up the question of curtailing marriage expenses among Rajputs. Tod, in his *Annals and Antiquities of Rajasthan*, tells us that this enlightened ruler submitted to the prince of every Rajput State a decree, which was laid before a convocation of their respective vassals, in which he regulated the *daeja* or dower, and other marriage expenditure, with reference to the property of the vassal, limiting it to one year's income

Three caste Hindu girls passed the Middle School Examination, and 42 Hindu and three Muhammadan girls passed the Special Upper Primary Examination.

There are ten normal schools for mistresses; but the principal institution of this kind, now called the Presidency Training School for Mistresses, is under the immediate control of the Director. The other nine institutions had 252 mistresses under training, against 226. The number of normal certificates gained was 58, against 64; and the number of mistresses who obtained appointments was 51, against 53 last year.

The number of teachers had risen from 1,525 to 1,659, and the number of unpassed teachers was slowly decreasing.

TEACHERS.	MALES.	FEMALES.
European Staff	3	102
Teachers holding Normal and Ordinary Certificates	209	298
Teachers holding General Education Certificates	173	258
Unpassed Teachers	228	388
Total	613	1,046

The National Indian Association and the Free Church Mission were continuing to keep up their classes for home education. Altogether there were 107 girls in these classes, but only two of them had got beyond the primary department. One girl had succeeded for the first time in passing the Special Upper Primary Examination.

The following extract from Mrs. Brander's report discloses a somewhat serious obstacle to the further development of female education:—

"The total number of secondary schools has decreased by 20, and the pupils by 35. I think that this must be chiefly due to reduction and suspension of grants, especially to the order requiring secondary schools which earned their Rs.500 as result grant to apply for aid on the salary or combined system. Some managers have, I believe, solved the difficulty by reducing their schools to primary ones. One large boarding school has been closed, and there is a general anxiety among managers regarding Government grants, which is not favourable to the development of advanced classes."

FEMALE EDUCATION IN SOUTHERN INDIA.

Report of the Inspectress of Girls' Schools for 1886-87.

Mrs. Brander's report for the year 1886-87 shows that female education is progressing steadily, but not very rapidly, in the southern districts of the Madras Presidency. The number of girls' schools rose from 640 to 663, and of pupils from 28,279 to 29,257. Adding the number of girls in boys' schools, 10,489, and deducting the number of boys in girls' schools, 970, there were 38,776 girls under instruction, against 35,736 in the previous year The increase was thus chiefly in the number of girls attending boys' schools.

The girls under instruction belonged chiefly to the poorer classes; but there was an increase in those belonging to the middle classes. The number of rich girls at schools was still quite insignificant. The number of Muhammadan girls had risen from 533 to 726.

Of the pupils under instruction, 92 were in high school departments, against 81 in the previous year; and 1,506 in middle school departments, against 1473. All the rest were in primary classes.

No college classes for women had been opened as yet in any of the girls' schools; but Tamil, Latin, and Mathematics were being introduced into a few schools for European girls, with a view to ultimately opening Matriculation classes. The Doveton Protestant College has since opened its classes to females, and one female student is now attending the college with a Government scholarship.

The number of pupils who passed the Public Examinations is compared in the following table:—

Examinations		1885-86.	1886-87.
SchoolManagementSecon-	First Class	27	8
		14	7
		49	7
		5	31
		57	53
Women ...	Second "	18	19
Middle School ...	First Class	4	113
"	Second "	20	47
"	Third "	37	6
Special Upper Primary...	First Class	127	233
" ...	Second "	89	90

pity that English was excluded. The Lady Superintendent knows English herself, and some of the other teachers do also. Another rule of the school is, that there must be only women teachers: not a single lesson is given by a man. This arrangement is, of course, bad for the school. There is not a large class of highly-educated Parsee women from which to select teachers: the higher education of women is a new thing still with them. There is no "purdah" among Parsees, no rule to seclude the women; so one does not understand why lessons may not be given by male professors.

The school building is very fine, well built, and the rooms large and lofty. The great windows were all wide open, and the air was as fresh as possible. I wish all our school teachers in London, and pupils too, were breathing such good air. The building was presented to the Parsee Girls' School Association by Mr. Sorabjee Bengalee, the Parsee gentleman, who, together with Mr. Kittredge, did so much for the cause of the "medical women for India" movement. The schoolrooms are all furnished according to the best English methods. The children's benches are made like those in the London Board-schools. Though the English language may not be taught, English influence is strong. Almost all the lesson-books I saw were translations of English school-books. On the title page of most of them was printed in English the number of the standard —"Standard I., Standard II.," etc. I think the highest standard the pupils reach is the seventh standard. I asked Mr. Murzban if any girls from this school had matriculated at the University: "No," he said, "they cannot matriculate from this school, because they do not know English—and English is necessary for matriculation." After we had looked at the copybooks, with their pretty curly letters, a little girl, about 6 or 7 years old, mounted on a chair and recited a poem, which was accompanied by a good deal of action: it was a nursery rhyme, about a kitten and some eggs. The little girl spoke out very clearly, and imitated the various actions of a kitten with great spirit. The Lady Superintendent told us that the girls studied the history of England, although not the language; and she suggested that I should ask them some questions. They had not advanced very far in English history, I found—not beyond King Alfred. One girl gave us the story of the "cakes:" it was very funny to us to hear it told very gravely by a big girl, 15 or 16; but, of course, it was quite new and unhackneyed to them. I asked them to tell me what the Romans had done for us in England, what benefits they had left behind them. They did not answer that; but when Mrs. Uloth asked them "how long they had been in England," one of the girls gave at once, and correctly,

The Director's comment on this subject is significant: "If," he says, "the progress of female education is to extend much beyond its present point, it is absolutely necessary, in view of the limited amount of State funds available, that fees should be raised and small entrance fees also collected from the children on admission and readmission."

R. M. MACDONALD.

VISIT TO A PARSEE GIRLS' SCHOOL, BOMBAY.

We have the pleasure to publish the following letter lately received from Mrs. Scott, Bombay:—

A fortnight ago I paid a visit to one of the largest girls' schools in Bombay; and as all that I saw and heard seemed to me to be very interesting, I think, perhaps, you will like to hear a little about it. This school is one of three, belonging to the "Parsee Girls' School Association." Two of the schools are situated in the poorer districts of the city; but the principal school, which we went to see, is in the great business quarter of Bombay —the "Fort," as it is called.

A friend, Mrs. Uloth, went with me, and Mr. Murzban, the Secretary, met us at the school. The Lady Superintendent received us very kindly. We were taken across a large hall, up a broad staircase, and into a large schoolroom on the first floor. There a number of Parsee girls were assembled—some thirty or forty—sitting on benches; and some chairs were placed opposite the girls, ready for us. There were children of various ages, and evidently of various ranks. Some of the girls were 18 or 19, and even 20 years of age; while there were two or three little ones among them only 6 or 7 years old. But this mixture of ages was only made for the day on our account, some pupils from different classes having been brought together for us to hear and see a little exhibition of what they could do. First of all we looked at their copybooks—the writing was very good, but it was all in Gujarati. We were surprised to see nothing in English; but Mr. Murzban told us that no English was taught in these schools. The rules of the foundation, he said, forbade the teaching of English, or even of Marathi, Hindostanee, or Sanskrit. The only language to be taught ...

the children in the upper classes, like our ladies' schools in England, where the girls not only obtain a good education, but where they are surrounded by influences which make them "ladies" as well as highly-educated women. We asked what the salaries were—Mr. Murzban told us. They sound strangely low to English ears. A teacher of the lower classes has 15 rupees a month—that is only 30/-, counting the rupee at its old value of two shillings. The highest salary is 37 rupees a month. The teachers have to give about six hours' work to the school every day. These salaries are all the emolument, no board or lodging are given. The school is entirely a day school. The evil of the English language being excluded from the curriculum will, I hope, in time be remedied. One effect it has at present is to drive those girls who wish to learn English away from the school. Many leave at the age of 15 or 16, and go to the Alexandra Girls' School, where English is taught, and a good knowledge of our language encouraged in every way.

We went through a great many classrooms. In one, the tiny children of the infant school were just beginning to learn the Gujarati alphabet; and in another, little things were learning to sew—doing hemming and over-sewing. Then we saw the needlework of the elder girls—it was first-rate. Their embroidery was beautiful—all very good. Some pieces of silk, with flowers worked on them, reminded me of the specimens we have at home of our grandmother's embroidery rather than of Indian work; but the gold and silver thread work was entirely Indian.

The salaries of the teachers are, as I said before, very low; so, too, are the school fees. Some parents pay 1 rupee a month, while others only pay 8 annas. At the Mazagon branch, children are received free of any charge, if the parents are too poor to pay even 8 annas. It is the same in almost all our schools, mission schools and unsectarian schools alike. The head master or head mistress obtains fees, when it is possible, from the parents; but when the parents cannot, or will not pay, as a rule the children are taken for nothing. Although English is not taught in these schools, the Lady Superintendent has a private class, not connected with the school, for teachers and other young women who wish to learn English—a normal class, Mr. Murzban called it. As far as I could judge in one short visit, the teachers and pupils seemed to be on very happy terms together. The children were free and unconstrained in manner towards their teachers, and the teachers were kind and gentle in manner to the children.

It was time now for us to come away: morning lessons were over, and the Lady Superintendent was only waiting for our

girl "who was the present Emperor of Germany:" she answered rightly, and told me whom he had married, and the name of his father. But when I asked her if the late Emperor had always been called Emperor, and what he was before he was Emperor, she did not know. No one could tell me, either, anything about Italy. I noticed that the girls did not, as a rule, seem to be strong; many of them stooped, and most of them looked delicate. I asked the Secretary if they were taught any exercises, such as calisthenics. He said, "No; the Committee would not agree to any such innovation; but that he was anxious himself to introduce something of the kind, and he had arranged for them to do pole exercises, and also to learn their own native songs, such as wedding songs, in which there is a good deal of action; and so the children get a certain amount of exercise in school." A number of girls then sang a marriage song to us. They stood up in a circle, with a chair placed in the centre, some 12 or 15 girls, and walked round and round in single file, singing and clapping their hands. On the chair was supposed to be a lamp: I asked if it would be a sandal-wood fire (the sacred fire) in the case of a marriage, as I had seen at the Nājōte Ceremony; but Mr. Murzban said it would only be an ordinary lamp. The girls evidently enjoyed the singing, and the action accompanying it, very much. I should think they would enjoy good games, if they could have them. To an English woman it seems unnatural to see a girls' school with no provision whatever for play-time. There are 500 girls in this one school, and I believe as many between the two branch schools. Mr. Murzban told me there was no playground, but that the Committee were quite willing to buy, or rent, a small courtyard adjoining the school, belonging to Government, if Government would agree. The yard is narrow, but a good length; and there is a shed opening into the yard, which would make a good play-room in the monsoon.

In this school, as, more or less, in all schools in Bombay, there is the anomaly of children of all ranks learning together. In our high schools in England there is, of course, a mixture of ranks, to a certain extent: there are children of shopkeepers, and children of gentlefolks; but there are not children whose parents can only afford to pay one shilling a month associating on terms of equality with the children of those who are leaders in society, who have, perhaps, endowed this or similar institutions with gifts of thousands of pounds. I cannot help thinking it would be better if there were schools and colleges for

of his human reason, when neither Germany nor England threw much light upon their study,—Ram Mohan Roy, by the unaided light of his own critical judgment, should have seen through the veil of traditional misinterpretation into the true spirit of the Vedanta. He was able to recognise what very few recognised before him, and he proclaimed what none before him had the courage to proclaim, that "they with great consistency inculcate the Unity of God; instructing men, at the same time, in the pure mode of adoring Him in spirit." He penetrated beneath their pantheistic crust and the rubbish of ages of idolatry;—perceiving that that idolatry was supported, as he says, "by the natural inclination of the ignorant towards the worship of objects resembling their own nature" and "the self-interested motives of their pretended guides, in defiance of their sacred books." (Vol. i., p. 23). He takes a most rational view of those passages in the Vedanta in which the worshipping sage seems to speak of himself as being identical with the object of his worship—Brahma, thus apparently making himself a kind of incarnation of Brahma; he considers that this was "owing to their (the sages') thoughts being abstracted from themselves, and their being entirely absorbed in divine reflection." He attempts to prove, by an appeal to the Vedanta, "that moral principle is a part of the adoration of God" (p. 16); that a "pious householder is entitled to the adoration of God equally with an *uti* (recluse);" that "true believers neglecting rites are not liable to any blame whatever" (p. 17); and that "the Vedanta, as well as the most celebrated *Sankaracharya*, positively deny these ceremonies being necessary to obtain the knowledge of the divine nature" (p. 110). He quotes from the *Brihadaranyaka* to show that idolatry is to be condemned: "He who worships any god except the Supreme Being, and thinks that he himself is distinct and inferior to that god, knows nothing and is considered as a domestic beast of these gods." More literally translated, the passage in the *Brihadaranyaka* would read: "And he who worships a god as another (*i.e.* distinct from himself), as thinking he (the god) is one, and I (the worshipper) another, does not know; he is a beast to the god. Even as many beasts serve a man, so does each such man serve many gods." (III. Brihad, iv. 10.)

Ram Mohan Roy does not seem to have believed in any

departure to break up school. She took us once more across the entrance hall; but now, instead of its being empty, as it was when we arrived, the great hall was filled with people, ayahs and men-servants of all races, sent by the parents to bring home the girls after morning school. The children whose parents cannot send for them are conducted home by men-servants, kept by the school for that purpose. What would the members of the London School Board say if they had to arrange for every child being taken safely home, whose mother was unable to send for it?

NORA SCOTT.

Bella Vista, Bombay, *May 4th.*

REVIEWS.

THE ENGLISH WORKS OF RAJAH RAM MOHAN ROY. Edited by JOGENDRA CHANDRA GHOSE, M.A., B.L Compiled and published by ESHAN CHANDRA BOSE. Vol. I. (1885) and Vol. II. (1887). Calcutta. London Agents: Messrs. Williams & Norgate, 14 Henrietta Street. Covent Garden, W.C.

The best thanks of all earnest reformers are due to Mr. J. C. Ghose, M.A., B.L., of Calcutta, for this edition of Ram Mohan Roy's English works, in two large-sized volumes. Ram Mohan Roy, with a mind at once practical and meditative, combined in himself the spirit of the East and the West,—the active morality of Christianity with the subtle rationalism and the emotional piety of ancient Brahmans. He was a man difficult to be understood by the masses; and on the one hand he has been claimed by Christians as a Christian, and on the other by the Hindus as a thorough Vedantist. There is an apparent inconsistency in his writings, and thus supporters of both views would find ample corroboration. The fact is rather that he had almost an equal reverence for the Vedanta and the Bible.

It is a matter of no small merit on his part that, at a time when the discovery of Sanscrit literature had just been made by Sir William Jones, when priestcraft had thrown a shroud of mystical sanctity round the Vedanta so that no man dared to approach them without first divesting himself

degrading system of idolatry and caste had arisen out of the well of pure and undefiled theism in the Vedanta. Hinduism in its corruptest forms, in its wildest aberrations, always pretended to base itself on the sanction of the Vedanta; yet the two are as opposed as light and darkness. Ram Mohan Roy had a similar misgiving with respect to other religious systems, in which he was confirmed by his later researches. He was so much struck with the sublime teachings of the New Testament, which he studied even in the original Greek, that he wrote for the benefit of his countrymen his celebrated pamphlet, *The Precepts of Jesus the Guide to Perfect Happiness*, consisting of selections from the gospels. It was a dangerous step, but its being so was the more reason that a man of his candour and his love of truth should take it. It was a step that, on the one hand, gave offence to the orthodox Christian missionaries; and on the other hand, it gave offence to his Hindu adherents, for he thus claimed for the Mechchha (non Hindu) Scriptures a position alongside of the Vedas. From his study of Hindu writings, with their miracles and incarnations, of sages who drink up oceans, and incarnates who carry mountains in their armpits, he was quite sick of miracles and incarnations, with which he thought religion should have nothing to do. Nor does his opinion of the prevailing Christianity of his time seem to have been very high: "From the skill which Europeans display in conducting political affairs and effecting mechanical inventions, foreigners very often conclude that their religious doctrines would be equally reasonable; but as soon as any one of them is made acquainted with such doctrines, he will firmly believe that religious truth has no connection with political success" (p. 202). We refer the reader to his *Appeals to the Christian Public*, in which he attempts to prove that the current dogmas of the Church have no foundation either in Judaism or in the teachings of Christ. His controversies with the Serampore missionaries combine the pleasantest wit with the coolest reasoning and a generous forbearance. His *Dialogue between a Missionary and three Chinese Converts* is a masterpiece of satire. In all these controversies he displays a wonderful familiarity with the Greek and Hebrew texts, and a thorough acquaintance with Christian theology. As a proof of their efficiency, Rev. W. Adam,—the "second fallen

infallible revelations; but being a Hindu and working for the benefit more especially of the Hindus, and seeing that the Vedanta taught, equally with the Bible and the Koran, a pure system of theism, altogether free from those corrupt rites and abominable superstitions that then disgraced his country, he took the Vedanta for a foundation on which to build the noble structure of a broad and liberal church, irrespective of sect and nationalites. His countrymen, though generally ignorant of what the Vedanta were, or what they taught, had a blind, unquestioning reverence for their authority; and in taking the Vedanta for his basis, he avoided for his system of theism the opprobrium of making a foreign importation, and could in some degree enlist in his favour the support of strong and time-honoured prejudices. Though, for himself, he had as much reverence for the Bible or the Koran as for the Vedanta—a reverence always great, but never blind—yet the system of theism he founded in India was clothed in quite a national garb. It was no doubt against his own wishes, that what was to him a mere vesture, some years after became the very body and substance of the Adi Brahma Samaj of Calcutta, even to the encouraging of *caste*. Never since the time of Buddha was such a broad and liberal movement undertaken from within the Hindu fold, and on a distinctly Hindu basis. But however much he respected "the faith of his forefathers, and endeavoured to convince his countrymen of the true meaning of the sacred books" (p. 106), he respected truth and moral principle more, and we see him pass over in silent disapproval the bigamy of the greatest Vedantic teacher—Yajnabalkya, and certain puerilities which find a place, we do not know how, in the sublimest of the Upanishads—the *Brihadaranyaka*. He strongly condemns the demoralising instances of the so-called incarnations in the Puranas as "sensual and destitute of morality" (p. 115). The stories of Siva in the Tantras he speaks of, and most truly, as "*offensive to the ears of the* most abandoned of either sex."

Though a Vedantist, his broad mind could not confine itself within the narrow prison of a particular book or sect. He studied the Koran in Arabic, and the Jewish Scriptures in the Hebrew. He was never contented with second-hand information in matters of religion. From his study of the Hindu religion he found that a most corrupt and

may have had when we contemplate the noble ardour, the heroic freedom with which he and Bijay Krishna left the Adi or mother Brahma Samaj on account of the straitness of its Hinduism. We pay this tribute of gratitude to his memory; for, but for Keshav's genius and ability, the noble movement begun by Ram Mohan would have been a sad failure. The trust deed of the Brahma Samaj as drawn up by Ram Mohan Roy is a remarkable document,—broad in its spirit as any church could be,—but especially remarkable as having for one of its objects the "strengthening the bonds of union between men of all religious persuasions and creeds." As new an idea as any church could have, was that of strengthening the bonds of inter-sectarian union among different religious persuasions; and in his dealings with Mahomedans, Christians, and Hindus, Ram Mohan could make them all feel as though he were one of their own body; thus teaching the world, civilized or barbarian, a lesson that it has yet to learn. This liberal spirit was partly the result and partly the cause of his intimate acquaintance with the Koran, the Bible, and the Vedas, which, it seemed to him, all taught the same truth, each being to his view but a different version of one and the same gospel of universal theism.

We now pass to the *Sati*, or Widow-burning question. Many are the stains in the character of the later Hindu priesthood: not the least among these is that of their encouraging and often compelling a widow to burn herself alive with the dead body of her husband. It was a practice that found no support in the Vedas;—from the later writings, such as the *Mahábhárata*, a solitary example of a wife, the aged *Gandhari*, throwing herself voluntarily into the flaming pile of her deceased husband, the aged *Dhritarastra*, was raked up by the priests for a precedent. Even the law-giver Parásara sanctions the re-marriage of widows. The very worst of these sacred writers allow the widow to *choose* between a life of purity and a *voluntary* self-immolation on the funeral pyre of her husband. Nowhere in the sacred books is there a precedent or sanction for that horrid practice that the priests of the day encouraged, of burning widows to death by tying them down to the pile, and "pressing on the widow with bamboos," that she might not escape by flight: for "this heinous crime of woman murder," the priesthood alone is to blame. To take away all

Adam," as Dr. Tytler calls him,—a Baptist missionary who went out to India to convert the heathen, was himself converted by Ram Mohan Roy to Unitarianism.

In the religion of the Brahma Samaj which Ram Mohan Roy founded there is nothing new—nothing that cannot be traced either to the Vedanta or to the Bible: but while the followers of the one used to regard the followers of the other as hostile to themselves, as the very children of darkness, it was no small mark of genius to blend these different elements into one homogeneous whole. This blending was his own, perfected still more by his worthy successor, Keshav Chandra Sen. His marvellous power of assimilation evolved out of the rapturous transcendentalism of the Vedanta a broad, all-embracing system of theism applicable to all nations and countries. But, grand as are their precepts for the elevation of the individual, the Vedanta, taken alone, are not, to say the least, fitted to promote the growth of a whole society in practical philanthropy and good works. He saw that his country was surfeited with a lazy indifference, destructive to all social reform and great public movements. He saw moral diseases in the shape of vicious customs and inhuman rituals prostrating the whole national body—diseases which, though not the result of Vedantic teaching, yet, so unadapted were those ancient books to the demands of the age, the Vedanta could not heal. He, therefore, supplemented those sacred writings of the Hindus with a large share of the Christian element—what he calls "the practical parts of Christianity" (p. 224). *It is a pity* that he did not live to return from England to infuse into his countrymen a little more of that practical spirit which he acquired during his long stay in England, did not live long enough to consummate his scheme of the Brahma Samaj by perfecting that assimilation of Eastern and Western elements which was the main object of his life. The Adi Brahma Samaj of Calcutta, of which he laid the foundation, is still very exclusive, and more or less bound by caste. It is Keshav Chandra Sen to whom is due the honour of completing that assimilation begun by Ram Mohan. A grand original man though Keshav was,—in some respects, even superior to Ram Mohan,—in forming his scheme of the Brahma Samaj of India, Keshav only gave shape and form to the ideas of Ram Mohan. We almost forget whatever faults Keshav

almost all the virtues; and yet society treated them as morally inferior to men. Are they intellectually inferior? "As to their inferiority in point of understanding, when did you ever afford them a fair opportunity of exhibiting their natural capacity?" He establishes women's equality with men in intellect by the examples of learned women in Indian antiquity, when, in those good old times, a fairer field was open to them to display themselves. It was a remarkable feature of all his controversies that he met his opponents on their own ground: arguing against the corruptions of Christianity, he appealed to the Bible; and against the corruptions among the Hindus, he appealed to their sacred books. It was the most effectual and the least offensive line of argument he could take.

Ram Mohan Roy was the most many-sided man that ever lived. He was at once an acute dialectician and an active philanthropist, a keen satirist and a candid lover of truth. He added the clear head of a philosopher to the ardent spirit of a true patriot. To the meditative piety of a Vedantic sage he joined the fullest activity of a social reformer. His mastery of Sanskrit, Arabic, Hebrew, and Greek was remarkable. He advocated many law reforms, though here he could not effect much. The sacred laws of the Hindus provide daughters with a share in the inheritance of the family property; but custom has set aside their beneficent authority. He pleaded in behalf of daughters, but in vain. He pleaded strongly for the liberty of the Press when an Act against it was passed, but without any visible result. He pleaded for a separation of the executive power from the judicial, but found no response. When the question of education of the Indian people was under consideration, he it was who took the most active part in favour of English education against Oriental. Much as he loved Sanskrit, he did not hesitate to say that a Sanskrit school "would only load the minds of youth with grammatical niceties and metaphysical distinctions, of little or no practical use to the possessor or to society." Though an avowed Vedantist, he was in favour of employing "European gentlemen of talent and education to instruct the natives of India in mathematics, natural philosophy, chemistry, anatomy, and other useful sciences." It was as the result of his earnest pleadings and that of his coadjutor, David Hare,

excuse for their guilty conscience—if these can be said to have a conscience—the priests perverted a text of the Rig-veda, by substituting *agnes* (of fire) for *agre* (first), as a support to their inhuman practices. Ram Mohan Roy tried to explain it away—for he does not seem to have noticed that it was perverted—by showing that it occurred in the ritualistic parts, which in the spiritual parts of the Vedas, are always spoken of with contempt. His unshackled mind was not to be scared by a text, were it from the Vedanta itself. Such was the depravity of that priesthood with which Ram Mohan Roy had to deal. The verse which the priests tampered with does not refer to the widow of the deceased at all. It has altogether a different meaning, and is followed immediately by another, addressing the widow: "Rise, woman, come to the world of life; thou sleepest nigh unto him whose life is gone. Come to us Thou hast thus fulfilled the duties of a wife to the husband who once took thy hand and made thee a mother." (Max Muller.) This is directly opposed to the custom of widow-burning. Now that this monstrous evil is gone, thanks to Ram Mohan's efforts and that of his fellow-workers, his controversies on the subject have little interest for us, except as giving an idea of the magnitude of the herculean labour he undertook, and of the Augean stable which it was his lot to cleanse One object of his coming to England was to oppose the reintroduction of that brutal custom by the sanction of the English Parliament, to which the supporters of widow-burning had applied after its abolition by Lord William Bentinck.

In treating of widows, he also deplores the other corrupt practices of his time, "bringing to light the hidden works of darkness" in the Hindu zenana; the hard life and general ill-treatment of women by men; the inhuman system of polygamy among high-class Brahmins; and the selling of daughters in the name of marriage, in defiance of the sacred books. He deplores the general injustice of men towards women in prescribing the hardest rules of self-denial and purity, with a rigorous punishment and a jealous watchfulness; while men themselves—let them do as they please, let them break every rule of decency and morality, not a voice of indignation is raised against them—not a voice of pity for the female delinquents. Notwithstanding the disadvantages of their lot, he shows that women, as a rule, excel men in

success than are the most brilliant endowments. Napoleon said, *Le génie c'est la persévérance*, and a well-known English statesman defined genius as "an infinite capacity for taking pains." Epigrammatic sayings are seldom accurate, and few would be found to maintain that any amount of painstaking would enable an uncultured man to write like Milton or to paint like Raphael; but it is certain that nothing worth doing can be accomplished without diligence. "What good gift have my brothers, but it came from search, and strife, and loving sacrifice?" asks Edwin Arnold; while Trousseau, in speaking to his class of the fame of the great doctors of France, demands of them, "Do you suppose that they, and many others whose names are in the mouths of every one of you, could, by the powerful gifts which nature bestowed on them, have become princes of their art unless they had cultivated their natural powers at an early stage of their career?—unless they had in early life greedily devoured the treasures of science which were spread out around them, as they are spread out around you?—unless, though wearied by, they had never been satiated with, labour; and had believed that they had no right to reserve for their own use the riches which they had acquired? Be this, then, your noble heritage. But, to secure it, toilsome exertions are required. Whilst you are yet young, and while you make your first essay in arms, let your fields be the Hospitals and Clinics; when your knowledge has increased, let the Hospitals and Clinics still be your fields; and let the Hospitals and Clinics still be your fields of industry after you have acquired all the scientific knowledge which we exact from you at the probationary examinations. By pursuing this plan you will attain expertness in the practice of your art, knowing what science teaches, and having within yourselves the power of originating."

Trousseau said rightly that to secure our heritage toilsome exertions are required; and since the best work is done in a methodical manner, it is well to acquire habits of thoroughness early in your medical training, if they be not yours already. Each term studies should be carefully planned—each day and each hour arranged to the best advantage. Circumstances may force you to vary the details, but the general plan must be respected as far as possible. Here the variety of individual character and taste legitimately appear; and while one student learns most by careful reading, another succeeds only by making a *précis*, while a third arranges the fruits of study in a tabular form. The exact method matters less than the painstaking, conscientious carrying into effect of the plan selected. In hospital work a definite form of case-taking is essential. In vain does Trousseau exhort you to make the hospitals and clinics your

t we had the Hindu College, now the Presidency College Calcutta.

There is not a line of Indian reform which his successors ave taken up in which he did not lead the way. Ram Mohan Roy represented in his person beforehand, as it were, ll that is good in India to-day; future India will be but his "lengthened shadow."

DVIJA DAS DATTA.

SEVEN LAMPS OF MEDICINE. Inaugural Address, delivered at the London School of Medicine for Women, October 1st, 1887, by Mrs. SCHARLIEB, M B and B.S Univ. Lond.; Lecturer on Forensic Medicine at the School. Oxford: Printed for private circulation. 1888.

Following the ingenious idea of Mr. Ruskin in his *Seven Lamps of Architecture*, Mrs Scharlieb, in her address, at the commencement of the present session, to the students of the London School of Medicine for Women, indicated seven qualities of mind and character which medical women should not fail to cultivate as essential to their professional completeness. The address contains excellent advice, from one who has already had experience in this honourable but difficult career, to those who are beginning to be trained, or are on the point of exchanging the period of training for that of practice. Its graceful style helps to impress its truths and recommendations upon readers, as it did upon hearers. Mrs. Scharlieb's tone is such as to inspire an ardent enthusiasm, while, at the same time, she aims at keeping the students' minds fixed on the hard duties and the perplexing conditions which will mark their future work. She urges a constant recognition of an elevated standard, as well as the most careful attention to the minutest details. The seven "rays," as she terms them, which illuminate in a combined manne[r] the physician's path are: Obedience, Thoroughness, Truth[,] Courage, Gentleness, Humility, and Sacrifice. On each Mr[s.] Scharlieb says much that is true and useful; and though w[e] are aware that we do injustice to the address by extractin[g] because it has the merit of a strict connection between parts, we shall quote a few passages suited to all who und[er]take the profession of Medicine:

Thoroughness.—The second lamp is that of Thoroughnes[s] most essential quality for a doctor, and one more conduci[ve]

against our will. It is not only that to be absolutely truthful demands a thoughtfulness and accuracy to which few accustom themselves, but we are all liable—and doctors more than most people—to be betrayed into an untruth. The demand for an opinion comes upon us so suddenly, the necessity for action is so urgent, that unless the path of the impulse towards truth is well worn it may not be followed. The difficulty comes to us in different guises, and affects each nature according to its own constitution. . . .

Courage.—Without the warming, cheering ray of this lamp, we shall stumble over the boulders, sink in the morasses, and perhaps perish in the dark waters of despair. This is one of the qualities that the public greatly appreciate—the possession of which they desire in their doctor. There are two erroneous views prevalent: first, that a doctor's courage is most tried in the performance of serious surgical operations; and, second, that women are deficient in this virtue. To me it seems that courage is most tried by the long continuance of adverse circumstances, by the failure of treatment, by the abnormal course a disease will sometimes run, and by the death of patients for whose recovery reasonable hopes had been entertained. . . .

Courage is absolutely necessary in the moral treatment of our patients. We must have the heart to enforce the treatment and the discipline dictated by our reason. It cannot be a matter of indifference to the patient's welfare whether our orders are obeyed or disregarded. It is often necessary to treat patients as parents treat their children: first, we must be quite sure what we want them to do, and then gently but firmly insist on their obedience. If the patient will not carry out our directions, it is better for our own reputation, for our peace of mind, and for the patient's safety, to decline further responsibility. This course demands in many cases no ordinary courage; but we must be prepared for such troubles, and have the strength to enforce our orders or to resign the case. In the long run it will be seen that we acted wisely, and the reputation for ability and courage thus gained will in time repay us for the temporary worry and disappointment.

Mrs. Scharlieb concluded her interesting address as follows:

No doctor but was misunderstood, misinterpreted, and unjustly condemned. You will be calumniated by those you have served to the best of your ability, reproached by the ignorant, and perhaps—most trying of all—you may be misunderstood by members of your own profession. Well, you must learn that this is a part of your sacrifice, and remember

fields of industry, unless you carefully note what you see and hear, and subsequently read the classical accounts of the diseases you have observed. Nor is it on student life alone that the lamp of Thoroughness shines. Its ray illumines the stony path of the busy practitioner: without it, success is impossible.

It is scarcely necessary to remind you that obtaining a qualification, far from marking the end of student days, is really the commencement of a higher education. To all practitioners, but especially to the newly-qualified, I would address the prayer, *Be students still!* Do not suppose that any magic is to be found in your final examination: for this ordeal, fiery though it be, is not the alchemist's crucible; it is but the assay of the mint!

> "The rank is but the guinea stamp,
> The man's the gold for all that."

Do not dream that the letters appended to your names possess a charm whereby you will be endowed with wisdom and guided without trouble to success. Those of us who have worked hardest in our pre-graduate days know best how small is our knowledge and how weak our strength. Probably the best work is done when the worry and anxiety of examinations are over; and, in the comparative leisure of commencing practice, each case furnishes us with materials for study, it may be for original research. . . .

Truth.—No ray in our spectrum is fairer than is [illegible] The necessity for it meets us at every point of our envir[illegible] The first essential is that we ourselves should be incar[illegible] Truth. According to Browning:

> "Truth is within ourselves, it tak[illegible]

No doubt we all have some natural perception [illegible] shown by the ease with which we sometimes dete[illegible] form, even when obscured by the mists of igno[illegible] hood; but I rather believe that, as Ruskin [illegible] truth is like writing fair, and comes only by [illegible] less a matter of will than of habit; and I dou[illegible] can be called trivial which permits the practi[illegible] this habit. To speak and act truth with con[illegible] is nearly as difficult, and perhaps as merit[illegible] under intimidation and penalty; and it [illegible] how *many* men there are, as I trust, who [illegible] cost of fortune and life for one who wou[illegible] of a little daily trouble." We only [illegible] habitually; and unless the habit of [illegible] acting truthfully is cultivated, we [illegible]

THEATRES IN BURMAH.

Acting in Burmah is comparatively in an early stage of development. It would remind a historical student of the English stage even prior to Shakespeare's age. Theatres have no homes in fixed abodes—they are movable, like European circuses.

The instruments used for producing harmonious and musical sounds at the theatres are in a rudimentary state, not dissimilar to Indian cymbals, Scotch bagpipes, &c. The Burmese piano is a circular instrument, framed of wood, with an open space in the centre, as a seat for the player, having gongs of various sizes all along the instrument round the open space. The gongs represent the keys of the instrument, and produce different kinds of sounds, varying according to the size of each gong, intelligible and pleasurable to Burmese ears. These gongs are made of brass, and are sounded by means of sticks. Another instrument, similar in shape and form, having *tom-toms* of various sizes instead of gongs, is used for accompanying the piano. Indeed, each tries to supply the defect of the other in producing the desired tune. Specimens of both may be seen at the Indian section of the South Kensington Museum. There are other instruments, equally crude in shape and sound. Yet the form, shape, and sounds of these instruments ought not to be despised; they represent a stage which European civilisation has passed through, and the early days of Europe may be elucidated by an accurate comprehension of these primitive forms of the East. The past of the Westerns is to be found existing in the present of the Easterns.

Having incidentally touched upon the music of the theatre, I come to the theatre itself. It may be literally said that Burmah has no stage for actors, though it has a stage (or platform) for marionettes. The floor of the theatre is the ground, strewn with mats; the roof is of canvas, supported by bamboo or teak poles. In the case of marionettes, there is a regular stage; and to an European mind this sort of performance is more amusing than Burmese acting.

The Burmese are more fortunate than the Europeans: they have not to book, or pay for their tickets at the theatres, as the company of actors is specially hired by some person

t the dews of blessing heaviest fall where cares fall too. Be good cheer; the best and noblest of your patients, of the ublic, and of your brethren, will bless you, appreciate you, nd uphold you: only be true to yourselves; seek no earthly eward, seek to follow the leading of the Divine Light, and let he record of your professional life be one

> "Of perfect service rendered, duties done
> In charity, soft speech, and stainless days.
> These riches shall not fade away in life,
> Nor any death dispraise."

LANDAN JUBILÎ [The London Jubilee]. By SRÎ HARI DEVÎ. Lahore: New Imperial Press. 1888.

Copies of this interesting book have just reached England, where I am sure they will be welcomed by all who take pride in our Indian Empire, and who can read the Hindî language. The book has been written by a well-informed Hindû lady of great intelligence, who was residing in this country at the time of the Jubilee celebration. Her description of what she saw shows the acuteness of her observation, her appreciation of the humorous aspect of some of the incidents, her goodness of heart, and affectionate love for her country. This lady, like her educated countrymen, feels that the honour and dignity of the Empire is a matter of interest and pride to all her Majesty's subjects, and, in her unostentatious and kindly way, does her part, in innocence and faith, to promote good feeling among all classes.

The book opens with some original verses by Mrs. Hari Devi, asking blessings on the Queen; the preparations for the Jubilee, and the decorations of the shops and thoroughfares, are next amusingly described; and then comes the order of the procession, &c, on the day itself. The second half of the book gives a short sketch of the life of her Majesty, in which attention is called to the Queen's literary work, and to the beneficent legislation of her reign. At the end the authoress asks her native sisters to read her book heedfully, and ponder on the great fact that the Queen, notwithstanding her exalted station, her wealth and grandeur, is conspicuous for her industry, and for her faithful observance of all the duties of a wife and mother.

THE REMEDIAL PROCESS.

In an article which I contributed to the March number of the *Indian Magazine*, I referred briefly to the most important of the Indian social questions discussed in these times, relating to caste, child-marriages, the re-marriage of widows, technical education, the *purda* system, marriage expenses, &c. I now wish to speak of the way in which we should proceed in regard to such questions. In doing so, I assume that my readers are thoroughly alive to the urgent necessity of ameliorating our social conditions. To realize the magnitude of the task before us is to be half way towards effecting it. Some throw cold water on the action of great reformers. Before making a single step in the direction of reform, their perplexed natures lead them to raise before their imagination a storm of dust and doubts. Such doubts and hesitations seem to me often exaggerated; and as their result, much of the enthusiasm and reformed talk comes to a standstill unworthy of our educated selves. While undoubtedly objective difficulties are sure to meet us in our path of duty, it is vain and idle, nay, quite harmful, to allow chilling ideas to harbour in our already too lethargic minds. Unless we aim high and burn with zeal in our work, it is idle to talk of progress. The principle, that "Charity begins at home," ought to lead us to apply ourselves with real energy towards the fulfilment of our social ideal; and it will not boot us to listen to rhetorical reformers only, to take in their views with one ear and to lose them through the other; or to read the sociological and philosophical works of great authors, only to avoid making application of their principles in the actual practice of our lives.

Our policy, as we proceed in the reform of social customs, ought to be progressive as well as conservative. We should conserve, or keep steadfast, and not allow to be relinquished or neglected, whatever we already possess, or has been already gained for us. But having ascertained the already existing *good* usages in the different departments of our social life, and keeping in view the ultimate ideal of social perfection which we have definitely formed in our minds, we should endeavour to direct successfully the swift trains of social reform and progress, along well-established iron rails, and through firm tunnels which have already been excavated for us. I will illustrate my meaning by certain concrete examples. I have heard, and I have known too, that in the city of Delhi, which was the seat of the Mahomedan Emperors of Hindustan, the Hindus had, only recently, no objection at all to drink water from the brass basin or leathern

on festive occasions—for example, on the marriage of a son or daughter. It is an understood custom that every one is invited to the play, though a few friends are expressly requested to be present. The theatre is a circular tent, surrounded by the audience in the manner of a circus audience, but not closed in, and the people have to obtain seats as best they can, except the few who are invited expressly.

The play usually commences at nine in the evening, and is not over till the morning. The audience make beds of the places where they are squatted. Stalls, supplying various kinds of refreshments, are scattered round about the theatre, and present a phase of Burmese life.

The theatre is lighted by earthen lamps and Chinese lanterns; the earthen lamps placed round a banana-tree standing at the centre of the theatre, and the Chinese lanterns (a modern improvement) hang all over the imperfect tent. The banana-tree is characteristic of a Burmese theatre; it is a tree well adapted for such circumstances, and plays the part of a forest, round which the actors go, to represent the idea of travelling (in Burmah one usually has to travel through forests for want of roads). Through the non-existence of scenery, the audience have to imagine the place of the plot, and therefore a change of place of action, represented in Europe by a change of scene, has to be shown by the actors carrying a bundle of clothes (a primitive trunk or portmanteau) two or three times round the banana-tree.

The subject-matter of plays consists, usually, of mythology; and the Burmese fairy tales are the exclusive monopoly of the marionettes. In the Burmese mythology, as in all mythology, *beings* other than man play a prominent part. In order to introduce the characters of these myths, masks are worn to represent them; accordingly, one beholds various and extraordinary-looking masks hanging, all in a row, in Burmese theatres.

The Burmese, being a superstitious race, will not on any occasion perform religious plays for fear of being disrespectful to the Divine Being.

Songs are composed and introduced into plays by the leading actors, and are caught up and sung by the Burmese youths in the same way as music-hall songs are reproduced in England, according to the fancy of each individual, among certain classes.

CHAN TOON.

I have now to discuss the subject of the interference of Government and of public bodies in our efforts to overcome the demon of social abuses. The Government of Her Most Gracious Majesty the Empress of India, whom the Viceroy and Governor-General of India represent, is at present the supreme legislative force in the machinery of the public affairs of that country; and it has been asserted that this ultimate political authority of India, which succeeds the *Smritikarakas*, or law-giving sages of yore, ought not to interfere in matters concerning the social interests and the social well-being of the Indian people. Whether this jealous abridgment of the legislative powers of the lawful authority is rightly urged under the circumstances of our country, I cannot tell; but it appears to me, now, that this over-sensitiveness of some people in the matter of Government interference in social matters will lead to incalculable mischief and harm. There is great evidence of the fact that in ancient Muhammadan times of Indian history, the emperors often interfered in the social concerns of their subjects. Their often bigoted interference in the religions of the people can never be defended on any reasonable ground of public policy; but I strongly uphold the right of the Government for the time being of a country to interfere in a proper manner in matters relating to the people's social happiness. If anyone replies, that the ancient Muhammadan Emperors interfered with the people's social matters because the people in those days were not sufficiently advanced in enlightenment, then it undoubtedly becomes evident that the tendency of advance in knowledge is to make people more sceptical, more uncertain, more obtruding, instead of more helping to move their Government in the path of social reform. If we come to later times, we find that when Lord William Bentinck was going to abolish the rite of *Sati*, it was the very same class of educated people who wanted to dissuade the Government from its firm, noble, and humane resolve, dwelling on their apprehension that danger and commotion in the State would certainly be the result of such interference. But all these vague fears proved to be groundless; and the cruel custom was abolished in British India by one decisive blow. The objection that the very words of the noble Proclamation of Her Most Gracious Majesty, in 1858, forbid in some measure the interference of the Indian Government in social matters, can be met by considering the circumstances under which that Proclamation was issued, and also by the evident reason that that great Charter of Indian liberties wanted to ensure the undisturbed enjoyment of the custom of adoption to the princes and people of India. It has been suggested, that though the Government cannot meddle directly with social customs, it can in an indirect way, by various

pot of the Muhammadan *bhishtee;* and I say, this very exceptional custom—a solitary good oasis in the midst of the barren wilderness of the wide and general extension of caste—is to be hailed as a step towards the extinction of social differences between man and man, of the anomalous restrictions of caste, and the realization of the great idea of one human brotherhood and sisterhood. Now, I regret to say that some Brahmins of the Panjab held meetings for the avowed purpose of forbidding, on pain of excommunication, the *halwaees* of Delhi using the *bhishtee's* water in the preparation of the various articles of diet for the purposes of general sale. Every right-thinking man would, I hope, agree with me that, instead of being discouraged, that singular custom of Delhi deserved to be conserved—nay more, extended in its application to other cities and other districts. Again, we know that the Calcutta University is ahead of the English Universities in the matter of granting degrees to women candidates who have succeeded in passing the prescribed examinations; the Calcutta University has already done what some of the English Universities are as yet only considering. Now this is an instance where the progress already achieved ought to be conserved, [illegible] fections of others. [illegible] it noble efforts of B[illegible] matter of giving medical education to Indian ladies, have, though howsoever incompletely as yet, been crowned with success. The principle, that something—howsoever small and imperfect—is undoubtedly better than nothing at all, holds good in the department of the education of Indian women; and this inestimable good, achieved through Lady Dufferin's warm-hearted labours, is not only to be conserved, but deserves to be extended and improved more and more. And, generally speaking, if we remember that the customs of our Aryan forefathers, in almost all the various departments of life, were far purer than, and infinitely superior to, ours, it is natural that we should be able to find diminishing, but sure and certain, traces here and there of those good customs of olden days among the immense mass of corrupt practices of these later days. And as soon as we find some still lingering good custom in any particular locality, or among any particular section of the people, it then becomes our duty not to let it slip away silently, but to hold it fast and to deepen its basis; for we have to build upon such customs the superstructure of our social happiness. Slowly and cautiously, but surely and firmly, gradually but steadily, we have to go, I admit: but go we must; for the open path of honest duty lies straight before us, and will not admit of any flinching or shrinking, any cowardly escape or retreat.

of social reform, betrays unmistakably a want of energy and want of moral courage. I am very much astonished at the jealousy which some people display when a foreign missionary or lay person shows a warm and practical interest in our behalf. Again, no one—some people say—ought to do the social work for us; we ought to do that ourselves. But did the people do any practical work themselves, except evincing contradictory opinions and carrying on stormy controversies? Do they really mean to do it earnestly and self-sacrificingly themselves? or was the loud cry of objection to Government interference a mere pretence thrown in the way of the effectual realization of excellent ends? It is otherwise with the hearts of the English people: once convinced that the cause is a righteous one, the Englishman—and particularly the Englishwoman—is aroused to any amount of self-sacrifice in order to mitigate the pains of suffering humanity. To come to our own country, we read that in ancient times the heroic Vikramadittya, as the tradition says, burnt himself seven times over and over again for the sake of benefiting the poorest of his subjects; and the Buddhistic Emperor Siladittya, after having given away in pious alms all the money and movable property that he had, adopted the rags of a beggar. Shall not such brave and golden deeds incite us to a higher strain of energy?

SEVA RAM.

MADRAS NEEDLEWORK EXHIBITION.

We have received the following Notice of the Needlework Exhibition of the Madras Branch of the National Indian Association, to be held next year:

The Madras Branch of the National Indian Association will hold a seventh Annual Exhibition of Needlework, &c., in February, 1889.

1.—The following prizes will be offered:—

I. For the best collection of Native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes: one a sovereign, and the other Rs. 12; the first to be awarded to a Native lady, and the second to the pupils of a Native Girls' School.

II. For the best specimen of Native embroidery, two prizes, as in para. I.

III. For the best collection of English garments, two prizes, as in para. I.

IV. For the best specimen of English embroidery, in satin-stitch or open work, two prizes, as in para. I.

means at its disposal, encourage social reforms and discourage social abuses.

I may say, and it is indeed true, that the Municipalities and Local Boards throughout India may with great advantage be called upon to interfere in social matters of the people, because such bodies partake of both a social and political character, and also because the individual members composing such bodies are necessarily persons of social influence in their respective localities. The different Universities and educational institutions can also very advantageously, even if in a modified manner, use some indirect influence in this matter; though of course nothing should be done by them which would spoil the spread of knowledge and enlightenment in our country.

It is a happy sign of the times that there are at present all over India some societies, and particularly the Arya Samaj, which have begun to take interest, more or less, in the mitigation of social abuses; and we must not forget the noble efforts that the wide philanthropy of the Christian missionaries is doing in the bettering of India's social condition. The pioneers of English education to the natives of India were some of the noblest and most self-sacrificing Christian missionaries; and their glorious names will remain engraved upon the affections of the Indian people. Lastly, in this connection, I must observe here that we ought not to try to pick up petty objections in order to discredit a whole and universal truth, and to run into the side issues of a question, leaving the main channel entirely uncared for. Such a method of controversy is sure not to do any good to us in the end; and it is this evil habit of mind which has often made people doubt and hesitate, when called upon to do a thing mainly calculated to benefit us. This is the cause of the retardation of social progress by some of our educated obstructionists. They must bear in mind that the beauty of a whole thing is not spoiled by one or two dark spots, having the most distant connection with it. All our efforts ought, therefore, to be directed to the treading of the main grand road of our duty, and nothing should divert us astray into the narrow side lanes. Let us grasp well the central idea of the subject we may be studying. If we take up the various little objections first, all will be confused, and we shall scarcely make any progress. Our common sense and common consciousness help us not unoften in no trifling a degree; making us clearly understand at a glance, where the over-clouded doubts of our hesitating reason would bewilder us and puzzle us.

But, after all, I begin to think this very over-hesitation in the unstable intellects of some of our young countrymen, and their extreme desire to discuss over and over again these questions

(*d*) In awarding prizes for Kindergarten work, that which shows a knowledge of Froebel's principles and ideas will be valued more highly than that which displays only mechanical skill.

(*e*) *No prizes will be given for kinds of work not mentioned in this notice.*

(*f*) Work sent from schools should have the name and address of the schools securely fastened on *each piece*, and on the boxes containing the work and on their keys, and should be accompanied by a list.

(*g*) Work sent by private individuals (as well as the boxes containing it and their keys) should have the name and address of the owner similarly secured.

4.—Competitors for prizes will not be allowed to send the same specimen twice for exhibition.

5.—Those who desire to sell their contributions may do so, if they appoint an agent of their own to conduct the sales, remit the proceeds and return any work that remains unsold. The price should be clearly marked on each article.

6.—The Sub-Committee will be glad to receive specimens of fine needlework (both plain and fancy) for exhibition only. These also should be sent to the care of Miss Nixon.

7.—It is proposed to increase the interest of this Exhibition by showing a collection of dolls, dressed in the costumes of different nations. The Committee invite contributions to this collection. These should also be sent to Miss Nixon.

8.—All the specimens will be returned to such exhibitors as send a messenger for them to Miss Nixon, within a fortnight after the close of the Exhibition. If this is not done, Miss Nixon cannot be responsible for the safe-keeping and return of specimens belonging to contributors in the town of Madras. Contributors in the Mofussil are requested to arrange, if possible, for the removal of their contributions by a messenger in Madras. When this is impossible, Miss Nixon will, if requested, return the specimens by train or post. The receipt should be acknowledged immediately.

9.—Competitors who receive a certificate or prize are requested to send an acknowledgment immediately.

ISABEL BRANDER, *Honorary Secretary,*
National Indian Association, Madras.

MADRAS, *20th April, 1888.*

V. For the best specimen of crewel-work, two prizes, as in ara. I.

VI. For the best Indian design for embroidery, two prizes, s in para. I.

VII. For the best specimen of mending, by darning an old cloth or stocking, two prizes, as in para. I.

VIII. For the best specimen of mending, by patching, two prizes, as in para. I.

IX. For the best specimen of pillow-lace, *white* or *cream*, two prizes, as in para. I.

X. For the best specimen of pillow-lace, *gold* or *silver*, two prizes, as in para. I.

XI. For the best specimen of knitting, two prizes, as in para. I.

XII. For the best sampler, with English or Vernacular letters, two prizes, as in para I.

XIII. For the best Kindergarten work, two prizes of Rs. 5 each.

XIV. For the best kolam drawing, two prizes, as in para. XIII.

XV. For the best free-hand drawing, two prizes, as in para. XIII.

XVI. For the best map-drawing, two prizes, as in para. XIII.

XVII. For the best Native bead-work, two prizes, as in para. XIII.

2.—The specimens should be sent to Miss Nixon, Gunpowder Factory, Perambore, between January 1st and 15th, 1889.

3.—Each competitor for a prize should send with the specimens a declaration, attested by herself, or her parent or guardian, that the work has been executed entirely by herself. In the case of a school, the declaration should be to the effect that the work has been executed entirely by the pupils in the school, and should be signed by the manager.

(*a*) The garments exhibited must not be in miniature but of a useful size.

(*b*) In awarding prizes for I. and III. the shape of th garments, the beauty and strength of the needl work, and the size and variety of the collectio will all be taken into consideration.

(*c*) In awarding prizes for embroidery and other fan work, the beauty of the workmanship, the t displayed in colour and form, and the suitab of the ornamental work for the purpose to w it is applied, will all be taken into considerat

(*d*) In awarding prizes for Kindergarten work, that which shows a knowledge of Froebel's principles and ideas will be valued more highly than that which displays only mechanical skill.

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MADRAS, *20th April, 1888.*

THE LADY AITCHISON HOSPITAL, LAHORE.

We have received from Dr. Eliz. Bielby the following Report of the Executive Committee of the Lady Aitchison Hospital for the half-year ending 31st March, 1888 :

We have much pleasure in bringing this our third half-yearly report before the public and members of this Association.

The building has made great progress since our last report was laid before you. The main block in which this meeting is now being held is nearly finished, and the other blocks are making good progress towards completion. The whole building will be finished in the course of the summer. We do not intend to use the Hospital for in-patients until November next, when we hope Her Excellency the Countess of Dufferin will open the whole building.

On the 1st of this month we moved the out-patient department into this building. By this arrangement we have more room in the temporary Hospital for in-patients and can give up three rooms for resident students; also, as this building is nearer the city than the temporary Hospital, it is more convenient for women attending as out-patients.

We have at present resident in the temporary Hospital three English lady students, who have joined the Medical College. A lady has written to the Honorary Secretary from Jullundur, asking on what terms we could take a Brahmin girl, to board while she is studying Medicine at the Medical College. If this girl consents to live in the temporary Hospital, we shall not be able to take any more, as then all our spare rooms will be occupied.

The balance sheets are on the table.

In the building fund we have a balance of Rs. 16,083-6-10. We have had to sell the Rs. 15,000 we had invested in Government paper, at a loss of Rs. 463-12-2. We have paid for building purposes, since the last half-year closed, Rs. 25,000, making a total paid for building since the commencement of Rs. 46,000. We have still to pay to the Public Works Department Rs. 16,733 according to the original estimate; so that we need Rs. 619-9- to complete this sum. We also need Rs. 700 to build a dead house and Rs. 7,300 to build quarters for the House Surgeon

The proposal to build a house for the physician or physicia to the Hospital has been given up, and the spare ground w be utilized to build quarters for the House Surgeon and Students' Home. The plans for these buildings are on the ta ... timated cost for the Students' Home is Rs. 20,

This Home when built will afford accommodation for from 16 to 20 students. There will be three departments; viz., English, Hindu, and Muhammadan. There will be separate sleeping and living rooms, and separate cook houses, for the Hindu and Muhammadan students. This Home is greatly needed, but it cannot be commenced until we have the money.

ENDOWMENT FUND.

We have received from all sources during the last half-year Rs. 8,539-5-3. We have invested from this Rs. 6,800. Expended Rs. 518-14-0. We have invested altogether as Endowment Fund Rs. 14,200.

With regard to the endowment of beds, Lady Aitchison has completed the collection she was making at the close of last half-year for a bed from English friends. The Committee of the Aitchison Memorial Fund has endowed one. Our Lady President, Mrs. Lyall, has endowed one for this year. Since the closing of this half-year, W. E. Purser, Esq., of Rohtak, has endowed one.

We have thus seven beds endowed, leaving 35 unendowed. Thus:—

All these are endowed permanently.	Lady Aitchison	1	
	Lady Aitchison, collected by Mr. Justice Burney	1	
	Sirdar Jaggat Singh, C.S.I. ...	1	
	W. E. Purser, Esq.	1	
	The Committee of the Aitchison Memorial Fund	1	
	Lady President	1	for this year.

The collecting cards for both Building and Endowment Funds are now ready. Many members and friends of the Association are already collecting for us both in this country and in England.

During the first quarter of this year, ending 31st March, we have treated 1,642 out-patients, and 124 in-patients. Fifteen major and 26 minor operations have been performed in that time. The number of in-patients has greatly increased, and we are glad that some pay, not only for their food, but a small fee, which is placed to the general funds of the temporary Hospital. We hope, when the new Hospital is opened, more of that class of patients will come as in-patients.

The training of nurses has made good progress during the last half-year. Nurse Charlotte, who since June, 1886, has been paid in part by the Punjab Branch Countess of Dufferin's Fund, will complete her training on the 31st May, and will go out as a certified nurse, either in connection with this Association

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or in connection with a mission at Loodhiana. The Punjab Branch Countess of Dufferin's Fund also pays Rs. 16 a month for training one Hindu and one Muhammadan nurse. The District Board of Lahore is also paying for the training of one Hindu and one Muhammadan woman. Other District Boards have written for the rules for nurses, in order that they may send women from their respective districts for training.

Miss DeAbreu has worked well and faithfully as House Surgeon and Assistant; she is much liked by the patients, is gentle and patient with them, and knows her profession thoroughly. Mrs. Deeks returned to the Hospital in February to act with Miss Macvitie as a Matron and Superintendent of nursing, as the last-named lady was not able to manage the establishment alone. Mrs Deeks was receiving much more in money as a nurse in private families than we can afford to pay her; but when the necessity for her return was laid before her, after due consideration she consented to take up her present duties, and has been a great help and comfort in the work. She is quite devoted to the duties of her profession, and is much liked by the patients, nurses, and servants.

The patients are contented and happy, and we may confidently hope for a bright future for this Hospital.

The best thanks of the Association are due to the Central Committee, Countess of Dufferin's Fund, for its continued liberal aid and sympathy. That Committee has promised a grant of Rs. 1,500 in order that sufficient and competent assistance may be provided for Dr. Bielby during this hot weather, while she is on leave for three months from July next.

The best thanks of the Association are due to the Punjab Branch Countess of Dufferin's Fund for its liberal help and sympathy towards this Association.

Thanks are due to all subscribers and the many friends who have, during the past half-year, helped in various ways, both at the temporary Hospital and the one now in construction. Sir Charles and Lady Aitchison still continue to take a warm interest in the Association. Some time ago Sir Charles was asked by the Honorary Secretary of the Aitchison Memorial Fund to what charity he would like the balance from that fund to be paid. He very kindly requested that it might be paid to the funds of this Association.

As you have already heard, we have received sufficient to endow a bed; and the Honorary Secretary has been informed by Colonel Nesbitt that there is still a small balance, which will be paid into the Building Fund of this Association as soon as possible.

The Hospital has been visited during the past half-year

twice by Sir Benjamin Simpson, twice by Dr. Dallas, and once by Dr. Brown. During Sir Benjamin Simpson's visit a few weeks ago, he entered most fully into the diseases of the patients, the treatment, and general working of the establishment, and expressed himself as entirely satisfied.

We cannot close this report without thanking our Lady President most warmly for all her kind interest and help in many ways. The Honorary Secretary always finds Mrs. Lyall ready to help her by advice in many difficulties that arise in such a large work. Mrs. Lyall spares neither time nor trouble if by any means she can give real assistance either to the Honorary Secretary or to any worker in the Hospital. She visits the Hospital constantly, and so knows, from personal inspection, all about the patients and how the executive part of the work is carried on.

ELIZABETH BIELBY, M.D.,
Honorary Secretary and Physician to the L. A. Hospital.

INDIAN INTELLIGENCE.

The *Madras Weekly Mail* of the 9th of May gives an interesting illustration of the progress of the people's belief in the value of European Medical Science. About the year 1871 the Head Monk of the Sacred Temple of Tripity was operated on by Dr. Brockman for cataract in both eyes. The operation was successful, and a year or two afterwards Surgeon-General Balfour went to Tripity and asked the Sri Mahant to establish a Dispensary, to which the Chief Monk at once assented, and now the *Mail* has the following information: "Sri Mahant Baghavasidosji, the High Priest of Tripathy, has in the following letter to the Honorary Secretary of the Madras Branch of the National Association (for supplying Medical Aid to the Women of India) made the very liberal offer of a money donation of Rs. 4,300, and to pay half the cost of the pay and charge allowance to provide for Hospital accommodation for a female Apothecary or Hospital Assistant. He writes: 'I have read with much pleasure and interest the second report of the National Association, Madras Branch. I shall be extremely glad to take some part, though infinitesimal it be, in the labours of the Association, and to contribute as my quota a scholarship for an Apothecary for four years, for two Hospital Assistants for three years, and for two midwives at a time for three years, or eight midwives in all. I shall also be glad to pay a donation of Rs. 1,000, and to award a gold medal at a cost of Rs. 30 and

or in connection with a mission at Loodhiana. The Punjab Branch Countess of Dufferin's Fund also pays Rs. 16 a month for training one Hindu and one Muhammadan nurse. The District Board of Lahore is also paying for the training of one Hindu and one Muhammadan woman. Other District Boards have written for the rules for nurses, in order that they may send women from their respective districts for training.

Miss DeAbreu has worked well and faithfully as House Surgeon and Assistant; she is much liked by the patients, is gentle and patient with them, and knows her profession thoroughly. Mrs. Deeks returned to the Hospital in February to act with Miss Macvitie as a Matron and Superintendent of nursing, as the last-named lady was not able to manage the establishment alone. Mrs Deeks was receiving much more in money as a nurse in private families than we can afford to pay her; but when the necessity for her return was laid before her, after due consideration she consented to take up her present duties, and has been a great help and comfort in the work. She is quite devoted to the duties of her profession, and is much liked by the patients, nurses, and servants.

The patients are contented and happy, and we may confidently hope for a bright future for this Hospital.

The best thanks of the Association are due to the Central Committee, Countess of Dufferin's Fund, for its continued liberal aid and sympathy. That Committee has promised a grant of Rs. 1,500 in order that sufficient and competent assistance may be provided for Dr. Bielby during this hot weather, while she is on leave for three months from July next.

The best thanks of the Association are due to the Punjab Branch Countess of Dufferin's Fund for its liberal help and sympathy towards this Association.

Thanks are due to all subscribers and the many friends who have, during the past half-year, helped in various ways, both at the temporary Hospital and the one now in construction. Sir Charles and Lady Aitchison still continue to take a warm interest in the Association. Some time ago Sir Charles was asked by the Honorary Secretary of the Aitchison Memorial Fund to what charity he would like the balance from that fund to be paid. He very kindly requested that it might be paid to the funds of this Association.

As you have already heard, we have received sufficient to endow a bed; and the Honorary Secretary has been informed by Colonel Nesbitt that there is still a small balance, which will be paid into the Building Fund of this Association as soon as possible.

The Hospital has been visited during the past half-year

The following were called to the Bar on June 3rd:—*Lincoln's Inn:* Sheikh Mehdi Hassan, Christ's College, Cambridge. *Inner Temple:* Lakhamgauda B. Vantmuri and the Nawab Mehdi Hassan Khan Fathah Newaz Jung. *Middle Temple:* Chan Toon, of Calcutta University, and University College, London; Inns of Court Studentship in Roman Law and Jurisprudence, Hilary, 1888; £50 Roman Law, International and Constitutional Law, Council of Legal Education prize, Hilary, 1888; first class Common Law Middle Temple Scholar, Hilary, 1888; first class International and Constitutional Law Scholar, Hilary, 1887; second class Common Law Scholar, Trinity, 1887; second class International and Constitutional Law Scholar, Trinity, 1886; £15 Roman Law Jurisprudence, Council of Legal Education prize, Hilary, 1887. Nowrojee Dadabhoy Allbless; Gulam Mohamed Bawania Munshee; Nogendro Nath Banerjei, B.A., Calcutta University.

Among the Scholarships awarded were the following, by the Benchers of Middle Temple:—M. Zorab, a first-class Scholarship of 100 guineas (Real and Personal Property); J. Mittra, a first-class Scholarship of 100 guineas (International and Constitutional Law).

Mr. Chan Toon, of Burmah, who gained the eight principal prizes open to law students, as mentioned above, has received from Sir Henry James the following resolution, which was passed at a Parliament of the Benchers of the Middle Temple:—"The Masters of the Bench of the Middle Temple desire to offer their best congratulations to Mr. Chan Toon on his most distinguished career as a student of the Inn, and recognizing the great honour Mr. Chan Toon has, by his success, gained for the society, the Masters of the Bench express the sincere hope that his career throughout life may fulfil the promise of its commencement." In forwarding the resolution to Mr. Chan Toon, the Treasurer, Sir Henry James, informed him that to no other student of the Inn has a similar compliment ever been paid, and asked him to accept his very sincere personal congratulations.

In Part I. of the June Previous Examination in the University of Cambridge, Mr. C. Krishnau passed in the First Class, Mr. Masha Allah Khan in the Second Class, and Mr. Mohiuddin in the Fourth Class.

Arrivals.—Nawab Mohsin-ul-Mulk (Moulvi Mehdi Ali), Political and Financial Secretary of Hyderabad, accompanied by Mr. Furdoonjee Jamsetjee Chinai, Private Secretary to the Minister of Hyderabad, and Dr. Rustomjee. Mr. George Pires, Mr. Govindrao Dinanath Madgarkar, and Mr. F. S. Davar, L.M. and S., from Bombay.

Departure.—Dr. F. E. Davar, for Bombay.

Rs. 20 to each of the successful candidates who obtains the highest number of marks in midwifery, from Apothecary and Hospital Assistant classes respectively; and to award a silver medal or Rs. 5 to the first candidate in the midwifery class of each term. If the Association can see their way to send out a passed Apothecary or Hospital Assistant to Tripathy, I shall further be prepared to bear half of her pay and charge allowance in addition to providing decent Hospital accommodation. I trust that my humble offer will be acceptable to the Association. On hearing from you, I shall arrange to pay every month my subscription into the Sub-Treasury of this place, in advance, within the end of the third week.'"

We have received the first Report of the Kumbuliatola Boys' Reading Club, Calcutta. It was established over two years ago, for the purpose of enabling students of the middle and poorer classes to have the advantage of a free library and reading room. Babu T. N. Chaudhuri and Guru Charan Chaudhuri, both young men, exerted themselves to start it. There are now nearly 120 members, and the Library has so much increased that it contains about 1,500 books, of which nearly half are English. All the officers of the Club give their services free of charge. Many English gentlemen at Calcutta have given generous help in various ways. The President is Mr. Stack, Professor of the Presidency College and Editor of the *Calcutta Review*. We are glad to call attention to this useful Reading Club, as with a little more encouragement it might develope more fully.

PERSONAL INTELLIGENCE.

Kumar Bhabendra Narayan, of Kuch Behar, has passed the final examination for the triple qualification of the Royal College of Surgeons and Physicians of Edinburgh, and the Faculty of Surgeons and Physicians of Glasgow, with high commendation; and has been admitted L.R.C.S. and L.R.C.P. of Edinburgh, and L F.P.S. of Glasgow.

At the late General Examination of Students of the Inns of Court, the following received certificates of having satisfactorily passed a public examination:—Nandlal Banerji (Lincoln's Inn); Sarfrazali Abdulali Mir and Lakhamgauda B. Vantmuri (Inner Temple); and Rang Lal (Middle Temple).

The following students passed a satisfactory examination in Roman Law:—Jehanghir K. R. Cama, Manik Lal Dutta, and Kashinath Parshram Gadgil (all of Lincoln's Inn); Shaik Muslehudin (Middle Temple).

and that of this literature, what is intended for young people consists of school books and those designed for study along with text-books, and that such a thing as books of general information and amusement is practically unknown.

The subjoined tabular statements, which are perhaps of more value when carefully perused than when listened to, show roughly the two classes of children's books recently published in this Presidency, excluding a quantity of mere reprints of old mythological legends and tales, written in a style rather high for little folks, and other bazaar books more calculated to spoil their eyes than to improve their feelings:

I.—ELEMENTARY SCHOOL BOOKS.

Language.	Reading Prose and Poetry.	Grammar and Vocabulary.	Arithmetic.	Geography.	History.	Hygiene and Gymnastics.
English	25	2	4	5	4	2
Tamil	25	5	2	7	4	1
Telugu	13	3	4	4	4	1
Malayalam... ...	11	4	7	4	2	3
Kanarese	9	2	3	2	2	3
Total ...	83	16	20	22	16	10

II.—BOOKS OF GENERAL INFORMATION AND AMUSEMENT.

Subjects.	English.	Tamil.	Telugu.	Malayalam.	Kanarese.
Natural History	1	2	1	...	...
Popular Tales	2	11	3	...	...
Tales from Shakespeare ...	...	10	3	...	...
Tales from Sanscrit Dramas	...	5	5	...	..
Lives of Great Men	...	5	3	...	...
Song Books	...	8	...	...	...
Kindergarten Songs	...	1	...	...	...
Domestic Economy	1	...	...	...	...
Needlework	1	...	...	...	...
Floor Decorations	...	1	...	...	...
Cookery	...	1	...	...	..
Leaflets for Children.					
(a) Christian	15	30	23	8	6
(b) Non-Christian	...	31	11	2	1
Total	20	105	49	10	7

The Indian Magazine.

No. 212. AUGUST. 1888.

THE CASE OF RUKHMABAI.

Telegraphic news from India states that the case o Rukhmabai has been concluded, but the two accounts are no very clear as to the mode of settlement. The *Times* says "The husband, in consideration of Rs. 2,000 in satisfactio of his costs, undertakes not to execute the decree for th restitution of conjugal rights, or in any way to assert hi claim against her person or estate." The *Standard's* report is "The High Court of Appeal has decided that the decre ordering Rukhmabai, the Hindu child-wife, to cohabit wit her husband shall not be executed." In any case Rukh mabai has practically secured freedom from the arrangement made for her in childhood, which were so repellent to he when she came to mature years; but it is to be hoped th the Indian Government will, by some legislative enactmen prevent the recurrence of similar suits in the future.

JUVENILE LITERATURE IN MADRAS.

A Paper read at the Annual Meeting of the Madras Branch of t National Indian Association, by V. Krishnama Chariyar; H. B. Grig Esq., Director of Public Instruction, in the Chair.

Ladies and Gentlemen,—Five years ago I had the hono of reading a paper before the Association on the question "Home Education of Hindu Girls." The kindly receptic accorded to that paper here and by critics elsewhere encourag me to crave your indulgence for a few remarks which I ha been asked to offer on the kindred subject of "Juvenile Liter ture in Madras;" that is, on the literary side of that mo important branch which relates to the earliest period of educ

very desirable to turn this to the best account, as the Education Department, the Christian Vernacular Education Society, the School Book Society, the Basel Mission and Tranquebar Mission, and other publishers are trying to do, with the addition of pictorial illustrations as well as lessons containing useful information and moral sentiments. The boys' reading-book may be said to include that for girls, because a separate series of standard readers for girls does not exist, and most girls read their brothers' books; and it is not necessary for me to express an opinion here as to the influence for good or evil which the readers for boys may exercise upon the minds of girls. It may be as well to mention that under the head of readers in the above list are included the so-called "guide-books" and "helps," containing mere glossaries of words and other annotations. These latter are mostly catchpenny publications and cram-books, and the annotators deserve to be banished from the land as a social nuisance, because they only propagate mistakes and fill up the glossaries with synonyms often longer and more difficult than the words they are intended to explain, and otherwise do harm to the cause of sound learning

Preliminary to the reading-books comes the alphabet, the learning of which with tears has been the rule in India, especially in the case of letters and their combinations in the vernacular languages, which are far more numerous than in the Roman alphabet. This reminds me of my recent visit to a large school of several hundred girls. It is perhaps the largest girls' school in all India, and I found it in an admirable order, doing good work that will bear fruit so far as it reaches, by making rapid strides in special branches of instruction, and avoiding in some respects the mistakes made elsewhere. But one thing struck me as a defect in going round the infant classes, numerically the strongest in the school,—viz., the lifeless method of going through the task of learning their letters and columns of hard words from an old-fashioned primer, without the intervention of pictures or anything else, to supply a motive and interest to the little girls to interpret the symbols given. This arrested my eye, and on enquiry as to the time taken by the children to master the alphabet, I was told by the male teachers in charge of the classes that they took from four to ten months. Of course this defect is not peculiar to this school, but is one noticeable in many elementary schools, both in and out of Madras; and it is a pity, too, to see the first step in learning a language made a symbol of drudgery and an instrument of torture. Consider what a fearful quantity of this short life of ours is wasted in schools, often because the method of what the Rev. E. Thring calls "thinking in shape and pictorial teaching" is not

MAGAZINES.

Janavinodini. Tamil and Telugu.—A monthly magazine of instruction and amusement for the general reader.

Sugunabodhini. Tamil.—A bi-monthly periodical for women.

Amirtharasani. Tamil.—A monthly illustrated periodical for female readers.

The Zenana Magazine. Tamil.—An illustrated quarterly magazine for women.

Mission School Magazine. Tamil.—A monthly leaflet.

The Maharani. Tamil.—Intended for Hindu girls' schools and home reading, with coloured illustrations, easy songs and stories, and instructive papers.

Strictly speaking, any notice of the printed literature in Southern India should include the publications in Tamil, Telugu, Malayalam, and Kanarese, as well as in English; but an attempt to review them all in detail in the brief space allotted to the subject would be impossible. The remarks below will, therefore, be confined to Tamil and Telugu books, with a few words about English, leaving out the Malayalam and Kanarese books, as only a few occur in the above lists in those languages. With regard to Tamil, the earliest cultivated of all the Dravidian tongues, books in this language began to be printed more than three centuries ago by the Portuguese, and next by the Dutch at Amsterdam and at Tranquebar, about 1710. In 1761 the British Government allowed the Vepery Missionaries the use of a Tamil press taken at Pondicherry.

In one department at least—that of ethical epigrams—Tamil may be said to have even outdone the Sanscrit, from which the vernacular literature of Southern India has borrowed so largely. Telugu, in respect of antiquity, stands next to Tamil; and, of all the Dravidian languages, it is spoken over the largest area and by the greatest number of people, and Telugus are reckoned at 17 millions to 13 millions of the Tamils; and, in point of euphonic sentences, it claims to occupy the first place, and has therefore been styled the Italian of the East. But printing among the Telugus does not seem to have commenced till the beginning of the present century, nor made any progress till 1835, when some Telugu poems were printed in Madras, evidently for the first time. From the first of the two foregoing lists relating to school-books, it will be seen that reading-books predominate, and very properly so, because these receive a large share of attention in the elementary schools. As a matter of fact, the reading-book is often the only book in the possession of a boy, forming his whole library; and, being the only one studied at home, it is

to sanction a trifling amount for providing such school appliances, if they are brought under their notice. But the plant is poisoned at its very roots by the presence of indifferent teachers of the old generation, and prejudiced or hasty critics; and thus no improvement takes place in the method of teaching the alphabet, so as to diminish the time and labour to be spent on it.

To return to the text-books in the above list, there is not one in the collection of grammars suitable to the mental capacity of little boys and girls, and yet native teachers and parents that exaggerate the value of grammar commence to follow too early what Herbert Spencer calls the "intensely stupid custom of teaching the technicalities" of vernacular grammar to their children, as if language was made for grammar, and not grammar for language. Tamil or Telugu grammar can be pleasantly taught through the language of the reading-book, or by means of conversation in the first instance; and when the girls grow up and can grasp the intelligent meaning of a thing, and are familiarised with the facts from which the rules of grammar are abstracted, then text-books can come in with advantage. Under the present system, which is too literary to gratify the curiosity such as is felt at that age, what is taught of grammar is not principles, but arbitrary rules conveyed often in verses or aphorisms; and here is the great proof of the unfitness of high grammar for young children, that it is necessary to deprive the subject of its scientific character before you teach it. In the contest between the children and the technicalities and and abstractions of grammar, the children have more influence upon it than it has upon them. As Professor Seeley says somewhere, "instead of the children becoming grammatical, the grammar becomes childish."

With regard to the other text-books, they are framed less for children and girls than for boys who expect to be fitted for entering on the course of study for the Matriculation examination of the University.

Books on History and Geography have, as instruments of education, a threefold value:—a practical value as affording information which every one wants; a disciplinary value as offering problems, often the most fascinating, for the exercise of the intellectual faculties; and a third value as a means of culture. If the mind is to be vigorous, it also must be well fed like the body, and the receptive function of the mind is as important as are its active labours. "Reading makes a full man," says Beacon; and reading commonly is little more than the act of receiving. But are the present text-books all that could be wished as a means of rational culture?

dopted! Think of the unprofitableness of letting five-and-wenty children sit by, to listen to each other's cry over letters, and each other's mistakes in repetition! It is an old saying that "pictures are the books of the ignorant;" and it is a law of mind that facts will not lodge in the memory unless you drive in the appropriate ideas as a furniture for the mind. Where memory alone carries the day and the mind is not awakened, pictures and diagrams may be made to quicken the impressions, and thus play a useful part. To encourage young children to find pleasure in beginning to learn quickly, I prepared some time ago picture alphabet books, and sheets in Tamil, Telugu, Malayalam, and English, with chromo pictures and easy rhymes printed in clear large type, pleasant to the eye. The picture, the song, the story, and then the symbol—that is the key-note to these publications. The value of this new departure has been appreciated in all well-organised schools, the heads of which speak of them as just the thing needed to interest children in learning the letters and their force, to say nothing of the service done by the alphabet sheets as a useful ornament for the school-room as well as for the nursery: but it may sound rather strange if I tell you, without any desire to over-state the case, and as the result of my experience, that among native parents common-sense on this subject of picture alphabet sheets is not very common yet; and old pedants have not been wanting who think such devices childish. If "childish" is used for giving pleasure to children and young people generally, it is certainly well applied in the present case Then there are many younger critics who are unwilling to admit the utility of these pictorial helps to the little learners, because they and their fathers got on without them. Now, it seems to me that this is no argument at all in favour of the crude, wearisome method adopted by the old generation of teachers. To their question, "How did our fathers get on?" I should say in reply, "How much better they and their fathers might have been if they had these picture alphabet sheets!" If one of these critics is tolerably intelligent now, by having been taught according to the primitive dry method, there is no knowing what he might have been if he had learnt under the picture method. Perhaps he might have been a real genius. If anyone still doubts the efficacy of the pictorial method of teaching, and its beneficial effect on the imagination of the young, he may with advantage study Tyndall's essay on the "Use of the Imagination in Science." Modern views of education in Europe, however, assign a very high place to pictures and diagrams in the instruction of infants; and every municipal board or private body keeping an elementary school in this country can very well afford

Domestic Economy and Cookery, books of travel and those relating to health and the means of guarding against the hazards of climate and the like, fairy tales of science and family magazines with pictorial illustrations and patterns of needlework and floor decorations and the like.

The next question that arises is, "How are these special books to be composed?" Is it possible to prepare them in a style that girls and boys would understand? But I must be brief in my remarks concerning this question.

To begin with language, I quoted before the opinion of Herbert Spencer in favour of abandoning the study of grammar. But it cannot be altogether abandoned, though it may be postponed; because grammar is the science of speech, and as such disciplines and developes the powers of the mind on the same lines as the sciences. And there is a way of conveying a knowledge of the elements of grammar to children, every one of whom begins his education with one great intellectual acquisition—he can talk; and the power of talking means a great quantity of knowledge. Perhaps you will kindly allow me a few minutes for a short sketch of a lesson that can be given to children at a very early age in easy games on, say, Tamil Nouns and Verbs,—the two most important parts of speech in the Tamil language. The book of games, of which the following is a sample, may be called the Play-Grammar, the mother teaching her two children to play the game.

The following is the English version of the Tamil lesson produced before the meeting:

PLAY-GRAMMAR.

A SAMPLE LESSON—NOUN AND VERB.

"Now, then, Sami," said his mamma, "do you know how many parts of speech there are in Tamil?"

Sami could not answer this question; and Sundaram asked if the parts of speech were not very difficult to learn.

"Not at all," said her mamma, smiling; "every word you make use of is a part of speech."

"Is it indeed!" exclaimed the little girl. "I thought parts of speech were all very hard words."

"What is speech, Sundaram?"

"Speech, mamma?—why, speech is talking."

"Very well; and talking is saying a great many words, is it not?"

"Yes, mamma."

"And one word is a part of this talking; therefore, one word must be a part of speech."

The entries against English books in list I. might seem very few, but elementary reading-books and other books on general knowledge published in England are largely used in the schools of this country, though intellectually and otherwise they are not always adapted to Indian schools, owing to the frequent allusions to European scenery which native youths cannot understand. "Begin at home" is a maxim in education necessarily violated here by the use of the English books, intended for a different zone. The Madras series are often substituted for the English series, but as our people cannot be reached except through their mother tongue, our crying want is vernacular books on a variety of subjects, capable of satisfying the craving of young minds to get beyond the region of words into that of thought.

It is thus much easier to make known an evil than to point out its remedy; but I hope you will be satisfied with a mere sketch of what appears to me a practical mode of discharging the great social duty under which we at present labour.

In the first place then we have, as I have again and again repeated, to procure some more books of a sound, healthy, instructive and *interesting* character, in happy sympathy with children, and especially with the play of thought and sentiment in the minds of *girls*, ingeniously conveying information and culture, over and above the instruction in the mere art of reading.

The literature required is in part to be drawn from that which already exists in the country, that knowledge which is already in our hands and which by skilful manipulation may be made useful to children; but our duty goes beyond this, namely, that of creating what does not exist. There is a class of knowledge which we must create anew. We must learn from other nations and develop our own system of education. To do this satisfactorily it is in every way desirable to learn everything we can fr[illegible] st.

N[illegible] children may be conveye[illegible]r wrapped up in fictitious [illegible]ative and in various other compendious forms, such as Special Readers for teaching language and the method of counting and measuring, Historical hand-books and Biographical sketches, conversations in Natural History, and other subjects that come under the appellation of "Object Lessons" adapted to the child's apprehension, Poetical selections consisting of sacred, lyrical, and descriptive poetry, together with fables and ballads and pieces relating to the domestic affections,—all suited to female readers in particular; story books, Manuals of

"But how should we know, mamma, if we were playing by ourselves, and had no one to tell us when we were wrong?" inquired Sami.

"You would find out by looking at the 'Play-Grammar,'" replied his mamma.

"I am longing to begin," said Sami; "and I wonder which of us will have to pay the greater number of forfeits."

"I shall, I dare say, because I am younger than you," said Sundaram.

"Well, Sami, you may begin," said their mamma: "read a sentence; then point out each noun and verb."

Sami, smiling, read as follows:

"'HERE WE SEE A LITTLE GIRL IN A SWING IN AN ARBOUR.'

"*See* is a verb," said he, "for it is something we do; *girl* is a noun, and *swing* is a noun, for we can see girl and swing."

"But there is another noun," said Sundaram, "and that is *arbour*, for we can see an arbour; so pay a forfeit, Master Sami."

"No, no, Sundaram; I had not done. I was going to say *arbour*; therefore you were too quick."

"I think I was," said the little girl. "Now it is my turn: but, mamma, are there any more nouns or verbs in that sentence?"

"No, my dear."

Sundaram reads:

"'THE SHEPHERD SITS UNDER THE BANYAN AND PLAYS TUNES ON HIS PIPE, WHILE THE LITTLE LAMBS FRISK AROUND THEIR MOTHERS ON THE COOL GRASS.'

"I will say the nouns first," said Sundaram, "and then the verbs. *Shepherd* is a noun, for I could see a shepherd; *banyan* is a noun; *tunes* is a noun, and one of the nouns we cannot see; and *pipe*, *lambs*, and *grass* are nouns."

"You have missed one, Sundaram."

"Have I, mamma? What can that be?"

"I see which it is," cried Sami; "it is *mothers*. The lambs' mothers are the sheep, and we could see them."

"So we could," said Sundaram; "then I must pay a forfeit: here is my workbox."

Her mamma took the box—the first forfeit, and, putting it aside, asked Sundaram to point out the verbs.

"Verbs are things that we can do," said Sundaram. 'The shepherd sits.' *Sits* is a verb. 'Under a tree and plays.' *Plays* is a verb. 'On his pipe, while the little lambs frisk.' *Frisk* is a verb. 'Around their mothers on the cool grass.' There are no more verbs, I think, mamma."

"But can we tell how many there are?" said Sami; "we cannot count all the words we say."

"True, Sami; but although every word we say is a part of speech, there are only four parts of speech after all in Tamil."

"Oh, mamma! you must be jesting," exclaimed both the children.

"No. I do not jest, I assure you: we indeed say a great many more words than could be counted; still, those words are but of four kinds, and each kind has a name, which in grammar is called a part of speech. For instance, the names of things that we can see are called nouns, and the names of all things which we can do are called verbs."

"Oh, that is easily understood," said Sundaram; "all the things we can see are nouns: then a chair is a noun, a carpet is a noun, and the table is a noun, and this book is a noun, and all the things in this room are nouns;—but my doll is not a noun, I suppose."

"Why not, my dear?"

"Because I cannot see her, mamma; she is upstairs."

"Could you see her if she were here, Sundaram?"

"Yes, mamma; you know I could," replied Sundaram, laughing.

"Well, then, she is just as much a noun as if you had her in your arms."

"Is she?" said Sundaram; "then, I suppose all things are nouns that we could see or touch if they were here."

"Yes, my dear; noun means name, and doll is a name. Things we cannot see have names also; as joy, happiness, grief; and these are nouns, for they can be talked about."

"Dear me, how easy!" exclaimed the little girl. "Now, I think I understand all about nouns."

"So do I," said Sami. "And, mamma, what was it you said about the things that we can do?"

"I said that a word meaning anything we can do or that is done is a verb. Sundaram has cleverly named several nouns;—can you tell me any words that are verbs?"

"I can," said Sami; "we can read, so to read is a verb; and we can play, so to play is a verb."

"Yes," said Sundaram, "and we can talk, and laugh, and skip, and sing, and many many things we can do: what a number of verbs there must be!"

"Yes, there are a great number, and a great number of nouns too; and as you seem to know these two of the four parts of speech, you may try the first game in the book, by pointing out each noun and verb in some of the sentences, and whoever misses one is to pay a forfeit."

beyond the mere rudiments are attempted to be given in the present form, still, an intimate acquaintance with these first principles will be a material step gained, and will smooth the way to more extended studies.

Similarly, History may be dealt with; and fiction judiciously employed may render important service, I think, in giving young minds an interest in historical periods, and in forming impressions of events, characters, and customs. The mere narrative of some territorial conquest, or the contests of rival parties, with their names and dates, is lifeless as a whole, though it may comprehend incidents of overpowering interest. The first inquiry of the child is, "Was the king good or naughty?" And this inquiry may be turned into other questions by exercising the mind in thinking of the things done by the hero; his success, and the difficulties surmounted by him; the influence of his work beyond his age; the principles of peace, unity, justice, equal rights, and liberty of conscience and the like. The great point is to bring in enough of the marvellous incident to arrest the attention of boys and girls to the degree necessary for amusement, and not to attempt a regular course of history. To carry out this view, I am preparing for my magazine series of stories from the history of England for children, and I have selected the English instead of Indian history, because I can easily get the necessary pictures of the kings and queens of England (and I have just received this week a set of reliefs in bright colours), and also because I think it very desirable that our children and families generally should become increasingly familiar with the history of the great nation in the far West with whom this country is intimately connected. I hope that some one else more competent than myself will prepare an easy book of historical tales of the many picturesque periods of Indian history, and the numerous incidents of signal and stirring interest found therein.

Next, what shall we say of Biography? I think we shall be able to compile a book of readings in biography and anecdotes of persons who have shown great ability or heroism, or have displayed great moral worth in every age, ancient or modern; and even of women who have shown themselves great and heroic under trying circumstances; examples of those who have nobly battled with the adversities of life, and have manifested what great virtue, what high moral worth, may shine even in the poor and comparatively uneducated.

Then, again, as to Natural History, there is an immense deal in this branch of learning which cannot fail to be most interesting to children, and even older readers. What do most of us know, I would frankly ask, respecting the birds, plants, and

"No; there are no more verbs. Now, Sami, it is your turn."

Sami reads:

"'THE DUCKS SWIM IN THE POND, AND THE TREE ON THE BANK BENDS ITS LONG BRANCHES TO SHADE THEM FROM THE HOT SUN.'

"Now for the nouns," said Sami: "*ducks, pond, tree, bank, branches*, and *sun*."

"Very well, Sami; those are all nouns?"

"Yes, mamma; and the verbs are *swim*. I can swim, you know, so that must be a verb; but I don't see any more."

"Then I am afraid you will have to pay me a forfeit, Sami; for there are two more verbs."

"*Bends* is a verb," said Sundaram; "we can bend anything. I can bend a pin, and you can bend a cane, Sami."

Sami had, indeed, not considered this as a verb; but neither he nor Sundaram could find out the other. Their mamma told them it was *to shade;* but they both said that to shade was not anything they could do.

"Not exactly," said mamma: "nor can you fly; and yet to fly is a verb. A bird flies and a tree shades; therefore, they are both acts that are done."

"Then you have two forfeits to pay, Sami," said Sundaram, clapping her hands; "where are they?"

Sami gave her a penknife and a marble, which were put into Sundaram's box.

Sundaram then took the book and read the next sentence, which ran thus:

"'THE SUN SHINES BRIGHTLY, AND THE BIRDS SING IN THE TREES.'

"*The sun* is a noun," she said; "and *the birds* and *the trees* are nouns, for I can see them all; and *shines* is a verb, for that is what the sun does; and *sing* is a verb, for that is what the birds do, and what I can do, too."

"Very well, Sundaram; you have made no mistake this time. We will leave off now; and in the evening papa will be good enough to say how your forfeits may be recovered."

"Yes," said Sundaram; "and papa will be sure to make some fun."

This point being settled, the children ran off to play, quite convinced that grammar was the most amusing study in the world.

Such is the plan of the proposed Play-Grammar with pictures and exercises, turning the study into pastime, which affords entertainment while it imparts instruction. Although little

duced; and even true stories of our warrior-princes of legendary history, and gallant sepoys of the present day, may be narrated; and a real story, like that of *Peasant Life in Bengal*, may be written, as I have done in my magazine.

As to Poetical Literature and Songs, we are not so unprovided with the required means as in other parts of knowledge. Fortunately, there exists a large store of sacred poetry; and the child here has been accustomed to rhythm in a variety of forms in the shape of Kummi songs, on the uses of the *cocoanut* and *palmyra trees*, of the *plantain* and the *mango;* there are the lay of the *mosquito*, *boatman's* song, *sweetmeat* song, and others on the *steamship* and the *railway*, besides marriage songs. There is a power in the songs and sacred poetry of a people which no new composition can surpass; but many of the images and metaphors employed by the old poets are likely to prove unintelligible to children, and are often unsuitable to girls. We, therefore, need expurgated editions and some new poetry in the way of lyric and descriptive pieces, and action songs to suit the infant capacity in interest and variety, and to meet the requirements of girls' schools and Kindergarten classes, as well as to add to the children's range of ideas and vocabulary. Such a singing-book should be so printed as to guide the teacher in keeping time and measure, and guarding against the heavy style of singing—a habit which it is so difficult to remedy after it has been once formed. I have made use of *Æsop's Fables*, in which over-estimation of self and other infirmities are constantly pointed out as a source of failure, and clothed them in picture and verse, as, according to my experience, children are delighted with them when the fables are told in the familiar language of song, and the moral is conveyed in an unobtrusive manner.

Domestic Economy and Household Science are all-important to the girls of the present generation and the mothers of the next, in order to cultivate their economic faculties and train them in domestic duties, which are women's special share in the work of life. A continuous effort is therefore necessary to secure a good book or two on this subject in the vernaculars, as well as manuals of health and disease. Also papers conveying a popular knowledge of air and water, and other common objects which call into exercise the observant faculties of the young, are a want to be supplied; so that a little more for reflection, and a little less for recollection, may be called forth, and a stimulus afforded which neither the existing books nor examination papers do give.

As I have already said, it is very necessary that a supply of picture-books and diagrams should be provided, as children who see them want to know what they represent, and thus

insects of our country? Do we know even the names of the bulk of these objects to be found around our own houses, to say nothing of their instincts and habits? A series of conversations on the objects of natural history, properly illustrated, will doubtless interest and inform our boys and girls, as I have found by experience in the case of the papers I am now publishing in my magazine, under the head of "Home Talks About Animals," for reproduction afterwards in book form.

Next come Story-books. "A well-told tale is as rare as a perfect day," says a writer. It owes much of its interest to the language used in telling it, and the skill with which it is illustrated, as in the plays of Shakspeare. The plots of many of these plays are not original; but the way in which the author has made, from what were originally phantoms, galleries of life-like figures, is a striking proof of his power. A similar effect is often produced by writers of tales. For a native tale-writer, life abounds in incidents of modern life, other than those of love and war, with the troubles resulting therefrom, which form the materials of many of the ancient stories. People who do acts of generosity, deeds of charity or kindness, or the reverse, are common in real life; and the stories of rich people charitably disposed, if well told, will interest the reader and influence him for good. Stories from other lands have even a greater charm for children, as there is in them the novelty of learning about foreign customs, and of seeing that human nature is alike in its experiences under very different outward ways and manners. Is there any native parent, I ask, who has not felt the difficulty of paying the contribution of stories which children levy daily by repeating anxiously the simple sentence, "Tell me a story?" Who that has watched a young girl absorbed in the reading of a story-book, her face beaming with emotions, or a boy leaving for a time the rough games that boys find a pleasure in, for a tale of peril and adventure, is not thankful to the writer for providing our young friends with so much amusement, to fill up what would otherwise be vacant hours or hours of idle talk, or listening to what is likely to demoralise them and contaminate the domestic circle? If the supernatural fictions and the old stock of tales about demons and dacoits, and Indian fairy tales and *Arabian Nights' Entertainments*, vitiate the young taste, I think that good may be done by giving a place among children's books to a judicious collection of *Æsop's Fables* in the vernaculars, Æsop's fame in the nursery of Europe being so great as to appear almost as fabulous as the themes of which he treats; or readable translations of the Folk-tales of Upper India, like Miss Frere's *Old Deccan Days*, published by the School Book and Vernacular Literature Society, may be pro-

and friends in the country are favourable. Mrs. Brander and Miss Carr, who have greatly interested themselves in my venture and seen the magazine circulated in the schools under their charge, say that they have found the numbers issued not only read but also understood and liked by the girls and their teachers and relations. The chromo pictures and coloured patterns of needlework and floor decorations, which are the most striking feature of the *Maharani*, are appreciated and copied, and the verse letters on visits to foreign countries, and songs referring to objects of Nature and "Nature's God," are conned with care, and sung as a part of the Kindergarten exercise and as an amusement at home.

The Dewan-Regent of Pudukotah and the Travancore authorities, who have given me their active support, are glad that the "*Maharani* is sustaining its character, and that each number is looked forward to with interest." To the editor of the *Madras Journal of Education*, and other judges of the magazine, it seems inexplicable that native parents do not avail themselves more largely of the benefits of such a treasury of wholesome reading than they do at present. Four hundred copies are issued of each number to subscribers in the Mofussil, but so far as the Presidency town is concerned, where people occupy themselves more with English than with vernacular reading, I cannot say that subscriptions are very readily forthcoming. But everyone who has had any experience in the art of begging for pecuniary support knows how much more difficult it is to obtain money for any public object connected with girls or women than it is for the benefit of boys or men. Time must, therefore, be allowed for the *Magazine* to become more generally known, and to render it perfectly independent of all special or extraneous support. Meanwhile the *Maharani* has begun to serve as a model for a pictorial magazine in Kanarese, started in Mysore under the patronage of His Highness the Maharajah and other friends of female education there, with the title of *Karnataka Vilasa*, and with such illustrations as I could furnish them; and I may also add that a promise of liberal support has been received towards the publication of a Telugu version of the *Maharani*. Although some progress has been thus made, under the head of Vernacular periodicals, yet my uppermost thought is "So much to do, and so little done."

But how is all the literature I have spoken of to be produced? Certainly no one individual can do all that is to be done. It is true also that the growth of national literature must be slow, especially as authorship in India is not by any means a profitable undertaking. The graduates of the University prefer to employ their energy in fields which will yield a better pecuniary return.

indirectly widen their circle of general information, and also train the eye. The great drawback to education in this country is, that children read nothing but lesson-books, and that their general information is, therefore, very limited. A common instance of their want of general knowledge may be seen in the schools of the inland districts, where the children have no idea of the sea; and it is only through the medium of pictorial illustrations that they form some notion of the sea and things about it. Similarly, the girls and boys born and bred in seaport towns have no idea of a flock or a herd, which are words of country life; and, therefore, pictures are found helpful here as well. Even grown-up natives are often found unable to distinguish the various parts of a drawing. In a landscape painting they often cannot say which is water and which is land, because they were not trained to observe in their childhood, and it was never considered necessary for them to go beyond reading and writing letters But the world is always progressing, and the attention of parents and teachers should, therefore, be directed to pictorial

[illegible]

continued support, and that without readers such magazines cannot thrive. Magazines without readers are of no more use than a mirror to the blind, and cannot be long saved from extinction if not encouraged by the reading public. But I would exhort those editors who work in the same field as myself not to despair, but to persevere in their useful work, with a view to develop a taste for reading and meet the demands of native homes. I have been asked to say a few words about the *Maharani Magazine* in Tamil, which I started to carry out practically my views as regards juvenile literature and books for native families. It was commenced in June last, partly as an educational memorial of the Royal Jubilee, and partly as a means of continuing the education of native girls after they have left school, as well as for providing holiday or other reading for school girls, healthy enough to influence them morally and intellectually. It is the only magazine with chromo-coloured illustrations in India, published every alternate month, and a new volume will begin with the number for June next. I have succeeded, with the very kind help and advice of Miss Manning, the Honorary Secretary to the Parent Association in London, and of the educational officers and friends of progress here, in carrying it nearly through the perilous period of its first year. The press notices and opinions received from competent judges

they are quite young, and talk to them about the books they read, and find out what interests them? If family reading, which used to exercise a wholesome influence in our home circles, but which unfortunately is now going out of fashion, is to be revived on an improved plan, and if such a thing as family libraries are to be formed, I think there should be two libraries for one's children—one of books to read by themselves, and another of books to be read aloud to them by their father or mother, or someone competent to select, omit, or explain.

But I must now conclude. In endeavouring to awaken attention to a great educational want and a social duty as imperfectly and feebly as I have done, perhaps I have been led to dissent from opinions held by others; but I hope my motive will shelter me from censure—my motive being to urge for the consideration of my countrymen, which I had better do in the brief but eloquent words of Cardinal Wiseman, the fact that "The object of education and of the literature of the books for children and grown-up people is, to make the man more manly, to make the woman more womanly, to make the child more child-like, to make them all more human,"—that is, to humanize them all by sowing the seeds of culture, sweetness, and light.

INDUSTRIAL EXHIBITIONS IN LONDON.

London offers a choice of Industrial Exhibitions to the visitor this summer. We have, our Anglo-Danish show, chiefly remarkable for a so-called "Silver" Fête held to commemorate the twenty-fifth wedding-day (or Silver Wedding) of the Prince of Wales and his Danish wife. Here, under the direction of certain fashionable people, a monster wedding-cake fell to pieces to disclose lady fortune-tellers within it, and human beings transformed themselves, for the nonce, into mildly ferocious animals, while a balloon took aspiring parties a little excursion into cloudland, that they might survey our huge city from a post of vantage. This merry sport has succeeded in producing a solid sum of money to help a London Hospital for Children.

Our Italian Exhibition is of such dimensions that its pictures alone fill a score of rooms. Here are found fine specimens of Venetian glass, old and new painted china and pottery, endless recesses filled with carved and inlaid furni-

There are no Macmillans and Longmans in India, even if there were a native Kingsley and a Ruskin, a Sewell and a Kingston, an Edgeworth and a Stokes, to pay such eminent writers in a handsome way. But I must say that I cannot for a moment contemplate such a thing as an utter want of persons able and willing to provide what is necessary for juvenile instruction. Let me remind my countrymen, in this connection, of the frequent complaint that educated natives are incapable of producing original literature, and that all native reforms end in mere talk. But here, at least, is a field for educated men to ward off the complaint by writing simple stories, if they can, for the use of schools and home reading. If those who have an aptitude for such pursuits give some of their time and mind to writing instructive stories and the like, they can do far more good than in the political field. If they cannot invent a whole plot, they can at any rate adopt the plots of foreign tales to suit Indian ideas, and thus contribute to the great and good work of raising the tone of their own families and that of their neighbours. I believe that such work is possible, and that it is the noblest consecration which distinguished scholars and ready writers can make of their powers on the altar of society.

Literary enterprise will cost money, time, and trouble; and too often men say that they cannot afford it. But are there not many cases in which the excuse is not valid? Are there not cases of extravagant expenditure on feasts and marriages, on gilded furnit[illegible]

[illegible] furtherance of the cause of national literature. As to trouble, man owes his growth to his conflict with difficulty. It is not what he has, but what he is, which constitutes his glory and his bliss; there is nothing so noble as courage and disinterestedness, and nothing so strong as the unconquerable purpose of duty.

I fear I have now exhausted the time allotted for my paper, or I should like to say a word on the impossibility of compressing all instruction into school hours, which are too short for all the knowledge that has to be imparted to young readers, and the consequent necessity of forming School and Home Libraries for children; also on the question of what sort of books should be put into such libraries, and how we should train children to the reading according to the views of Ruskin and other eminent writers, who a year or two ago carried on an interesting discussion on the question of the "Best Hundred Books for English readers." But I would ask, might not native parents take the trouble to give their children something more bracing than wearisome lesson-books, or, better still, to read to them when

snowy, satiny, patterned damasks which are spread on the tables of kings and queens. A quaint series of old pictures shows the history of the flax, oldest of fibrous plants used for weaving into wearing apparel all over the world—an art thus brought to perfection in Ireland. The woollen fabrics, fresh from native looms in Irish cabins, are displayed in many artful ways, and can be admired here also as fashioned into Ulster coats and smart dresses for our younger ladies. This homespun cloth takes fine colours, when dyed by the women in remote Galway from plants growing in the bogs or on the rocks by the sea.

Needlework of the finest description, embroideries and laces rivalling the product of the needles of Venetian women of old, may be admired on all sides; while knittings of every kind, the work of bare-footed peasant women in the wilds, is shown by the large employers of labour at Irish centres, as well as by private individuals.

At one booth we can buy work made by distressed Irish ladies; while two others, confronting each other in friendly rivalry on opposite sides, represent respectively "Industrial" and "Cottage" manufactures.

The far-famed Marcus Ward shows some of his best artistic wares in a pretty tent-like erection, presided over by a soft-voiced young lady from Cork. The old-established soap and candle makers and hand rope makers (some may say these are trades suggestive of our needs—more light, and more rope given to us?) have made pagodas and towers of their wares; while bee keepers, tobacconists, makers of jewels of native gold and pearl, of carved ornaments, are represented in abundance.

There are models of the P. and O. steamers now built at northern Irish seaports, and of fishing smacks given by a kind English lady to help the fisheries of the south of Ireland. There are many specimens of fine polished granite, hewn from those rocky buttresses of the west coast which hold back the waves of the mighty Atlantic. This granite is of many colours and fine texture, and when its quarries are supplied with piers to carry away such shining pink, grey, or green blocks, it may prove a fruitful source of prosperity to the land. But space is short, and our exhibits far too numerous to be described in full. It is a cheering sight to see little Ireland learning to compete with her big sister in

ture, and a very surfeit of "pretty trash" of beads, bangles, coral and shells. Gladiatorial sports and historical places are reproduced, while a trip from the Roman Forum to the Bay of Naples is made within a few minutes' space.

But above all do the dwellers on the western side of the Irish Sea rejoice in that Peace Congress now held at the so-called "Olympia," where their own Green Erin is showing what are her manufactures, her mineral resources, and her staple products. The little western isle holds her own bravely in these respects, even as compared with the two nations of whose visits, of old time, to her shores traces are found in her "Conservative" boys to this day.

It was late in the season when the Irish Exhibition took form and consistency. The "makers" had scanty time given them to produce exhibits, and the organisers scantier time still to prepare a place for these exhibits; yet, within a month of the opening day the space beneath the dome was filled with both natural and manufactured articles, some of great interest and value, and two weeks later the large gardens, approached by grottoes waving with ferns and other green plants, were completed

The dairy, with its thirteen bright young maids, resounds with the whir of wheels. Churning, butter-making, etc., are proceeding briskly under the keen eye of a Canon of the Irish Church, who takes "pastoral" charge of no less than one hundred improved dairies in Ireland, teaching us how best to utilise what has from time immemorial been the chief wealth of our grassy island. Close by, the "Ballyhooley" switchback railway cars ply (or fly) from Blarney Castle by way of Kilkenny to an ancient round tower, bearing excited laughing crowds down rapid slopes at a speed which enables them to mount as rapid ascents. A ring for exercising our well-known Irish hunting horses has been half surrounded by what may perhaps be called a section of a wooden coliseum, and the mimic Irish Village standing near is meant to shelter weavers, spinners, and embroiderers, all plying their avocations busily. This village has a little cowshed attached to it, where the absurdly tiny cows of the mountains round about Killarney are occasionally milked for the benefit of admiring spectators.

Within the Exhibition itself are looms of some antiquity whose flying shuttles, worked by hand, weave those exquisite

he learnt anything or nothing. There was little or no control exercised; and we all know that between the ages of 16 and 21, to be under no control, and to be constantly associated with men of low and coarse habits, is to be in a position of temptation and danger. I have frequently heard an engineer, who was articled at the age of 16 to an eminent firm, and for whom a premium of £500 was paid, say that if he had not been determined to work, and to acquire all the knowledge he could, he would have learnt little or nothing; that he might, at the end of his term, have come out of the works knowing little more than when he went in; and that it has even been known for pupils to absent themselves for weeks at a time, and not be missed! And the industrious pupils in works labour under another disadvantage. It is easy to understand that a foreman, with his own work to attend to, especially at times when there is a press of work, would find the intelligent and persistent questions of a hard-working pupil highly inconvenient, and by no means to be encouraged.

It was to meet and obviate these evils that the Crystal Palace Company's School of Practical Engineering was started in January, 1873. It began work with seven students, and the numbers quickly rose, till now, every Term, there are between 70 and 80 students in the school; and the number having passed through its course of instruction is between 700 and 800. These students are, of course, scattered all over the world, and the letters constantly received by the Principal, Mr. Wilson, testify to the love of the old students for the "Old South Tower," as they familiarly term it, and of the good and hard work they are, in most cases, doing in their profession. To enumerate a few, from a published list of over 200, we find that one is Sanitary Engineer to the University of Oxford; another is engaged on the Indian Revenue Survey; a third on the New Zealand General Survey Department; seven are Assistant Engineers on the Manchester Ship Canal; one is Surveyor-General at Bermuda; another is Naval Architect to the Chilian Government; another, Manufacturing Engineer in France; another, Locomotive Superintendent, Monte Video; and so on.

A slight sketch of the School Curriculum may be added, as showing how thoroughly theory and practice work hand in hand, it having always been the chief aim of the Principal to make the one illustrate the other.

manufactures. Amongst her arts she can boast of that of illuminating. Ancient Irish Missals are treasured in many a foreign monastery, as well as at home. The *Book of Kells* is one of the most splendid specimens extant of this art of ... ithin ... time ... opied some of its finest pages, which are preserved from the light and shown to visitors; the other lady used it for antiquarian purposes. It is most jealously guarded, as it shows what could be produced by the patient skill of our western monks in those far-away days when Ireland was still called "The Island of Saints."

DOROTHEA ROBERTS.

TRAINING FOR ENGINEERS.

The days are gone by when there were only three acknowledged professions, and when a "professional man" was at once known to be either a clergyman, a lawyer, or a doctor. The engineering profession is now a recognised fact, and holds as honourable a position as either of the others. But it is only very recently that the training of an engineer has been worthy of being called a training. Many of the old and well-known engineers, even those at the very top of the tree, would tell of the haphazard way in which they gained their knowledge, without any order or system. If they were articled to a civil engineer, they were allowed the run of his offices, when they could, if they chose, learn the theory of their profession, as well as the art of making mechanical drawings and tracings; or, on the other hand, if a lad were sent into some large works, he would, if he chose, be well initiated in the practice of that branch of the profession—going into different shops, and learning pattern-making, fitting, and foundry work thoroughly. But there was, in the last-named case, the great evil of his mixing and working with the workmen employed, whose society was, in most cases, quite unfitted for a gentleman, especially at an age when he would be so easily influenced; and in both cases, it really depended entirely upon the young man himself whether

be able to shift for themselves when the necessity arises. With a view to this, they receive a varied instruction in practical work; including, amongst many other matters, rough carpentry, wheel-making, engine-fitting, horseshoe-making, camp cookery, surveying, drainage, &c., and an opportunity of learning rough riding, veterinary work, and the slaughtering of cattle. A limited number of the students reside with Dr. Blackburn, The Beeches, Wandsworth Common, with whom they enjoy the advantage of kind supervision, together with assistance in their studies during the evenings.

REVIEWS.

SKETCHES OF SOME DISTINGUISHED ANGLO-INDIANS. Second Series. By Colonel W. F. B. LAURIE. London: W. H. Allen & Co. 1888.

There is no wider or more promising field for distinction than the Military and Civil Services of our Indian Empire. Nowhere has the heroism of our troops been more strikingly shown; and although we would not willingly dwell on the sanguinary contests by which our Empire in India has been won, we should not forget, as one after another of our great generals passes away, the deeds of chivalry which have enshrined their names amongst England's greatest heroes. Colonel Laurie has sketched, with judicious brevity, the career of some of the most eminent of these gallant officers, among whom General Sir Robert Vivian and General John Reid Becher are conspicuous. "He tried to do his duty."

"In truth," writes Colonel Laurie, "this single word DUTY is the mainspring of distinction in the history of the British in India: it is the precious jewel which has given England an undying name among nations; and so often well performed, it is the true source of her wealth and grandeur."

Writing of the First Series, a London critic said that it "is now a fairly complete *Indian Men of the Time*." This volume adds nearly forty names to the list, many of them no longer with us; but there are others no less illustrious in the

The mechanical course is comprised in one year, and it is designed to convey instruction essential either to the student who intends to become a civil engineer, or to one who prefers to confine himself to the mechanical branch of the profession. The year is divided into three Terms of fifteen weeks each, having seven weeks for vacation. One Term is spent in the drawing-office, another in the pattern-shop and foundry, and a third in the fitting-shop and in learning smiths' work. In the first-named, the students are engaged in making drawings of machinery and constructions, in tracing, in getting out quantities and estimates, and in calculating the strength of materials. In the pattern-shop, they prepare patterns or models of engines and machinery. In the fitting-shop, they are engaged in fitting and erecting engines of from three to six-horse power, or other suitable work, for the market; and in the smiths' shop and foundry, in forging, moulding, and making castings Lectures on engineering and kindred subjects are delivered twice a week, or oftener; notes are taken by the students, who also have examples given them to work out before the next lecture, and they are examined upon the subjects of the lectures at the end of each Term. Electricity and electric lighting, mining, and marine engineering are also taught to those students who wish to take up these special branches.

The Civil Engineering, which follows on the Mechanical Course, also occupies one year, and is likewise divided into three Terms, corresponding with the former three. The first Term is devoted to projecting and the practical preparation, by actual surveys, levelling, &c, of plans for an imaginary railway and dock in the Palace ground The second Term's work consists of making working sections, and the specifications, working-plans, calculations, estimates, &c., of details of work for the Contractors; and the third Term is for original designing, especially of lattice and plate-girder and other bridges, as well as in the investigation of existing great engineering works, completed or in progress, and in the general application of principles in practice.

The Colonial Section of the School is of a most useful and practical character, and one that has been over and over again proved to be of immense value to those who go to the bush or backwoods, or farms or stations of our various Colonies. In this Section students are specially prepared so as to

fitly so; for if ever India is to rise in the scale of nations, it must be through the education of her people.

Henry Woodrow was educated at Rugby under Dr. Arnold, and in *Tom Brown's School Days* many incidents of his school life are preserved. From Rugby he went to Caius College, of which he became a Fellow. In November, 1848, he accepted the post of Principal of the Martinière College at Calcutta, which he held till 1854, when he was appointed Secretary to the Government Council of Education, the details of administration being left entirely in his hands. "At this time the whole number of schools connected with the Government in Bengal was fifty-four."

In 1855 a separate department of Government was organised, called "The Bengal Educational Service." Mr. Gordon Young, C.S., was appointed first Director of Public Instruction in Bengal, and Mr. Woodrow the first Inspector of Schools in Eastern Bengal.

"The area thus assigned to Mr. Woodrow contained 15,000,000 inhabitants; and at that time he had only sixteen schools to inspect from Calcutta to Chittagong. This number had increased to eight hundred in 1861, and by the time he became himself Director of Public Instruction the number was more than five thousand."

It is now to be explained how this unexampled development was attained:

"Mr. Woodrow threw himself into his new work with characteristic energy. He was not afraid of long marches in the sun of Bengal; he did not avoid tedious journeys in a small native boat or a country cart; he was possessed of great personal strength, and, as a matchless swimmer, ran little risk of sharing the fate which befel his coadjutor, Mr. Robinson, of Assam. He exerted himself not merely to discharge his official duty, but to please the natives, and induce them to support a national education. He was always ready, whatever the personal hardship involved, to give them an experimental lecture on chemistry, electricity, or some other subject in physical science. He spared no labour to make a solid lecture attractive. If he lectured on astronomy, he manufactured his hydrogen in Calcutta, and, carrying it with him, showed his magic lantern by the oxy-hydrogen light, far away in the interior of his district. In the earliest days of the electric telegraph, Mr. Woodrow exhibited the machine to Calcutta audiences."

fields of active work and administration, whose lives form a record of which any nation might be proud; and we trust Colonel Laurie will continue the work he has so well begun. In his notice of Sir Frederick Halliday, "a worthy representative of the higher class of Indian civilians," he remarks on "the wonderful vital powers displayed by English civilians and politicians, as well as by those who have had a purely Indian career, . . . of whom a goodly array of octogenarians have lived, and are still living, in our time."

The name of Samuel Davis, B.C.S., which stands first in the book, carries us back to one of the most interesting chapters in British Indian history,—the revolt of Vizier Ali Khan, and the Massacre of Benares in 1799. Mr. Davis was then Judge of Benares, and to his bold and master spirit was due the salvation of himself and his family from destruction, and the downfall of the conspiracy. The Vizier was taken prisoner, and died in captivity in Calcutta, in the year 1817.

Coming down to more recent times, we have a sketch of the career of Colonel G. B Malleson, C.S.I., whose services in India were entirely of a peaceful character. In the Army Commissariat Department, as Assistant to the Controller General of Military Finance, and as head of the Sanitary Department, he achieved marked success; and in 1868 he was selected by Lord Mayo to fill the office of guardian to the young Rajah of Mysore, then only six years of age. Colonel Malleson remained at Mysore seven years; and the reports of the young Rajah's rule since he has come to the Guddee, show how sound a foundation was laid in his early years. Colonel Malleson is best known now as a writer and as an historian on Indian subjects, and to his facile pen we owe some of the most striking contributions to the history of our rule in India. A portrait of Colonel Malleson forms a frontispiece to the volume.

The next sketch is of Sir John Morris, K.C.S.I., for thirteen years Chief Commissioner of the Central Provinces, comprising an area of about 113,000 square miles, with a population of 11,500,000, and including fifteen Native States. Under Sir John's administration the resources of the Province have been enormously developed—roads and railways made or greatly extended, education widely fostered, sanitary arrangements systematically carried out, and the policy of

honour of knighthood, and who, in his position in the English Parliament, manifests so strong and intelligent an interest in the scene of his former labours.

We can only recount the names of other distinguished men of whose career Colonel Laurie gives brief sketches:—Sir John Strachey, Sir Alfred Lyall, Sir A. Rivers Thompson, Sir Steuart Bayley, Sir Walter Elliot, Lieut.-General R. Strachey, Sir Alexander Arbuthnot, Sir T. D. Forsyth, Sir Lepel Griffin, Sir J. West Ridgway, Mr. David Roberts, B.C.S., Mr. E. F. Harrison, B.C.S.—a worthy list of eminent and worthy servants of the Crown.

Colonel Laurie adds to his work some interesting Anglo-Indian anecdotes and incidents. We can only hope that the few extracts we have given from the *Sketches* will induce many to procure and read the book for themselves.

J. B. KNIGHT.

ESSAYS, SPEECHES, ADDRESSES, AND WRITINGS (ON INDIAN POLITICS) OF THE HON'BLE DADABHAI NAOROJI. . . With LIFE and PORTRAIT. Edited by CHUNILAL LALLUBHAI PAREKH, Vice-President Arya Dnyan Vardhak Sabha. Bombay: Caxton Printing Works.

In these days when few persons can read books, most of us finding only newspapers and magazines more than we can overtake, there are scarcely any volumes more serviceable than those in which are collected the writings and speeches of public men, whose life-work it has been to deal closely with the great political and social problems of their time. This remark applies to the career of public men in all parts of this great Empire, and, certainly, not least so in respect of India. Hence, many thanks are due to the Hindu gentleman who has undertaken, and fairly accomplished, the task of bringing into one volume a record of the writings and public utterances of the distinguished Parsee publicist and statesman of Bombay, who has been before the world since 1854 when he was the first native professor in India. The general characteristics of Mr. Dadabhai's writings are well known; though some readers will be surprised at the variety of subjects and methods of treatment displayed in this volume. Comparisons are sometimes invidious, but often useful. The editor takes this course by way of illustrating the chief dis-

row took eighteen months' leave to Eng-
a was not a holiday, but how to improve
hess." With this view, he inspected the
t Vienna, Zurich, Brussels, and Bonn,
bour of Examiner in the Government
tions under the Civil Service Com-
y to Calcutta in 1875, he induced the
ts curriculum in Physical Sciences by
etaphysics. In September, 1875, Mr.
ector of Public Instruction in Bengal,
was hailed with universal satisfaction.
6 he was summoned to Darjeeling, to
nant-Governor on educational matters,
eized with the illness from which he
er, 1876.

re in Mr. Woodrow's character was
d ever approached him but was quickly
and profoundly impressed with the integrity and absolute trustworthiness of the man It may be said that IN HIS WHOLE LIFE he never attempted to deceive or mislead, in the slightest degree, any one person on any single occasion. This was the real secret of his great success, and it, in the end, though not at first, carried him over all obstacles to a position of which he was worthy. It is true that his abilities were of a high order, that he was gifted with great personal strength and could work very long hours, that he exhibited patient perseverance in all that he attempted. Still, had his mathematical and scientific acquirements been less brilliant, his personal strength and courage less remarkable, he would have been a marked man; and it may be long ere we shall look upon his like again. The work of his life was the establishment of a system of National Education in Bengal, and, diverse as may be the opinions of diverse persons on the subject of education, none can say that his work was not thoroughly well done."

Lord Macaulay's "Great Minute" on Education in India, and other unpublished minutes, first collected and given in a concise form to the world by Mr. Woodrow, are here republished, and are well worth perusal.

As connected with educational progress in Bengal, we are glad to notice the name of Sir Roper Lethbridge, C.I.E., "a distinguished retired uncovenanted Civil servant,—a well-known, able, and hard-working Anglo-Indian," whose career in the educational and other departments gained him the

published by Mr. Meredith Townsend in the *Contemporary Review*. The second essay, on "England's Duties to India," is one that also, for other reasons, was desirable to have again brought to light. This, the first of many the author has placed before the East India Association, was read in May, 1867; Lord Lyveden presiding. The statistics on which it is based afford a striking illustration of the extraordinary industry and perseverance of the author; for in those days such figures had to be dug up in the recesses of the India Office, instead of being published ready to hand as in these more favoured times. The special merit of this paper is, that it serves as a demonstration—which still needs to be amplified and popularised—of the vast material value that has accrued to Great Britain from its control over India. Could this great fact be more generally appreciated, there would not be so much difficulty as now in securing the attention of our public men to the wants of India, and enforcing their duty to its people.

But we must not dwell on particular portions of the volume. It will suffice to complete our notice if we enumerate two or three more of permanent interest. Chapter III. consists of the essays on "The Poverty of India," and the discussions that followed, chiefly on the paper read before the Bombay Branch of the East India Association. This chapter should be read in conjunction with II. of part 3, in which numerous statistics are given; and the arguments of Chapter III. are forcibly stated for the special attention of the India Council, then presided over by the Marquis of Hartington. In this instance Mr. Dadabhai had the satisfaction that the patriarch Job sighed for in vain, when he wished that his opponent had written a book against him. Though the India Council did not write a book, it permitted Mr. F. C. Danvers to indite a "memorandum;" and this gave Mr. Dadabhai the required opening for a most effective and telling reply, occupying three memoranda of some forty pages. Our author's polemical style is also manifested to good purpose by his articles in the *Contemporary Review* (appearing here as the final chapter) in reply to Sir Grant Duff. It only remains to mention the valuable exposition of the whole Civil Service question; the National Congress Speeches at Bombay, Christmas, 1886, and the remarkable Inaugural Address in 1886 at Calcutta; the brief, but remarkably lucid

tinctive quality shown in his author's manner of treating public questions. We quote from the Preface :—

"It is often said by those who criticise the intellectual faults of the educated native of India, that in discussing political questions he shows a disposition to deal with vague ideas and general or abstract principles . . . with him principles are everything, their application is nothing:" but, as by contrast, says the editor of Mr. Dadabhai—"for mere abstract principles he seems to have little or no regard. He takes facts and figures, ascertains, as far as possible, that they are correct, and pursues all his enquiries by the light of them."

So much for the method of treatment. As to the object and motive of Mr. Dadabhai's long-continued investigations and expositions, the following estimate by Mr. Chunilal must command general acceptance :

"Mr. Dadabhai's highest merit, I apprehend, is that he has written and spoken, not for those who like to be pleased, but for those who are called upon in the present circumstances of this country to think and to act, and by means of their thought and action to promote India's welfare and make the connection between her and England a source of greatness and glory to both."

No one can doubt that, amidst the varied contents of this volume, there is abundant material that may be made serviceable towards that true imperial purpose, so far as men of fair and impartial mind bestow their study upon its pages. Some brief notice must be given of the more prominent portions of the collection. The first essay, though one that has long been lost sight of, presents many points both of literary and scientific interest. It is Mr. Dababhai's reply, read before the Ethnological Society, in March, 1866, to a paper by the late Mr. John Crawfurd, F.R.S., a man of weight in his day, on "The European and Asiatic Races." Our author fairly grapples with the adverse opinions expressed by Mr. Crawfurd regarding the lower standard of morality amongst Asiatic races, chiefly with reference to the Indian peoples. In its explicitness of reasoning and its wealth of apt and telling testimony, the essay might be taken as a model for a paper of that kind. As to the vindication of the Hindu and Parsee character, Mr. Dadabhai's essay is well worthy of attention, even at the present day, if one may judge from the powerful, but intensely biased paper recently

LECTURES ON INDIA IN ENGLAND.

Pundit Siva Nath Sastri, M.A., of Calcutta, who is on a visit to England, delivered lately an interesting lecture at the Literary and Scientific Institute, Devizes, on "The Brahmo Somaj movement in India: principally in its social aspects." He was staying with Mr. J. B. Knight, C.I.E., and Mrs. Knight, at the house of their sister, Miss Knight. A local newspaper, in reporting the meeting, says: "He spoke for an hour in excellent English; at times he was even eloquent, and his remarks were clear throughout." Colonel Walter (commanding the 62nd Regimental District) presided, and there was a large attendance, including the Rector of Devizes and Mrs. Burges. The following is an abstract of the proceedings, from the *Wiltshire Telegraph:*

The Chairman said he had been asked to introduce Pundit Siva Nath Sastri, and he had great pleasure in doing so. It was said that we as a nation knew very little about India, and he believed the charge was to a great extent true. He mentioned that to give an additional incentive to their attention that evening to the Pundit, who, he was sure, would give them a most interesting address, and tell them of matters with which few persons were at present acquainted.

Pundit Siva Nath Sastri, who was cordially received, explained that he belonged to the religious society called Brahmo Somaj, which meant "The Society of the Worshippers of the One True God." He was going to tell them something about the work of this society in India: what the members of it had done and were trying to do for the welfare of their coutrymen. He asked them, however, to bear in mind that they were listening to a foreigner who was not in the habit of speaking their language very often. They must be prepared to meet with many defects: he was not a master of their idioms, and they must judge those defects indulgently. India, unfortunately, was a mere name to the majority of Englishmen and women. Some idea of the vastness of the continent from which he came and over which they ruled would be communicated to them when he mentioned that, according to the last census, it had a population of 253 millions, whereas the total population of Great Britain and Ireland did not exceed 36 millions. The population of Bengal, the province to which he belonged, was 68 millions,

letters on the exchanges as affecting Indian exports; and a paper of peculiar current historical value on the affairs of Baroda under the extraordinary *régime* of Colonel (now General Sir Robert) Phayre. Much credit is due to Mr. Chunilal not only for his table of contents, but for a full index which greatly enhances the value of the book. The volume is dedicated to Sir William Wedderburn, Bart., late of the Bombay Civil Service, "who Loved the People among whom he Lived for Twenty-seven years."

W. MARTIN WOOD.

FIRST LESSONS IN GEOMETRY. By B. HANUMANTA RAU, B.A. 2nd Edition Madras.

Mr. Hanumanta Rau is one of the band of earnest and successful students sent forth from the Kumbhakonam College during Mr. William Porter's principalship, and is an acute and thoroughly-trained mathematician.

Of his skill and teaching power we can speak from personal knowledge It is certain that our native students (and, *à fortiori*, our English-speaking students), in Indian Schools and Colleges, fail in geometry. This is probably due to the way in which Euclid is simply "crammed," committed to memory, and reproduced in examination papers. Technical instruction, so given as to train the eye, exercise the reasoning faculties, and prepare the way for higher geometrical analysis, is seldom given. With a text-book like this little work such instruction may be given to the youngest classes.

We have often used these methods with pleasure and advantage, and have found that Euclid was easily mastered after such a preliminary course.

We prefer Mr. Hanumanta Rau's well-digested work to Lund's or Tate's, and trust it will find its way into many schools in India, and even in England.

It is very encouraging to see India's sons thus working for their brethren. This book ought to be reproduced in the native vernaculars, in an attractive form, and in easy, unpedantic versions.

G. U. P.

INDIAN INSTITUTE,
OXFORD

ages in Europe. During that period of darkness all manhood went out of the race, and men sank in superstition, in idolatry, and in social corruption of every kind, till at last it pleased God Almighty to bring the English race in contact with the Hindoo people. Soon after the establishment of the British rule in India there arose new aspirations in the minds of the people. They felt the need of education; something like new life was communicated to them; under the fostering care of the British Government the country was rising again; and one of the results of that new life was the religious society to which he belonged. That was established by a native of Bengal, who was probably the greatest man the country had produced since the establishment of the British rule. He was born of a Brahmin family, received the best education, and after having studied Christianity, Buddhism, and Mohammedanism, and read all the books in their original languages, he came to the conclusion that all the religions of the world agreed in one thing: they taught the spiritual worship of the One True God. In all other things they differed, but this was a common platform upon which all of them stood. In 1830 he established a "Society for the Worship of the One True God." The same year he visited England, and stayed here for three years, trying hard to do something for his fellow-countrymen, when he was removed by the hand of Death, and his monument is in a cemetery near Bristol. The speaker passed on to describe the condition of Hindoo society at the time this religious association was founded. The whole country was sunk in idolatry of the worst description: people were credulous enough to believe in anything and everything; there was human sacrifice—boys and girls were slaughtered before the eyes of the idols; people threw themselves beneath the wheels of the Car of Juggernaut; men had turned away from the Fountain of all true life, and worshipped stocks and stones and blocks of wood. There was also the grinding system of caste, and the condition of the women was truly miserable, being, in fact, the darkest spot in the national character. The cruel custom of *the Suttee*, by which a young Hindoo widow was burned to death on the funeral pyre of her husband, was abolished in 1829 through the influence and exertions of the Rajah Rahmondroi, the founder of the Brahmo Somaj. Let it be stated to the glory of the British Government that a law was then passed making such self-immolation penal. Another cruel custom, which was still in force, was the perpetual widowhood of the Hindoo widows. "Once a widow, always a widow," is the principle upon which Hindoo society acts. Girls were married when they were very young; the majority, even now, being married before they were 11 or 12 years of age. His hearers

or nearly twice as large as the population of Great Britain and Ireland. In travelling over the length and breadth of that vast empire they came across no fewer than seventeen languages, each with its own literature, and as many nationalities. It was also one of the most ancient countries of the world. It was known in antiquity to the Grecians and the Romans; all its best literature dated back 2,000 years; and some of the sacred books of the Hindoos were composed some 3,000 or 4,000 years ago. When Alexander the Great attacked their country, he found the Indians in a state of high civilisation. Buddha was born five centuries before Christ. At that time the Hindoos had developed all their schools of philosophy; they had written many of their best works of literature and perhaps some of their epics; in fact, they were then a highly prosperous and civilised race. His hearers could well imagine what a long time it must have taken to develop that civilisation. Mentioning a few facts to shew what moral and spiritual progress the Hindoos had made before the rise of Buddhism, he said that in the service of the Brahmo Somaj they had adopted one or two texts from their old books. In one text it was said that "God is truth. He is wisdom. He is infinite. He is a joy to the soul. He is here. He is one and without a second. He is pure and holy, and the source of righteousness." Sanskrit scholars agreed in thinking that this text was composed not less than 500 or 600 years before Christ. They had adopted the following prayer in the service of the Brahmo Somaj: "From untruth lead us unto truth: from darkness lead us unto light: from death lead us unto life eternal. Oh, thou self-revealing One, do thou reveal Thyself unto us, and with Thy benign countenance protect us!" From this they could gather to what a pitch the ancient Hindoos had risen. All the travellers, Greeks and Romans and Chinese, who visited the country bore testimony to the fact that the Hindoos had attained a high state of civilisation. Even now there existed masterpieces of art which had been a wonder to Europe. In the city of Benares they would find temples which bore testimony to the engineering skill of the Hindoos, from whom, it was generally believed, the ancient Arabs derived their knowledge of astronomy. He need not multiply instances in proving that India was once a prosperous, a happy, and a civilised country. But she fell. She was subjugated more than 1,000 years ago by the Mohammedans. The Mohammedans professed a different religion; they ruled the country very tyrannically; they discouraged the ancient learning of the country; and under their rule India declined in every department of her national life. So she entered into a period of darkness and ignorance resembling in many respects the middle

felicity and salvation. We believe that love of God and carrying out His will in all the concerns of life constitute true worship. We believe that prayer and dependence on God, and constant realisation of His presence, are the means of attaining spiritual growth. No corrupt object is to be worshipped as God, nor any person or book to be considered as infallible. We believe in the fatherhood of God and the brotherhood of man and tenderness to all living beings. God rewards virtue and punishes sin. His punishments are remedial, and not eternal. Cessation from sin, accompanied by true repentance, is the only atonement for it, and union with God in wisdom and goodness and holiness in true salvation." These were the principles that their society professed; these were the principles they preached to their people, who were steeped in idolatry and superstition; and, by the grace of God, their feeble exertions had been crowned with some success. Their numbers were few, but their strength lay in the conviction that every true cause, every good cause, was the cause of God, for which God had pledged His almightiness.

Dr. Burges, in proposing a vote of thanks to the lecturer, complimented him upon its exhaustive character, and expressed a hope that every effort for the well-being of India would receive a blessing and be advanced continually.

The motion was carried by acclamation and suitably acknowledged.

On the motion of Mr. Keeling, seconded by Mr. T. B. Anstie, a hearty vote of thanks was passed to the Chairman for taking the chair.

Col. Walker, in reply, stated that it had given him great pleasure to preside, and that as long as he remained in Devizes, he hoped to do his duty to the people of Devizes.

At a meeting of the East India Association, held July 16th, a paper was read by Pandit Sri Lal, M.R.A.C. (late Secretary Bijnor Agricultural Society), on "Agricultural Improvement in India." The chair was taken by Sir John Strachey, G.C.S.I., C.I.E. The Lecturer, after stating that little had as yet been done in the direction of agricultural reform, whether by the Government, by the landlords, or by the cultivators, urged that Government should establish Agricultural Associations, with a settled annual income, to be derived from grants from local funds and from cesses, &c. The definite purposes suggested to which the income of these Associations should be applied would be—irrigation; the improvement of cattle,

would be shocked to hear that in India they had at the last census 78,976 widows below nine years; 207,000 between 10 and 14; 382,000 between 15 and 19; and 751,000 between 20 and 24. Then at the time of which he had been speaking polygamy prevailed to a horrible extent; cases were not rare in which one man was allowed to have between 50 and 60 women as wives. Their society had tried to reform almost all these social abuses. It had gone on until he found, from the Almanack published this year, they had 210 local churches all over the empire; Divine service was carried on in at least 11 different languages; and there were 41 journals—daily, weekly, and monthly—under the management of members of that society. Still, it was not a very large society, its members, as yet, being only a few thousands. The men and women who joined were bound to at once give up idolatry, and to worship the One True God. They had got the Government to pass a law by which they had made polygamy penal, abolished early marriage, and openly encouraged intermarriage between the different castes. On account of thus daring to live according to their convictions those who were Brahmins had been excommunicated, which, in India, was a horrible and frightful thing. It was the entire banishment from all social communion. Just fancy! What is the crime that we have committed! What is the sin of which we are guilty? Our crime is that we refuse to worship the idols, and that we bow to the altar of Him Who is the Lord of Heaven and Earth, and Who is the great Creator and Saviour of all mankind. We refuse to accept the rules of caste. We declare that man is brother to man, and that it is wrong to tyrannise over the lower classes. We feel that this system of caste has *kept down* our people and led to their national and social degeneracy, and we are trying to uproot it from our country. We are treated as loathsome creatures, and we are cut off altogether from the social stock. To such persecution all my fellow-religionists have been subjected in India, and let it be said to their glory here that, by the grace of God, they have stuck to their principles and calmly borne it. After describing what the society had done for the amelioration of the condition of women [illegible]

[illegible] and Saviour of this world. He is a Spirit, infinite in power, wisdom, love, justice, and holiness; omnipresent, eternal, and blissful. We believe a human soul is immortal, and capable of infinite progress, and is responsible to God for all its actions. We believe that God must be worshipped in spirit and in truth; that Divine worship is necessary for attaining true

cates its quality. The cacao (popularly known as cocoa) is, of course, very different from the palm cocoa-nut, with which it has not the remotest connection. The cocoa of commerce is obtained from a handsome tree which, however, only grows to a height of from twelve to sixteen feet; whilst the palm, that yields the large somewhat oval-shaped cocoa-nut which when young contains a refreshing milky juice and a white pulp, frequently attains an elevation of over sixty feet,—the leaves alone being often twelve or fifteen feet long. The fruit of the cacao* resembles a small cucumber, or melon, the seeds,—(larger, however, and thicker than melon seeds), of which there are usually from six to thirty,—being imbedded in pulp of the consistence of butter. The buttery substance, which has a sweetish, subacid, and not unpleasant, flavour, is sometimes sucked and eaten raw by the natives. The seeds, naturally bitter and somewhat acrimonious—(a quality partially lost by roasting),—after being separated from the pulp and thin but brittle husk that surrounds each and dried in the sun, are broken into pieces, known as *cocoa nibs*. This is the purest form of cocoa. Ordinary cocoa consists of the seeds *and* husks, which (both together), having been ground between heated rollers, are then made into a paste with water and mixed with starch and sugar. In making chocolate the seeds are removed from the husk, ground into a paste, mixed with sugar, and flavoured with cinnamon, or vanilla.

Constitution of Cocoa.—The principal constituents of cocoa are a solid white fat known as cocoa butter, which will keep without becoming rancid, and of gluten. More than half the nut consists of this butter: and of gluten there is quite a fifth part. The gluten—this is the chief nitrogenous element in flour—of the cacao corresponds to the casein of milk. Of gum, sugar, starchy matter, and cellulose, there is, altogether, about 22 per cent.; and some 2 per cent. of theobromine. This alkaloid,—it corresponds to caffeine in coffee and to theine in tea,—containing a fair proportion of nitrogen besides carbon, oxygen, and hydrogen, helps to give to cocoa and chocolate their strengthening properties.

Preparations of Cocoa—The fat of cocoa, being considered objectionable for dyspeptics and others with weak stomachs, is eliminated from some cocoas, as in homœopathic (Epps') cocoa. In Liebig's cocoa lentils have been substituted for the fat. This is a nourishing, but expensive, preparation. More or less sugar is added to nearly all cocoas, partly to cover the bitter taste and partly to make them soluble. The greater the quantity of sugar

* The tree shows for fruit in the third year, after which it bears leaves, flowers, and fruit, all the year through;—the fruit being twice gathered, viz., in June and December. The annual produce is from two to three pounds.

the improvement of implements, improved staples and new seeds, manure, the diffusion of agricultural information, horticulture and arboriculture, agricultural shows, agricultural education, settlements, agricultural banks, and similar objects. Mr. Sri Lal made some practical remarks on these subjects in turn, and he evidently had taken an extended view of the needs of his country in regard to the advance of agriculture A discussion followed the reading of the paper, in which Mr. Wright, Mr. Fisher, Pundit U. S. Misra, M.A., General Strachey, Mr. Elliot, Mr. Martin Wood, Mr Ozanne, and others took part. One speaker said that some of the methods advocated by Mr. Sri Lal had already been tried without much success. The proceedings closed with a vote of thanks to the Chairman and the Lecturer.

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,
Formerly Principal of the Medical College in Calcutta.

(Continued from page 354.)

COCOA AND CHOCOLATE.

Only within the past few years have the merits of cocoa and *chocolate*, as beverages, been recognised in the *United Kingdom:* though, in some other European countries, they have been popular for a much longer period. Time was, and I well remember it, when, of the three drinks—coffee, tea, and cocoa,—the first was considered to be suitable for none but those with strong digestions, the second for garrulous old women, and the last for invalids Although, in this popular verdict, there is a foundation of truth,—coffee being too heating, "bilious," or otherwise unsuitable for the many, tea a promoter of conversation, and cocoa the drink, speaking generally, of the dyspeptic,—yet, in respect to this last, it does not comprise the whole truth. Though the last in popularity, cocoa stands prominently forward as the first of the three in nutrient properties. Whilst *they* are comparatively deficient in nitrogenous (flesh forming), as well as in heat and force producing, material, cocoa abounds in both.

The Cocoa Plant —The very name of the cocoa plant, *cacao theobroma** (natural order *byttneraceæ*), or chocolate nut, indi-

* This [illegible]
gods.'
food,
its na[illegible]

human beings, with whom they were formerly in great repute as a nourishing article of food. The stemless and leafless arachis, a kind of oily underground pea of, it is supposed, African origin but subsequently generally cultivated in the warmer parts of North and South America, bears a pod which, as it increases in size, forces itself into the earth where it ripens its seeds;—whence the term earth nut. In South Carolina these seeds are used as chocolate; in the Eastern countries as almonds; and in Cochin China, where they furnish an oil for lamps, as a substitute for oil of olives. About Paris the arachis has been raised on hotbeds and transplanted into the open garden, where it ripens its seeds, which are used like other legumes.

Making a Cup of Cocoa.—For dyspeptics, and for those predisposed to attacks of biliousness, which the fat in cocoa might be likely to provoke, it is usual to make a decoction of cocoa nibs in water, boiling gently for two hours, during which time the fat is brought as a scum to the surface, whence it is removed. The beverage, thus attenuated, is nutritious, but wanting in richness. A drink so prepared would do very well in India for those who object to cocoa *on account* of its richness. (A decoction of the *husks* would also meet this objection, and in all cases of weak digestion.) Some persons prefer to have cocoa roasted before use for the sake of the aroma which is thereby developed. In the darker cocoas, however, if the roasting (which converts the starch into dextrine) be at all overdone, there is an increase of bitterness. The best cocoas—those which contain comparatively but little starch—require only, like tea and coffee, to be infused in boiling water. Where there is much starch, as in the flaked and granulated cocoas, boiling is necessary. Indeed, some persons prefer the boiled beverage, be the cocoa what it may. Thickness however, which may be due to starch, must not be mistaken for the richness caused by the butter, as in chocolate.

Dietetic Uses of Cocoa.—The nutritive value of cocoa will, it is hoped, be better appreciated when it comes to be more generally known that it contains twice as much flesh-forming material, and twenty-five times as much fat, as is found in wheat, which, in most civilised countries where it is grown, is called the staff of life. The nutrient value of cacao seeds (locally called beans) is abundantly recognised in South America, where they are, consequently, kept as a necessary part of the provisions of a family,—being there regarded in the same light in which we regard bread, butter, and milk. In such esteem has the cacao tree been held in some parts of that country, that it was formerly the custom, which is occasionally to be met with even now, to use the seeds as coin. Mixed with maize,

the greater the solubility. In some—this applies especially to [illegible]d,—an addition which [illegible] *e.g.* Cadbury's—an ex- [illegible] nor starch are added.)

Special agents are sometimes incorporated with the cocoa, which, hence, acquires their name. Thus, Iceland moss, and Carrageen moss, cocoa, which have acquired a reputation with the British public in consumptive cases, are made. Van Houten's—one of the most nourishing—is, perhaps, as easy to prepare and as pleasant to drink as any kind of cocoa. It dissolves readily in hot water, leaving little or no sediment; and, on account of its richness in nutritive ingredients, but little is required,—not more than half a teaspoonful,—to make a breakfast cup. It is objected by those interested, that there is a certain quantity—about 4 per cent.—of alkali (carbonate of potash or soda) in some of the Dutch cocoas, Van Houten's included. But this is, hardly, a serious objection:—nay, in some cases it might be an advantage. In some cocoas the husk has not been separated from the seed Both are ground together, an inexpensive sugar (with some starch) being added. Flaked, granulated, and rock, cocoas are thus made. Though comparatively cheap, these are not, necessarily, inferior cocoas, as there is a fair amount of nourishment in the husk. In some cocoas there is more husk than seed; and, in others—the cheapest of all,—the cocoa is prepared from the husk alone. The most agreeable preparation, as also the richest and most nourishing, of cacao is chocolate. A breakfast cup of chocolate, with plenty of milk and sugar added, is an admirable adjunct, where the stomach can digest it, to the morning meal. The various preparations of chocolate, in the form of cakes,—*e g.* chocolate bars, creams, lozenges, &c., —are, all, more or less, nutritive.

ADULTERATIONS OF COCOA.—Like tea and coffee, cocoa does not escape adulteration; and various substitutes are fraudulently, and otherwise, sold and consumed, in some countries, in its name. Brickdust, peroxide of iron, earthy colouring matter,—as *reddle*, a species of red chalk used in making red pencils,—Venetian red, and umber, are sometimes mixed with powdered cocoa: and the earth, or ground, nut, of which there are two kinds, viz., a species of *bunium* (an umbelliferous plant), and the *arachis hypogea*, (one of the *leguminosæ*,) are, as well as the root of the earth chestnut (*leperus esculentus*), roasted, ground, and either mixed with cocoa, or used separately as a beverage [illegible]

[illegible] up and eaten raw by the poorer classes of

consumption of these three beverages showed a decline, that of cocoa being marked by a considerable increase. From 1875 to 1879 about 10,000,000 lbs. of cocoa were annually consumed; but, from 1880 to 1886, the quantity has steadily increased, being as much as 15,000,000 lbs. in the last of these years. Large quantities—some 3,000 tons—are imported from Holland alone,—chiefly of the Guayaquil, the Caracas, and the St. Domingo, kinds. The discovery by the Spaniards, of the existence of cocoa in South America, was so much appreciated that they long kept it a secret; and it was only in 1520,—many years after their conquest of Mexico,—that it was imported into Europe, where it is now very generally used, but more especially (in the form of chocolate) in Germany, France, Italy, and Spain: though, as before observed, its consumption is extending throughout the United Kingdom.

The cultivation of the cacao theobroma might be attempted in India, if not in the plains, in one or other of the sub-Himalayan ranges. The natives are familiar with tea, which they like, and are especially grateful for in sickness. Coffee is not so much drunk, even by Mahometans, in India as in some other parts of the East. Nor is it to be, generally, recommended. With cocoa, so far as I am aware, they are entirely unacquainted. And yet it, and chocolate, are beverages eminently suited to their tastes, abounding, as they do, in fatty matter. Better, however, than this, they are, eminently, nourishing, as well as refreshing and thirst quenching. Their introduction into India as substitutes, together with other innocuous drinks, for the various alcoholic concoctions with which Europeans are unhappily making Indians familiar, cannot, therefore, be regarded otherwise than as a most welcome boon.

Guarana or Brazil Cocoa.—In Brazil the seeds (of which there are five or six in each berry) of one of the soapworts (*paullinia sorbilis*, natural order *sapindaceæ*)—excellent riding and walking sticks are made from all the species—are used as an aritcle of diet under the name of Brazil cocoa; though there is no botanical nor dietetic affinity between the tree that yields them and the cacao theobroma. The former tree belongs to the same natural family as the horse chestnut; and the seeds of the two are very much alike. Pounded in a mortar after roasting (which developes an empyreumatic oil), and kneaded into dough with water, the pasty mass is formed into round lumps, or rolls, which are then dried and hardened by the sun, or before a fire, and used like chocolate,—being either eaten with *it*, or with cassava. Or, a sweetened infusion of it may be made and *drunk* like chocolate. Guarana does not contain any theo-bromine: but guaranine, identical with caffeine, abounds. There is twice as

it is largely used, in the form of cakes, by travellers in South America. Containing a maximum of nourishment in a minimum of space, a supply may be taken sufficient for a long journey.

So far, cocoa is but little known in India. It is rarely used there as a beverage,—probably for two principal reasons. 1. It is assumed to predispose to dyspepsia, to liver complaint, and, as supplying more heat-producing material—more fuel—to the body than the latter requires, to obesity. 2. Because, unlike tea or coffee, it neither stimulates, nor cheers,—at least not to the desired extent. The last objection, it may be presumed, carries most weight with the public. Something, it is felt, is required to assuage thirst and, at the same time, to relieve the depression caused by the hot climate; and cocoa does this in a very minor degree. The first objection is a professional one. But, considering the highly nutritive character of genuine cocoa, it may be well to enquire how far we are justified in excluding it so entirely from the daily dietary. As a beverage cocoa is infinitely superior to any of an alcoholic nature, which not only tend to indirectly fatten but which frequently, even though taken in so-called moderation, depress, or otherwise injure, the nervous system to a very dangerous extent. I would not, indeed, advocate cocoa as a beverage to the exclusion of tea or coffee; but, for those of a delicate physique and, in certain states of the constitution, for all, it may well take the place of these in the early morning, at chota hazree, or at the main breakfast. Amongst the various kinds of meat essence, and of compressed food, now in the market, cocoa (or chocolate) and maize cakes might, with advantage, find a place. Tinned provisions must be opened, and a kind of *al fresco* meal be prepared; meat essences require water, hot or cold, to completely dissolve them; and meat lozenges are not, though useful, very tasty. But such a cake (chocolate and maize) would, I [illegible] to Europeans [illegible] ould easily be [illegible] to make them. And to thus use such a combination would be in keeping with their present practise of eating, when travelling or when not at leisure to cook a meal—with the Hindoos often a lengthy and ceremonious operation,—a mixture of sweetmeats, or sugar, and parched rice. Whilst the chocolate and maize (*Indian corn*, of which they are very fond) would be much more nourishing.

Social and Economic Value of Cocoa.—Although still not valued to the *full* extent of its merits, the popularity of cocoa in the United Kingdom has much increased during the past eight years; whilst tea, coffee, and chicory, have, it is said, remained stationary in public estimation. Indeed, in 1886, the

form of tannin resembling the caffeic acid in coffee.) The seeds have long been in use in the tropics as a stomachic, and tonic, like the betel nut in India. The natives of Guinea generally take a piece of the seeds before each meal and nibble some throughout the day. When the kola nut was first introduced by Messrs. Hyman and Phillips, of Clifford Street, Bond Street, London, a few years ago into the United Kingdom as a remedial agent in cases of drunkenness, it was warmly taken up by a portion of the lay press. But it will probably do no more than could be effected by a strong cup of tea or coffee, though probably in a greater degree. The victim of the drink-crave, whether hereditary or acquired, would, at any rate, do well, when the crave is being developed, to drink a strong infusion of the powdered kola seeds. The medical practitioner in India should not be without a supply.

Coca.—On the eastern slopes and in the hot valleys of the Andes is found a plant—the *erythroxylon coca*, natural order *lanaceæ*,—the dried leaf of which, packed in small bales and transported throughout Peru and Molivia (to the Indian population of which countries it was originally confined), is now acquiring a reputation in Europe as a kind of *newly-found* elixir of life. Letters have appeared in public journals, enthusiastic in its praise. Literary men have eulogised it as a valuable aid to intellectual effort: travellers advocate it as a stimulant to the nervous and muscular system,—a powerful tonic enabling them to undergo great physical exertion with comfort and ease: and, in everyday life, it is coming to be regarded as a general *help*;—an appetiser, a restorative in depression or fatigue, a remedy against worry (!);—a panacea, in short, superior to alcohol, inasmuch as it leaves no after evil consequences, and more powerful and efficacious than strong coffee or green tea, the physiological action of both of which it is said to resemble. One writer indeed, referring to the recent failures in coffee crops, actually proposes the cultivation of coca in view to an infusion of the leaves being used as an ordinary daily beverage!

There is, however, another and a darker side to this picture. Coca is, essentially, a sedative and a narcotic. It soothes the nervous system, deadens the senses, and induces a condition similar to that caused by tobacco, the poppy (opium), Indian hemp (bhang), lettuce, betel nut, thorn apple, and other plants of a similar nature. Like all narcotics it is, for most persons, seductive,—moderation, in too many cases, leading to excess. And excess means, first, a weakened nervous system; then, impaired digestion;* ultimate prostration; and, finally a premature death.

* Known locally, in its extreme form, as *opilacion*.

much as there is of theine in the best black tea, and five times as much as there is of caffeine in coffee. The refreshing and restorative effect of an infusion of guarana is greater, therefore, than one of either coffee or tea; and were it not for the excess of tannin, which it contains, as also for the presence of an irritant substance known as *saponin*, it might be more generally used in cases where a strong cup of either of these beverages seems to be called for. The tannin in guarana is apt to induce a tendency to constipation in some persons, whilst, in others, the saponin* causes the opposite condition. Guarana, like coffee and tea, is a powerful nerve-stimulant, and has, on that account, acquired a reputation in the United States, and with us, in the treatment of certain nervous headaches, especially in migraine. It is customary, when the attack is developing, to give fifteen grains of the powdered seeds in coffee, water, or some other vehicle. It may be given also as an extract, an elixir, a tincture, or as guaranine, in tedious convalescence with nerve debility. Guarana is likely to prove a valuable addition to the medical armamentarium for use in cases such as those above-mentioned in India

KOLA OR COLA NUT.—On the west coast of Africa, in the more tropical parts, there grows a family of lofty trees with large leaves—the *sterculaceæ*—some of the species of which have very showy flowers,—but all being more or less unpleasantly odoriferous, and, in some cases, even fetid. One—the *sterculia acuminata*—yields a nut that is highly prized by the natives on the coast of Guinea, not only as a restorative, but as an invigorating stimulant, which enables those, who partake of it, to endure prolonged fast and fatigue. Further, it is averred, that whoever "swallows a copious and steaming draught of powdered kola nut cannot become intoxicated, let him drink ever so freely"! Although the physiological action of the nut has, doubtless been much [illegible] gard to its efficacy as an [illegible] ty, it is, unquestionably, [illegible] as it does, more caffeine [illegible] there is in the best samples of coffee, with theo-bromine, a considerable quantity of glucose,† three times as much starch as there is in cocoa, and but little fat. (There is also a special

* Saponin being the active principle of the senega root, a decoction of which often proves so valuable in chronic bronchitis with difficult expectoration, an infusion of guarana might, in this disease, be taken as a beverage—the injurious effects of the tannin and the saponin upon the bowels being guarded against—in lieu of coffee or tea. To obviate the, sometimes, constipating effect of the tannin, Ferris & Co., of Bristol, have made a palatable and eff[illegible] a syrup—dose, two drachms—of guara[illegible] and aromatics

† Analysis by Ed. [illegible], quoted in the *Lancet*.

gives to the plant its characteristic features. This fact should suffice to convince those, who advocate its use as a substitute for tea or coffee, of its inadmissibility for such a purpose. It is used, even by surgical operators, with caution, as its sedative action upon the heart is, sometimes, too powerful. Dentists, for example, infinitely prefer nitrous oxide (laughing gas), which acts quite as well and is much safer. Coca is said to "relieve the depression resulting from the deprival of stimulants." Its value for such a purpose is easily understood. I venture to think that, judiciously employed, it may prove a really valuable agent in the treatment of dipsomania.

PREPARATIONS OF COCA.—One of the best and pleasantest preparations of coca is the alcoholic tincture, of which two well-known kinds are sold;—one, the "*Vin Mariani*" or "*Vin de Coca*," which has been used for some years on the Continent; and that known as "*Coca Wine*," prepared by Armbrecht, Nelson, & Co., of Duke Street, Grosvenor Square, London. The latter is deservedly acquiring a reputation. Each wineglassful corresponds to a drachm of fresh green coca leaves.† *Extracts* also, an *elixir*, and *pastiles of coca*, are sometimes used: and in Bolivia a delicious and seductive *liqueur* has been prepared. In a country where opium is indigenous, as well as other sedatives and narcotics, another plant of the same kind is scarcely required; the cultivation of coca in India cannot, therefore, be recommended.

† It is said to be useful in consumption, in wasting diseases generally, and in convalescence from those of an acute nature. I am acquainted with a case where the patient—a very delicate lady—derived great benefit from coca wine when convalescing very slowly after a severe attack of inflammation of the lungs. The leaves are most active when fresh. The natives consume from two to eight drachms daily.

Errata in Article on Coffee.—For "hurried" climate, page 348 (note), *read* "humid." For "Brunette" (Sir Risdon), page 353 (note), *read* "Bennett."

A GUJERATI MAGAZINE FOR LADIES.

We have on former occasions referred to the *Stri Bodh*, a Gujerati Magazine brought out by Mr. K. N. Kabraji, at Bombay, for Parsee home reading, the greater part of which is usually written by ladies of the Parsee community. The following article was contributed by Miss R. Chichgar, and it will interest our readers from its subject as well as on account of its having been written by a Parsee young lady, and translated by her into English:

THE "ARIANA" IN GENEVA.

(From my Father's Account.)

The beautiful town of Geneva is situated in Switzerland, in Europe, and is one of the handsomest towns in that continent.

Coca is, undoubtedly, a valuable addition to the armoury of medicine, and, in its own way, may be of use where other sedatives would, perhaps, be valueless, or do harm. But, its precise position *should be distinctly understood*. It can never be taken as a *substitute for* either tea, coffee, or cocoa: it would be dangerous to do so. But in cases where opium,* or alcohol, might be of *temporary service*, coca wine might answer even better. But it should be prescribed and taken *under medical supervision*. It should not be recommended to patients to be taken, when they please, *for this or that purpose*; or when they feel out of sorts. By the sons of toil coca, in the countries where it is found, has been welcomed as a boon; and used as *opium, and tobacco, &c., have been (and are) in other countries.* Peruvian mine and plantation owners early discovered its power in enabling workmen to get through their heavy labours. Men *in the postal service*, traversing deserts and the rugged *Cordilleras in view to shortening the route*;—*mountain shepherds* exposed to the rarefied air, to snow-storms, and the bleak *Pampas*;—labourers *employed on* works *of* irrigation and standing for several hours at night-time deep in water amid the rigours of winter;—all, under the varied *conditions of fatigue* and *exposure, have found a solace and a stay in coca. A handful of maize*, a few potatoes, and a pouch of coca leaves, constitute their daily dietary. Like opium and tobacco, coca, especially in

quickens the action of the heart,—
diminishes the secretions; prevents
words, causes what ought to be *eliminated from the system to be retained within it*); *appeases* the sense of hunger; and, *altogether*, deranges the natural functions of the body. Once begun upon as an *article of daily consumption*, it is *indispensable*. The *consumer degenerates* into the slave of a pernicious habit, and becomes at last a *coquero* † An *instance* of the fascinating power of coca was seen in the case of an Italian physician—Dr. Mantegazza,—who wrote that he would rather have ten years of life *with* coca than live millions of ages without it!

Cocai
of coca, used in
modern
gical operations,

* I am acquainted with a *gentleman* who, at one time accustomed to daily take opium for a painful *disorder*, tells me that coca wine has precisely the same effect, when he drinks it, in allaying certain symptoms which trouble him that the opium had: *e.g.*, it checks excessive action of the kidneys, arrests an inherited tendency to sternutation, and greatly checks a persistent cough,—*besides*, in other ways, *showing more or less* the same physiological action.

† Corresponding to an "habitual drunkard," or to one who gives himself up to sensual indulgence in opium. The coquero will often retire into the forest, there to revel unseen in his vicious

Hindoos and therefore comes easily to our lips. Her father's name was Francis De La Rive. He was councillor of the republican town of Geneva. Ariana's mother's name was Ritbes. She was first a governess. Her ancestors lived in Geneva since the fourteenth century. They were not only learned people, but held high offices under Government. Amongst her ancestors was one August De La Rive who discovered the art of gilding. He was also a great natural philosopher. There is still an ancient street in Geneva bearing the name of De La Rive.

Ariana lost her mother when she was only four years old, and was left to her father's care. Her father, though a clever man, was very fond of society, and little Ariana received but a poor education. But as a plant neglected and forgotten often gives forth the sweetest flowers and fruit, so it was with this child—she throve, and displayed bright intellectuality, inherited, no doubt, from her learned ancestors. Ariana was very handsome in her youth, and was betrothed at the age of nineteen to her cousin. This betrothal was not of Ariana's free consent, but was a contract between the young people's parents. Of this marriage there were four children: one died in infancy; two others also, one at the age of twenty-six and the other twenty-seven, died of consumption in 1858; and the last, M. Gustave Revilliod, is left to carry his mother's name through all ages. Ariana's husband died in 1864, and she was left a widow at the age of seventy-four. After this she spent twelve years with her son. The affection between mother and son was very great; their tastes and feelings agreed in every respect. Ariana died at the age of eighty-six, after three months' illness. She retained her full senses to the end, and died calmly in the arms of her son. Before dying she requested her son not to make any pomp or show at her funeral, or on her grave, but to bury her as a simple peasant, only putting a white sweet-smelling rose bush to mark her last resting-place; and he has literally followed her directions. As he could not erect a funeral monument to his mother's memory, he conceived the idea of the Ariana which will bear his mother's name for countless years. For this purpose he visited those Italian cities famous for architecture, and having formed an idea of the great work before him he employed one of the cleverest architects of our day, and after a great deal of trouble and unlimited expense the Ariana was built.

Those who have visited the Ariana speak in terms of high praise of its magnificence and architectural beauty, and the sight presented by the valuable and costly articles it contains. Its proprietor has within it kept and preserved for this and the succeeding generations all the unique rarities he found in his travels through the world. He has made this noble attempt of perpetuating the memory of his loved mother by giving free

Switzerland is bounded on the North by Germany, on the South by Italy, on the East by Austria, and on the West by France. It is separated from Italy by the Alps, a chain of mountains whose summits are always covered with snow. The picturesque Lake of Geneva, and the Jura mountains, lie in the vicinity of the town; and the numerous lakes, hills, valleys, and waterfalls around add further to the beauty of this place. Though the mountains surrounding Geneva are perpetually covered with snow, yet this does not materially affect the climate of this town; for the weather is warm and salubrious in the valleys, and the soil most productive, affording good pasture for cows, sheep, &c. From here we get condensed milk, beside a special kind of cheese which is famous all over the world. The principal manufactures of Geneva are watches, musical boxes, jewellery, and mechanical instruments. Here an arbitration was conducted which settled the *Alabama* Claim in 1872.

In this famous town of Geneva was born in 1790 a fortunate lady named Ariana. A museum in memory of this lady and named after her is built on an eminence near the Lake of Geneva in the midst of a large square. This museum was built by this lady's son, M. Gustave Revilliod, who is still in the full vigour of life, and who spent fifteen lacs of rupees on its erection. I leave it to the reader to judge for herself what manner of a son is M. Gustave Revilliod, who, forgetting himself and the perpetuation of his name to future generations, yet gives that of his mother who educated and loved him. As a rule, rich men, on erecting a public monument of any kind, always give that monument their own name or title, so that their name may be remembered as long as their work exists. Yet, in a certain part of the world, we come across a noble self-denying man who thinks not of himself, but is content to hear and see others revered and remembered by his means. Is this not an example for all? People who have seen and conversed with this wealthy gentleman speak highly of his unpretentiousness. He has travelled nearly over the whole world, has written many books, and is altogether a highly intellectual man. With the possession of enormous wealth, the gentleman who, keeping his own name in the background, has, out of the great love for his mother, only thought of her and her name, is worthy of imitation by our wealthy Indian people. The following is an attempt to give an account of a rich man, a bright example to the world, who, with deep and profound erudition and vast experience, has, subduing his own worldly passions, walked in the narrow and thorny path of virtue.

M. Gustave Revilliod's mother was born nearly 96 years ago. About a month after her birth she was baptized and received the name of Ariana. This name is familiar to both Parsees and

them an opportunity of exchanging their ideas and views on all matters concerning our welfare. It is intended to hold the first of these Exhibitions in January next, and it is therefore necessary to make preparations without any delay.

"Ladies are therefore invited to send to the Secretary, Mrs. J. GHOSAL, Kashiabagan Garden House, Lower Circular Road, Calcutta, or to Mrs. P. L. ROY, 24 Theatre Road, Calcutta, contributions either in plain and fancy work, &c., or donations in money will be thankfully received."

English friends desiring to contribute to this excellent object are requested to forward their contributions, before October 15th, to the Hon. Sec. of the National Indian Association, 35 Blomfield Road, Maida Hill.

INDIAN INTELLIGENCE.

We are glad to learn that in the recent Government resolution respecting education in India the subject of technical education is largely dealt with, and that it is proposed to providea moral textbook, founded on natural religion, as a help towards moral training.

A large and influential meeting was lately held at Bombay, to consider what steps should be taken to commemorate the late Sir Frank Souter, Police Commissioner. Sir Jamsetjee Jejeebhoy, C.S.I., presided, and the following resolution was proposed by the Chief Justice, Sir Charles Sargent, and seconded by Mr. S. S. Bengallee: "That this meeting desire to place on record the expression of their deep sense of the loss which the city has sustained by the death of Sir Frank Souter Kt., C.S.I., C.I.E. His eminent and varied services to the State extended over the period of nearly thirty-five years, of which the last five and twenty, the best part of his life, were passed amongst the people of Bombay, in whose affairs he ever took the warmest interest, and for whom he had the deepest sympathy. In the discharge of his arduous and most responsible duties, he displayed qualities which singularly fitted him for his office—an office requiring considerable powers of administration and command and talents of no mean order. By his sagacity, industry, and patience, aided in no small measure by his manly, frank, and ever genial bearing towards all men with whom he came in contact, he gained the entire confidence, esteem, and approbation of the community of this vast city. A firm and steadfast friend, a just man to the large force placed under his orders, an attentive listener to those who had to seek his advice or protection, Sir Frank Souter leaves behind him a name which will long be held in affectionate remembrance by his fellow-citizens." On the motion of Sir D. M. Petit, it was resolved to forward the resolution to Lady Souter, with the assurance of the deep sympathy

access to travellers, merchants, students, and artists, who find here materials for study and use. There is no doubt that the spirit of that virtuous mother must be constantly pouring blessings on the head of her noble son.

This account, short as it is, of a good mother and a good son is worthy of record Let our Indian children imitate the example of the latter, if not to its fullest extent, yet as far as they can. Let them prove, as this signal instance has proved, that children born of noble-minded mothers can, by good training, prove worthy of them. RUTTONBAI.

Other articles in the same number of the Magazine are: *Some Strange Customs of the People of Kathiawad; A Custodian of a Lighthouse* (a story); *Comparison between Parsee Ladies of the Old and New Schools; Happiness of Queen Victoria and her Husband in love for their Children; On Truth* (a poem).

PROPOSED WOMEN'S INDUSTRIAL BAZAAR AT CALCUTTA.

We have pleasure in calling attention to the following announcement which we have received from Mrs. P. L Roy, Calcutta:—

"An Association for Indian ladies was established about two years ago, with two objects in view: 1. To bring about a friendly intercourse between them. 2. To induce them to take an interest in those things which are for the welfare of their country. Amongst others, the spread of general education is one of the principal objects of this Association. The absence of a well-trained body of female teachers is one of the greatest hindrances to the furtherance of female education in India. It has become a necessity of paramount importance to impart to our Zenana ladies an education suited to the times. It is therefore in contemplation to prepare a body of female trained teachers, who might, in their turn, educate our Zenana ladies by attending them in their own homes. But the want of funds is the great obstacle in the way of the desired object In order to remove this drawback, it is proposed hold an Annual Industrial Exhibition, or Bazaar, by the ladies of this Association, which will be open only to ladies. At this Exhibition things fit for the use of ladies, and made by ladies, will be exhibited and sold. The proceeds of the sale will be spent towards the above-named object. Besides raising funds, another great object will be served by this Annual Exhibition, namely, that of bringing together a great number of English and Indian ladies, thus [illegible]ding

PERSONAL INTELLIGENCE.

In the recent open Competition Examination for the Civil Service of India, Vengal V. Chetty stood 18th (1880 marks) amongst the 44 successful candidates.

The following have passsed in the Indian Languages Tripos of the University of Cambridge in Class II.: Mahdi Hassan (Christ's), M. Shereef (St. John's).

In the recent Previous Examination of the University of Cambridge, Prince F. V. Duleep Singh (Magdalen) and Masha Allah Khan (St. John's) passed Part II. in the Third Class, and Syed Mohiuddin Ali Khan (Trinity) in the Fourth Class.

At the Prize Distribution of University College, London, in the Faculties of Arts, Laws, and of Science, D. N. Mallik, of Calcutta, gained an Exhibition of the Clothworkers' Company, £50, a first prize in Experimental Physics and also in Elementary Mechanics, and a silver medal in Chemistry.

The following students have passed the Second Examination in Anatomy and Physiology of the Royal College of Physicians and Surgeons, *London: Sorab Cowasji Hormusji*, and *Ardaseer* Dossabhoy Cooper, both of the Grant Medical College, Bombay; and Abdoor Karim Lookmani, of the same College, in Physiology only.

Arrivals.—Mr. Jamsetjee Eduljee Master, from Kurrachee; Mr. Ayatullah, Mr. Mahmoud Hassan, and Mr. Mahomed Suleiman, from Patna; Mr. P. J. Padshah and Mr. Shiavax R. Master, from Bombay; Surgeon-Major S. H. Dantra, M.D., of the Indian Medical Service, Bengal, on leave; with his son, D. R. Dantra, and his brother, Mr. R. S. Dantra; Mr. N. Jaya Rao, from Madras.

Departures.—Prince Iskander Ali Mirza Khursheed Kudr, and Futteh Ali Bahadur Mirza, from Moorshedabad, have left England after a stay of a few weeks; and with them, Mr. Shujaet Ali and Mr. M. Hashim Ali. The Sir Desai of Vantmuri, for Bombay.

We acknowledge with thanks The Nature and Value of Jurisprudence, Roman Law, and International Law. By Chan Toon, of the Middle Temple. W. Clowes & Son. 1888.—Shifting the Foundations. By N. N. Ghose, Advocate, High Court, Calcutta. Reprint from the National Magazine, January, 1888.—The Tenth Annual Report of the Sadharan Brahmo Somaj, 1887. The Students' Magazine and Educational Journal, Bombay. Price, Annas, 4. April and May, 1888.

of the meeting with her and her family in their heavy bereavement. It was decided to raise a memorial fund, part of which is to be expended in a marble bust, and the remainder to be tendered for the acceptance of Sir Frank Souter's family. Mr. Justice Bayley proposed the appointment of a Committee, Messrs. Dosabhoy Framjee, R. M. Sayani, H. W. Barrow, and Hurkisondas Narotamdas being requested to act as honorary secretaries. It is stated that about Rs. 10,000 were collected in the room.

Among the lady students who passed the recent Calcutta University Entrance Examination were Miss Sorolata Chatterjee, Miss Indira Tagore, and Miss Hemaprabha Bose (Bethune School), all in the First Division; and Miss Shorojini Kabiraj and Miss Manomohiny Sirkar, in the Third Division.

The Maharaja Sri Ram Chundra Bunj Deo, Maharaja of Morbanj, has passed the Entrance Examination for the Calcutta University. He has become an example to his brother Chiefs in India, as the name of no other independent Chief has ever appeared in the University Calendar.—*Indian Nation.*

H. H. the Maharaja of Kuch Behar, G.C.I.E., has opened an institution for the education of girls in his State, called the Victoria College.

Surgeon-Major R. C. Chandra, Professor of Materia Medica and Clinical Medicine, has been appointed to officiate as Principal of the Medical College, in the place of Dr. J. M. Coates, on leave. This is the first occasion of the appointment of a native officer as Principal.

A party was lately given at Calcutta to some members of the Bengal Branch of the National Indian Association, by the officiating Archdeacon, Rev. F. B. Michell and Mrs. Michell. Mr. and Mrs. M. M. Ghose were among those present, as well as Mr. and Mrs. Peari Lal Roy, Mr. P. K. Roy, Miss Bose, Mr. K. C. Banerjee, Rev. Jani Ali, and the Misses Roy. Music, vocal and instrumentla, was given by English and Indian ladies, and a recitation by Mrs. Michell added to the interest of the evening.

On June 19th, Mrs. Colquhoun Grant, Hon. Sec. of the Bengal Branch, gave a party at Kidderpore House, at which the Hon. Ameer Ali, C.S.I., and Mr. K. G. Gupta, B.S.C., and Mrs. Gupta were present, and some of the same guests as at Mrs. Michell's party. There was a military band in the grounds.

A Cricket Club has been formed by some Indian students residing chiefly in Bayswater, London, under the name of the National Indian Cricket Club. Pundit Uma Sankar Misra, M.A., Deputy-Magistrate N.W.P. (on leave), is Captain of the Club. Some English members have also joined it. We are glad to announce that Lord Harris has kindly accepted the office of President, and that he has expressed his great pleasure in the establishment of the C[illegible]

being imprisoned in execution of the decree of the Bombay High Court—being now attained, the Committee resolved to confine their further labours to the second object.

This object is, "The removal of the anomaly involved in punishing disobedience to a decree based on Hindu Matrimonial Law by the penalty of imprisonment, it being a penalty which is entirely unknown to that law, and created by a British rule of Civil Procedure."

In regard to funds, the Bombay Committee resolved to pay the amount in the hands of the Treasurer to Rukhmabai, except a sum of Rs. 500, which was to be reserved for any expenses that may be incurred by the Committee in the further prosecution of its objects. The amount collected by the Committee is Rs. 5,000. Of this sum Rs. 500 being reserved, Rs. 4,500 will be handed over to Rukhmabai. The costs, however, incurred by her up to date were Rs. 7,000; and, in addition, she has, in pursuance of the decree of the Court, to pay Rs. 2,000 to Dadaji. The Bombay Committee are very desirous of defraying the total of her expenses; and to this end they rely on the help of the many in England who sympathised with her position. The Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, W., will be glad to take charge of contributions of any amount for the above object.

From "The Bombay Gazette," July 21st.

The appeal in the Rukhmabai case, which was adjourned for a fortnight, came on again for a hearing at the Bombay High Court, yesterday, before Sir Charles Sargent, Chief Justice, and Mr. Justice Bayley. As is well known, this was a suit for restitution of conjugal rights brought by Dadaji Bhikaji against his wife Rukhmabai. On the point of law, the suit was decided by Mr. Justice Farran against Rukhmabai, with costs. Against this decision Rukhmabai filed an appeal, which first came on before their lordships about a fortnight ago, when the question of the defendant's liability to pay the costs was argued. It was eventually decided to adjourn the case for a fortnight, in order to enable the plaintiff to produce evidence to show if his wife had any independent means of her own, from which she might defray the costs. Their lordships were, however, informed yesterday that the parties had come to an arrangement between themselves, so that there was no need to proceed further with the case. The appellant (Rukhmabai) was represented by Mr. Jardine and Mr. Telang, instructed by Messrs. Payne, Gilbert,

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THE NATIONAL INDIAN ASSOCIATION.

We have the satisfaction to announce that the Marquis and Marchioness of Lansdowne have consented to be Vice-Patron and Vice-Patroness of the National Indian Association.

Mr. Alfred Haggard, who has acted since 1884 as Treasurer of the Association, has, in consequence of going abroad for a time, resigned that office. The Committee have appointed H. W. Primrose, Esq., C.S.I., Treasurer, in place of Mr. Haggard, he having kindly agreed to undertake the post. Mr. Primrose's address is 12 Whitehall Place, S.W.

THE RUKHMABAI CASE.

We give below a report of the proceedings [illegible] High Court in reference to the case of [illegible] mination of which we briefly stated last [illegible]

We have now also received the minutes [illegible] of the Rukhmabai Defence Committee, [illegible] Hon. Mr. Forbes-Adam, C.I.E., in the [illegible] it was Resolved, "That the settle[illegible] Rukhmabai on the terms mention[illegible] the approval of the Committee" [illegible] Committee—namely, the pro[illegible] the injustice and hardship [illegible]

SOUTH INDIAN VERNACULAR LITERATURE.

From a Lecture read in the Indian Institute, Oxford, by the Rev. G. U. Pope, D.D.

Before proceeding to introduce to you the poets of South India, I must say a very few words about the languages in which they have sung. These constitute the South Indian family of languages, in which are included Tamil, Telugu, Canarese, Malayâlam, Tuluva, Kûrgi, Toda, and Badaga. These are spoken by forty-five millions of people, *i.e.* by all the indigenous inhabitants of India south of the river Kistna, and by many north of it. To these it has become the fashion to apply the epithet *Drâvidian*; but the Sanskrit term *Dravida* is applied to a much larger extent of country, and would include the Mahrattas and inhabitants of Guzerat, who are of altogether different race and speech. It is said that the term *Drâvidian* is a convenient appellation: but, what is *incorrect* in the long run will not be found to be *convenient*; and I should never use it save under protest. In ancient times, before there were any Muhammadans in India, or indeed in the world, the Hindus spoke of two great languages—the Vada-mori and the Ten-mori, *i.e.* the *northern speech* and the *southern speech.** The northern was *Sanskrit*, with its Prâkrits or dependent vernaculars; the southern was *Tamil*, with its cognate dialects. It has been almost taken for granted that the name Tamil was derived from the Sanskrit Dravida. Native scholars deny this; but on philological points their authority is not conclusive. In regard to the derivation of the word Tamil, I venture (with all due deference to the magnates of oriental literature) to suggest that it is a corruption of *Ten*-mori, *Tem*-mori, *Tamir.* A parallel derivation may be adduced. The cocoa-nut palm was brought into India from Ceylon, and originally, I believe, from the Nicobar Islands. In the Tamilian languages it has no name except *Tenna-maram*—"the southern tree." Its fruit is called *Tennankai, Tenkai, Tenkai.* In this case the proper name for the South Indian family of languages would be the Tamilian. They differ very widely now from one another, though possessing in

* There has always been a rivalry between North and South. Thus in *Nāladi* it is said:

"Whatever soil you sow it in, the *Strychnos* nut
Grows not a cocoa-palm. Some of the *Southern* land
Have entered heaven! '*Man's life decides his future state.*'
Full many from the *Northern* land inhabit hell."

and Sayani, and the respondent by Mr. F. R. Vicaji and Mr. Mankar, who were instructed by the firm of Messrs. Chalk, Walker, and Smetham.

Mr. Jardine said: In this case, I think your lordships will be relieved from the necessity of a further consideration of this appeal. As your lordships are aware, this was a suit for the restitution of conjugal rights brought by the husband against his wife, who has, from the commencement, uniformly resisted all the attempts of the husband to induce her to live with him as his wife. So far as the courts are concerned, the law has been against her, and a decree has been passed ordering her to return [illegible] your lordships the other [illegible] doubt, affirm the decree of the lower court [illegible] ion; and that the only question to be dealt with was, whether or not the order made by Mr. Justice Farran that costs should be paid by the defendant should be upheld. Since then proposals have been made to us.

Mr. Vicaji: By mutual friends.

Mr. Jardine continued: And on behalf of Rukhmabai I have seen my way to accept them. I would therefore ask your lordships to pass a consent decree in these terms: "Defendant undertaking to pay Rs. 2,000 to plaintiff in satisfaction of all costs, within a fortnight from to-day. The decree of the lower court to be affirmed; plaintiff undertaking not in any way to execute the decree nor in future to assert any claim by suit or otherwise as a husband against defendant's person or her present or future estate. Appellant to have leave to withdraw the moneys or Government paper lodged in court as security for the execution of the decree of the court below and of the costs of the appeal."

Mr. Vicaji said: For the respondent I assent to the terms my learned friend has proposed. I may say that the proposal, though it was a wise one, did not emanate entirely from us; but the arrangement was brought about through the assistance of mutual friends. It must, however, be understood that if, within a fortnight of this date, the money is not paid, the decree is to be e [illegible]
i [illegible]
ε [illegible]
decided in the plaintiff's favour; but since the defendant has apparently no affection for the plaintiff, I think he has acted well in determining not to press his claim further.

Their lordships passed a decree in accordance with the terms which had been agreed upon.

thinks that the result will hardly repay him for his toil. Yet, I suppose that you can never really understand a people till you have made yourself familiar *with the verse* in which the soul of the nation gives expression to its deepest convictions, its most cherished feelings, and most earnest aspirations; and, although in prose you do not use the archaic words, the poetic inversions, and the condensed elliptical style of poetry, you can hardly expect to write or speak any language with power or precision unless you have made yourself familiar with their best poetry. It is, therefore, a pity that South Indian poetry seems to the student to be written in a language apparently quite different from that in ordinary use. The reasons for the exceeding difficulty of South Indian verse are, partly the fact that almost the whole of it is very old (and all the verses I shall quote are at least *eight hundred* years old), and partly the fact that Eastern bards, for the most part, regard all that is simple in expression as superficial, and compose nothing which is not intended to have at least three sets of commentaries. Thence arises the difficulty that commentators multiply, *and disagree*, and the poetical idea is often lost in the inky floods which these literary cuttle-fish pour forth around it. Take such a poem as Mr. Browning's *Sordello*, with its infinity of perplexing allusions, and its curious inversions and ellipses, and you have some idea of South Indian verse. Suppose, again, that *Sordello* had been written in the dialect of Chaucer or Piers Plowman, and that all its words were run up together without division or stops, in a character like that of some of the old manuscripts in the Bodleian, and often on stained and worm-eaten palm-leaves instead of paper, and you will have an idea of the difficulties to be encountered in the study of much Oriental poetry. And the stanzas themselves are often like some ancient tesselated pavement around which you walk perplexed and pondering, until at length its meaning dawns upon you, and you recognise a pattern sometimes grotesque, or even repulsive, but sometimes too of rare and suggestive beauty.

South Indian poetry is full of conceits and fancies, and too often of impurity. It is indeed hard to distinguish; it requires the power of the fabled Hamsa to separate the wisdom and beauty of Indian literature from the insanity and grossness which mingle with them.

Though, indeed, one must say that many books in various languages—Italian, French, Latin, Greek, and English—are as objectionable as anything in Tamil, and yet circulate freely among us.

In India generally, I may say that nothing but poetry is allowed to be literature. Everything is in metre. They divide

the main a common stock of roots, and having abundant signs in their inflectional systems of their common origin. In later days, after the Muhammadan invasion, and during the long and splendid reigns of the Mogul emperors, there arose, and was spread over India, a composite language which is variously called Hindi, Urdu, and Hindustâni, in which Arabic and Persian words are strangely mingled, in different proportions, with Sanskrit and the various vernaculars; and this, in some shape or other, is understood by vast multitudes of people even in the extreme south. It will be seen, therefore, that for a perfect mastery of the languages of India *three great parent languages have to be studied, and these are* SANSKRIT, TAMIL, *and* ARABIC. The Sanskrit is the key to all Hindu sacred writings, and mingles itself with well-nigh every dialect in India. Tamil is the basis of the great languages of the South, while Arabic is the key to Muhammadan literature, and the chief element in all varieties of the Hindustânî. Tamil had the advantage of being cultivated, fixed, and formed chiefly by the Jains, who hated everything Brahmanical, and have given it a highly original and most beautiful grammar, preserving its peculiar characteristics, and developing it according to the genius of its own idiom and structure. Canarese and Telugu were taken in hand by Brâhmans, *i.e.* by foreigners, who tried to reduce everything to the likeness of Sanskrit. Their literature is, therefore, saturated with Sanskrit. Malayâlam is a later development or corruption of Tamil. If I may illustrate the whole subject from the analogy of Greek, Telugu is the Ionic dialect, *plus* a large amount of Sanskrit; Canarese is the Doric, with a somewhat smaller infusion of the same; while Malayâlam is modern Greek, and the Tamil is the pure and mighty Attic speech of South India. The other dialects are wholly uncultivated. Telugu is the most flexible, harmonious, and, from its illimitable Sanskrit resources, the most sonorous of the family. Tamil obliges all Sanskrit foreigners to become naturalised, and to conform to its phonetic system; and it has this great peculiarity, that it is possible to write or speak exhaustively in it on any given subject without any introduction of Sanskrit derivatives; or, on the other hand, to use Sanskrit national words almost exclusively, while the particles and inflections are Tamil, just as an English writer or speaker might adopt the Saxon style of Swift, or the classical pedantry of Johnson. Of course, in Tamil as in English, the tasteful combination of the two is the perfection of style. Tamil poetry, however, as you would expect, is best when it is as nearly pure as possible.

South Indian poetry, like all other Indian poetry, presents its special difficulties, and these often repel the student, who

ary treasures common to all India, as Browning, Tenny-
nd Morris have dealt with classical stories; and the Tamil
KAMBAN has in this way given us the immortal story of
a and Sêta in an extensive epic, in which the power of the
uage is exhibited in a way which none of our English poets
surpassed. When Kamban, who flourished about A.D. eight
ndred, presented his great poem to the king his patron, it
s found that every thousandth verse contained a eulogy of
e king. Now it had been the custom with courtly bards to
troduce the royal name in every hundredth stanza. The king
emarked upon the difference, not without signs of displeasure;
ut Kamban adroitly replied, "*Others have made your majesty*
one in a hundred; I have made you one in a thousand." It is said
that Kamban was walking one evening at sunset on the borders
of a tank overlooking the bright green rice-fields, where a
labourer, mounted on a *picotta*, was leisurely drawing bucket
after bucket of water to irrigate the fields below. Now, as
he draws the water, the labourer sings out the number of the
bucket he is drawing, finishing up with some short fragment of
a song. On this occasion it was the 125th bucket, and the last
for the night, and Kamban heard him sing: *Mūngil-ilai-mel*=
"On leaf of bambū." "Well," said Kamban to himself,
"what can be on the leaf of the bambū, the slightest and most
feathery of all leaves?" But he knew that when the man
began his work next morning he would take up his song where
he left it off; so at early dawn the poet was there to listen, and
was rewarded by hearing the man commence with *Tungum pani-*
nir="Sleeps drop of dew." "Ah!" said Kamban, "'on the
leaf of bambū sleeps drop of dew:' he, too, is a poet." So
poetic feeling is not wanting in the Tamil people.

Still, Kamban did not compose much original poetry. H
was chiefly a translator and adapter.

There is one epic poem of very ancient date and undoubt
Jaina origin, which enjoys the reputation of being the long
and most complete composition existing in the South entirely
dependent of Sanskrit influences and Brahmanical legends.
called the "Sivage Cintâmani"="The Celestial Gem of Sîvag
This poem has just been printed. There is a valuable m
script of it in the library of this institution. There are, be
a great number of works, all in verse, founded upo
philosophy of the Upanishyads, as received and expan
the six great Hindu sects that exist in the South. T
one short Sanskrit text from the Chandoyga Upanishyad
has probably, up to this time, influenced human thou
feeling more than any utterance of human speech; it is
words, *Tad-twam-asi*="Thou art it." The subject is

all books into the *Illakanam* and *Illakkiyam*; *i.e.* grammars and compositions which conform to the laws of the grammars. And all are in verse. This is not unknown in Europe. Some of us remember the Eton grammar:

"Vo fit vi; ut volvo, volvi: vivo excipe vixi."

The *Nannûl*, which is our best Tamil grammar, has a triplet in which scholars are classified in a way which cannot fail to interest all professors, tutors, lecturers, and teachers. I will quote it as eminently characteristic:

"The swan, the cow, the earth, the parrot pert,
The pot with holes, the browsing goat, the buffalo,
The straining fibre: these, the first, the middle sort, and last
Of scholars shadow forth."

He means to compare the worthiest—first class men—to a *swan* or a *cow*; the middle sort—second class—to the *earth* and the *parrot*; the last to the *pot with holes*, the *goat*, the *buffalo*, and *the fibrous web of the palm-tree*, which is used to strain the ghî or melted butter. And why?

A *swan*—the *hamsa*, a fabulous bird—is reputed to have the faculty (if you put milk mingled with water before it) of drinking only the milk, and leaving the water in the vessel. A *cow* eats abundantly, and then ruminates at leisure. These two are emblems of the discriminating and reflective student—the best sort of all.

The *earth* yields her increase, but only in proportion to the labour bestowed on it; and the *parrot* retains in memory your instructions, but can only repeat the lesson taught without expanding or applying it. These represent the second and inferior class of students, deficient in spontaneity and originality.

The lowest sort of scholars is compared to a *pot full of holes* —what you pour in runs out as fast as you pour it in; to a *goat*, which goes from shrub to shrub, eating the tips only; to the *buffalo*, that rushes into the stream, flounders about in it, stirs up the mud, and then drinks the turbid water; and to the *thin muslin-like web of the palm-tree*, used as a strainer, which lets all that is valuable pass away, and retains only the worthless dregs. The grammars contain much of this ingenious trifling. The commentaries contain the only prose in the real classical languages of South India.

The first Tamil poet I will speak of is Kamban, the Tamil Virgil. There is a [illegible]
which is merely [illegible]
adaptation from [illegible]
of South Indiar [illegible]
Dryden's *Virgil*, [illegible]
Tamil writers, however, have dealt with the mythology and

earth to carry on the work of temptation; while king Harischandra is warned by a dream of the coming trials; and his wife, hearing the dream, comforts him and exhorts him to hold fast his integrity.

Vishwâmitra begins operations by obtaining from Harischandra the promise of an immense sum of gold for the performance of a sacrifice.

He then lays waste the fertile fields of Oudh, so as to reduce the king to abject poverty; and when the treasury is utterly empty, comes to him for the promised money, offering to forego the payment if the king will only repudiate the debt.

Harischandra will not tell a lie, and gives up his kingdom to the relentless creditor. The debt, however, is yet far from paid. The unhappy king, with his wife and child and a faithful minister, goes forth, in charge of a heartless bailiff, set over him by his fiendish persecutor; and they come to Kâsi. There he sells his wife, his child, and finally himself, and so pays the debt. Thus, his word is unbroken.

But he is fallen from his high estate, and is the slave of the Vettiyân, the public executioner and burner of the dead for the city of Kâsi.

His poor queen is the slave of a cruel Brâhman, who, with his wife, makes the poor lady a wretched drudge. Meanwhile the child is bitten by a serpent in the jungle, whither it has wandered, and dies. The tidings are brought to the mother, who obtains with difficulty permission after dusk to go to the jungle to seek the corpse to take it to the burning-ground. In darkness and in unutterable anguish of soul she seeks for the body, finds it, and takes it to the burning-ground, where her husband, the fallen king, is in attendance as the Vettiyân's drudge.

They recognise one another. It is an awful hour! She asks for the performance of the sad rites; but he cannot forego his master's fee, and will not break his compact. So the poor wife goes away through the city to try to obtain the few small coins necessary for the burning of the body of her little son. While roaming about in the dark she is seized by the royal guards as a Demoness, who has occasioned the sudden death of the infant son of the king of Kâsi. She is summarily condemned to be beheaded, and is hurried off to the burning-ground for execution. It is Harischandra's duty, which, as he has sold himself, he is bound to execute, to shed the blood of his cherished wife.

The swollen, distorted body of his little son lies at his feet, his wife bows her head to the stroke, and his cruel master urges him to do his duty.

He can escape from all by a word: let him deny the debt!

the human being; the predicate is "IT," *the divine essence;* the copula "ART." Upon this thousands of verses have been elaborated in [illegible] but especially in Tamil; for it [illegible] 'What is man?" "What is the Supreme [illegible] and, [illegible] n's relation to the Supreme?" The consideration of these quasi-religious and altogether mystical and metaphysical poems would hardly be fit for a lecture like this; but when I say that multitudinous writings exist in which these great questions are discussed with a strange and entirely incongruous mixture of mythology and legend by Buddhists, Jains, Sivas, and Vishnavas of various schools, you will see that Tamil literature is not destitute of both complexity and interest. You will not think it out of place for me to say, even in a lecture such as this, that whenever I dip into those troubled waters I feel an added conviction that for India Christianity alone can answer these questions, and give to the Eastern race what Buddha, Mahâvîra, Kâmânuja, Sankara, and Mâdhava could not give—a working theory of Human Life. There is another class of works, which contain the legends, the praises, and the litanies of every single one of the hundreds of sacred places existing in the South. Some of these are ancient and of some value; others are more modern and extremely puerile. There is also a large number of every sort of dramas, farces, and mystery-plays; and in this department of literature there is a remarkable activity at present in all the four Southern languages. Some—most, I may say—of these are as objectionable as Dryden's plays, or those of Beaumont and Fletcher.

One of these has been translated by Cumasâmi Mudaliyar, a well-known Tamil gentleman, and Member of Council in Ceylon. It is founded on the story of *Harischandra.* Thousands crowd to its performance. I may be permitted to give a summary.

Harischandra was a king of Oudh, and reigned in great splendour. He had a wife, renowned for beauty and gentleness. He had also an infant son. In the Court of Indra, king of the gods, Vasishta, who had been his *guru*, boasted one day of the virtues of his royal disciple. Thereupon Vishwâmitra, a rishi distinguished for his malicious, envious temper—

"Can anger in immortal minds abide so fierce and fell?"—

declared that Harischandra was addicted to falsehood.

A furious dispute ensued between the rival *gurus*, which ended in an agreement that Vishwâmitra should tempt and try king Harischandra in every possible way, to induce him to break his word. If Vishwâmitra failed, he was to give half his divine powers to Vasishta. Hereupon Vishwâmitra [illegible]eeds to the

very essence, in their eternal abstractedness, virtue and ; that he presents, as it were, in one group the highest of social and domestic life; that he is equally perfect in ght, in language, and in poetry, in the austere metasical contemplation of the great mysteries of the Divine ure as in the easy and graceful analysis of the tenderest otions of the heart."

Owing to the assiduous labours of Dr. Graul, the *Kurral* ith other Tamil books) has been edited in Germany with erman and Latin versions.

M. Ariel has also published in French a translation of a portion of the *Kurral*. Mr. Ellis translated about twenty-three chapters; Mr. Drew published twenty-four chapters; but no complete translation has been published in English, nor has any edition with critical apparatus been issued until now,* under English auspices. And this is remarkable, considering our connection with the land of the Tamils.

Tradition says that in Tiruvalluvar's days there was a great Academy in the Southern Madura, of which all learned Tamil scholars were members, and of which the god Siva himself condescended to be the President. This learned corporation possessed a miraculous bench, that floated on the waters of the great *tank* or lake belonging to the famous Madura-temple. This bench had the faculty of expanding to make room for any worthy candidate, and thus the Academy was kept select. When the Pariah bard presented himself with his 1300 couplets, his want of caste was alleged as a reason for his exclusion. Meekly acquiescing, he craved permission but to lay his book on the end of the bench. His request was granted; but no sooner had the book rested on the bench, than the whol of the members of the Academy found themselves floatin in the tank, the weight of the poem having upset the benc which, in fact, there and then finally disappeared. The adv of the new poet was fatal to the Madura Sanskrit-Tamil sch

I have already said that nothing, not even a corrupt G chorus, so defies the efforts of the student as does very mu the high Tamil poetry. The poetical dialect of Tamil a every kind and any amount of ellipsis; so that a line is little else than a string of crude forms artfully fitted tog The best compositions are quatrains or couplets, each con a complete idea—a moral epigram. Their construction re that of a design in mosaic, and the materials fitted toge

* *The "Sacred Kurral" of Tiruvalluva-Nâyanâr.* With *Translation, Notes, Grammar, Lexicon, and Concordance.* By G. U. Pope, M.A. (Oxon.), D.D., Fellow of the Madras Univers ber of the Royal Asiatic Society and of the German Orient London: W. H. Allen and Co.

He wavers not; but the trial is complete, and, when he uplifts the sword, it falls on her neck a garland of fragrant flowers. All the deities of Indra's heaven appear, and shower praises and blessings on the hero, who would not break his word; and he, with wife and child restored to life, returns to Oudh to reign long and happily.

Passing over an immense number of minor poets, I must add some mention of the two works of purely native origin which within the last two hundred years have been added to the undoubted classics of the language. These are, first, the *Niti-nerri-vilakkam*—"The lamp of the path of righteousness." An edition of this has been published by an admirable scholar, who still survives—Henry Stokes, Esq., of the Madras Civil Service. The work consists of 102 quatrains, and is every way admirable; but it would require a lecture by itself. The other is by a native king, and is founded upon the universally popular history of Nala and Damayanti. Very florid in style, it is yet so much admired that it is proverbially called "the ambrosia of poets" I have no room for extracts from it; but every Tamil scholar will be delighted by its perusal.

I proceed now to say something of the *Kurral* of Tiruvalluvar, the *Nâladi* by unknown authors, and the works of the poetess Avvai.

The greatest of these is the work of Tiruvalluvar. He was, according to universal tradition, a Pariah weaver, of Mailâpûr, or S. Thomé, a suburb of Madras, which city in his days was not in existence. His date is uncertain, though we may safely limit it to between A.D. 800 and 1000. His very name is unknown, his title of Tiruvalluvar meaning simply "Pariah priest" or "soothsayer." Mailâpûr, then a seaport of some importance, was the very place which the tradition of ancient Christendom regards as the scene of the apostle S. Thomas's martyrdom. And it is a noteworthy circumstance, that from precisely the spot so hallowed in the annals of Christianity should have proceeded, some centuries later, the Oriental book which, more than any other in the wide range of Eastern literature, seems to reflect the moral teaching of the Great Master whom all the Western world reveres

M. Ariel (in a letter to Burnouf, published in the *Journal Asiatique*, 1848) speaks of his work as "the masterpiece of Tamil literature—one of the highest and purest expressions of human thought." Again he says: "That which above all is wonderful in the *Kurral* is the fact that its author addresses himself, without regard to castes, peoples, or beliefs, to the whole community of mankind; the fact that he formulates sovereign morality and absolute reason; that he proclaims in

(For love alone can overcome evil!)

As sun's fierce ray dries up the boneless things,
So *loveless beings* virtue's power to nothing brings.

(The idea is that the sun shrivels up insect life, which the rains restore.)

The loveless soul the very joys of life may know,
When flowers, in barren soil, on sapless trees shall blow.

Though every outward part complete, the body's fitly framed;
What good, when soul within, of love devoid, lies *halt* and *maimed?*

Bodies of loveless men are bony framework clad with skin;
Then is the body seat of life, when love resides within.

I add a few couplets taken at random:

PURITY OF HEART.

Spotless be thou in mind! This only merits virtue's name;
All else, mere pomp of idle sound, no real wealth can claim.

THE HOUSEHOLD.

If love and virtue in the household reign,
This is of life the perfect grace and gain.

THE WIFE.

There is no lack within the house where wife in worth excels;
There is no luck within the house where wife dishonour'd dwells.

CHILDREN.

"The pipe is sweet," "the lute is sweet," by them 'twill be averr'd,
Who music of their infants' lisping lips have never heard.

GRATITUDE.

Kindness of men of stainless soul remember evermore!
Forsake thou never friends who were thy stay in sorrow sore!

JUSTICE.

The gain and loss of life are not mere accident;
Just mind inflexible is sages' ornament.

HUMILITY.

Humility to all is goodly grace; but chief to them
With fortune blest. 'Tis fortune's diadem.

THE TONGUE.

In flesh by fire inflamed, Nature may thoroughly heal the sore;
In soul by tongue inflamed, the ulcer healeth never more.

FORGIVENESS.

As earth bears up the men who delve into her breast,
To bear with scornful men, of virtues is the best.

I quote the following because it is said thoughtlessly sometimes that Orientals have no word for *gratitude,* and are ungrateful. They are from from Chapter xi.—"The Knowledge of Benefits Conferred: Gratitude."

sometimes mere bits of coloured glass, but sometimes also very precious stones and pure gold.

Especially of Tiruvalluvar it may be said, as Archbishop Trench says of S. Augustine (*S. Augustine as an Interpreter of Scripture*, p. 154): "He abounds in short and memorable, and, if I might so call them, epigrammatic sayings, concentrating with a forceful brevity the whole truth which he desires to impart into some single phrase, forging it into a polished shaft, at once pointed to pierce, and barbed that it shall not lightly drop from, the mind and memory."

The *Kurral* in three books treats of Virtue, domestic and ascetic, of Wealth or the State, and of Love. It is divided into 133 chapters, each consisting of ten couplets.

Among many things most remarkable in this poet is, that, being the greatest ethical teacher India has ever had, he makes *love*, the ἀγάπη of the Christian Scriptures, the foundation of morals. Love is the fulfilling of the law.

These ten are in Chapter viii., on "The Possession of Love":

And is there bar that can even love restrain?
The tiny tear shall make the loving secret [sympathy] plain.

The loveless to themselves belong alone;
The loving men are others' to the very bone.*

Of precious soul with body's flesh and bone,
The union yields one fruit, the life of love alone

From love fond yearning springs for union of sweet minds;
And that the bond of rare excelling friendship binds.

Sweetness on earth and rarest bliss above,
These are the fruits of tranquil life of love.

The unwise deem love virtue only can sustain;
It also helps the man who evil would restrain

* This struck me as prosaic and undignified; but I was present, thirty years ago, at the cremation of the Mahârâja Sivajî, the last Mahratta ruler of Tanjore, and descendant of the great Sivaji, founder of the Mahratta dominion. There on a wide plain, where were assembled more than ten thousand subjects of the late king, a vast funeral ... wood had been erected a... body was laid, wrapped ... profound, broken only ... Then the nearest of kin ... pile, and then was heard ... the sound of the running ... upon the ground that c... signal the torch was ap... pyramid of fire shot up into the midnight sky, while the moan of the thousands around was heard, like the sullen roar of the sea on some surf-beaten shore. In a very short time all ... was a line ... ; by said to ... so great ...

It is not irreverent to put side by side with this the words which I feel sure he had heard, or at least the summary of them (Phil. iv. 6–8):

"Whatsoever things are pure,
whatsoever things are honourable,
whatsoever things are just,
whatsoever things are of good report,
if there be any virtue, and if there be any praise,
think of these things."

Tradition (reflecting, doubtless, in many things the spirit of a much later age) says that the life of the poet in *Màilâpûr*, with his wife *Vâsugi*, was in perfect accordance with these chapters. She was the embodiment of all the *Kurral* requires in the "help to household life."

In his youth, her father, *Mârka-sagâyan*, struck with his virtues, offered the poet his daughter in marriage. Tiruvalluvar was inclined to marry, because domestic virtue is the highest, yet resolved first to try the maiden's temper and gifts; and accordingly replied: "If she will take this sand and make it into rice for me, I will take her as my wife." *Vâsugi* meekly took the basket of sand, and, feeling sure that what the holy man ordained was possible and right, proceeded to boil it; and, as (in v. 55) the virtuous woman is said to have power with the gods, so it came to pass with her: a miracle was wrought on her behalf, and she brought him the rice for which he asked. So she became his wife, faithful and obedient.

In one of the after days, when the poet's fame had spread through all the Tamil country, a noble stranger came to the weaver's cottage, and asked the question (so much discussed in those times), "Which is the greater, domestic life, or a life of asceticism?" The sage, while courteously entertaining the stranger, gave no reply in words to the question. The enquirer was left to see domestic life in its perfect grace, and judge for himself. What he saw was this. One day when *Vâsugi* was drawing water from the well, the sage suddenly called her, and the obedient wife instantly came, *leaving the bucket hanging mid-way in the well.*

Another day, when the good housewife brought her husband his morning meal of cold rice, he complained that it *burnt his mouth!* when she, unquestioning, and unhesitating in her attention to his comfort, instantly began to fan it. Another day, at noon, when the glaring light was everywhere, the sage, who was at work at his loom, let fall his shuttle, and *called for a light to seek it!* The wife, with unquestioning obedience, lit a lamp and brought it him!

The enquirer had learnt his lesson: "Where such a wife is

Assistance given by those who ne'er received our aid,
Is debt by gift of heaven and earth but poorly paid.

A timely benefit—though thing of little worth.
The gift itself—in excellence transcends the earth.

Kindness of men of stainless soul remember evermore!
Forsake thou never friends who were thy stay in sorrow sore!

[illegible] worlds in seven-fold birth,

'Tis never good to let the thought of good things done thee pass away;
Of things not good, 'tis good to rid thy memory that very day.

Effaced straightway is deadliest injury,
By thought of one kind act in days gone by.

TRUTH.

Speak not a word which false thy own heart knows,
Self-kindled fire within the false one's spirit glows

BENEVOLENCE

When souls unwise true wisdom's mystic vision see,
The "graceless" man may work true works of charity.

It is not, however, by such quotations merely that the real value and significance of the *Kurral* is to be judged. The whole scope and connection of chapters v.—xxiv. should be studied to show the beauty of the life of the Tamil householder as the South Indian *vates sacer* contemplates it. The ideal householder leads on earth a consecrated life (50), not unmindful of any duty to the living, or to the departed (42). His wife, the glory of his house, is modest and frugal; adores her husband; guards herself, and is the guardian of the house's fame (ch. vi.). His children are his choicest treasures; their babbling voices are his music; he feasts with the gods when he eats the rice their tiny fingers have played with; and his only aim is to make them worthier than himself (vii.). Affection is the very life of his soul: of all his virtues the first and greatest. The sum and source of them all is love (viii.). His house is open to every guest, whom he welcomes with smiling face and pleasant word, and with whom he shares his meal (ix.). Courteous in speech (x.), grateful for every kindness (xi.), just in all his dealings (xii.), master of himself in perfect self-control (xiii.), strict in the performance of every assigned duty (xiv.), pure (xv.), patient and forbearing (xvi.), with a heart free from envy (xvii.), moderate in desires (xviii.), speaking no evil of others (xix.), refraining from unprofitable words (xx.), dreading the touch of evil (xxi.), diligent in the discharge of all the duties of his position (xxii.), and liberal in his benefactions (xxiii.), he is one whom all unite to praise (xxiv.).

The work which stands next in estimation to the *Kurral* among the Tamil people is the *Nâladi-nânnûrru*, or "400 Quatrains." The tradition regarding it is that 8,000 sages brought their verses to the king of Madura, who, to test their worth, caused the palmyra leaves on which they were written to be thrown into the river Vaigai. Those that floated against the current were to be preserved. Three collections of leaves stood the test; one was found to contain these 400, and the two others consisted of similar collections of verses, which are extant under the names of *Para-mori* (="Old words") and *Arra-nerri-çâram* (="Essence of the way of Virtue"). The two latter works are inferior.

I suppose that the meaning of the tradition is, that these are verses of various ancient Tamil poets, which the stream of time has not been able to sweep away into oblivion. Since they were not allowed to perish, they may be presumed to have been the most worthy compositions of those olden times.

They are of very unequal value, often obscure, sometimes trivial. The prevailing tone is cynical, and we miss in them the healthy humanity of Tiruvalluvar. They have been forced by a later native editor into an arrangement harmonising with that of the *Kurral*; the result of which is, that the title of a chapter often affords no clue to its contents. They are mostly of much later date, I think, than the *Kurral*, and often seem to indicate an acquaintance with it.

THE FUNERAL.

They march and then strike once. A little while they wait,
Then strike a second time the drum. Behold, how brave!
The third stroke sounds: they veil *it*, take the fire, go forth.
The dying bear the dead!

SUMMER FRIENDS.

Lord of the goodly land, adown whose hilly heights,
Cool, clear, the torrents ceaseless flow! The beetle, bright
With many a beauteous spot, seeks not the bloomless bough:
The unprosperous have no friends.—[Hor. I. xxxv. 25-28.]

"VANITAS VANITATUM."

Severed are friendship's ties; minished are pleasant ones;
Love's bonds are loosen'd too; then look within and say,
What profit is there in this joyous life of thine?
The wail as from the sinking ship is heard.

THE GOOD HOUSEWIFE.

On every side the narrow dwelling lies exposed;
On every part the rain drips down; yet, if the dame
Has noble gifts, by townsfolk praised for modest worth,
Call such a housewife's blest abode *a home!*

PENITENCE.

As when lamp enters, darkness flies, so sin stands not
Before man's penitence. As when in lamp the oil
Wastes, darkness rushes in, so evil takes its place
Where deeds of virtue cease.

found, domestic life is the best. Where such a wife is not, the life of the ascetic is to be preferred."

So the poet and his *Vásugi*, this Griselda of the Tamil olden days, lived, till the time that she must leave him, and gain "release." The dying wife looked wistfully at her husband. "What is it?" said he. "When you married me, and on that day I stood and spread the rice for you (literally, *for you, my god*), you gave me a commandment to place always, with your meals, a cup of water and a needle. I know not why it was." "It was," he replied, "that if a grain of rice were spilt, I might pick it up and purify it." Satisfied, the meek *Vásugi* closed her eyes for ever.

She had never during her whole married life questioned her lord's command! And also, it is clear, no grain of rice had ever been spilt!

As he lay that night pondering, after her death and cremation, he was heard to exclaim (there are many various readings of the verse):

> "Sweet as my daily food! O full of love! O wife,
> Obedient ever to my word! Chafing my feet,
> The last to sleep, the first to rise, O gentle one!,
> By night, henceforth, what slumber to mine eyes?"

Whatever may be thought of these characteristic traditions, it is the singular glory of the poet to have drawn this picture of the perfect householder; and it speaks loudly in favour of the Tamil race that these couplets are enshrined in the hearts of the whole people. Dynastic changes, Muhammadan raids, and irruptions of races, through a dozen centuries, have changed many things in the South:

> "Old times are changed, old manners gone,
> And strangers fill the *Pándyan's* throne."

but the Tamil race preserves many of its old virtues, and has the promise of a noble future. Their English friends, in teaching them all that the West has to impart, will find little to unteach in the moral lessons of the *Kurral* rightly understood.

No doubt many things in this remarkable literature say more to us than they did to those for whom they were written. Many of these epigrammatic masterpieces have a profound significance, of which their authors themselves were hardly conscious. Their resemblance to the gnomic poetry of Greece is remarkable as to their subjects, their sentiments, and the state of society when they were uttered. They also, like many of the Grecian masterpieces, belong to a period antecedent to the formation of anything like a prose style.

A few words regarding the second great work of the series, the *Náladi*, will suffice.

would not be complete without some reference to Christian compositions. In the early part of last century, Constantine Joseph Beschi, a Jesuit father of wonderful genius, began his work in South India. He became the Prime Minister of Chanda Saib in Trichinopoly, and composed, I suppose with native assistance, a Christian epic, called the *Tembavani* = "The unfading garland," in which the life of Christ, with a truly wonderful admixture of philosophical disquisition and (what seems to us) puerile legend, is given. This takes its place as one of the classics of South India, and has wonderfully influenced native thought and feeling. It would require a lecture by itself. A German missionary, Fabricius, himself a poet, translated an immense mass of those admirable German hymns into common Tamil, preserving the German metres, so as to make a somewhat barbarous, but very striking series of compositions, that have been the foundation of Christian hymnology. This volume has permanently influenced the native Christian community. A school of native Christian poets was founded in Tanjore by Vēda Nāyaga Sāstri; and from it has emanated numberless Christian lyrics, purely Tamil in form, and listened to with intense interest by all the people.

As I must compress what I have to say into moderate compass, I shall only say a few words about Telugu poetry and one Telugu poet.

This Telugu poet is *Vêmana*, of whose scattered verses Mr. C. P. Brown, the most devoted of all the European students of Telugu, made a collection and published them with a translation. Vêmana was the Piers Plowman of Telugu. He was a farmer from the neighbourhood of Karnûl; but his family name is unknown, and nothing can be ascertained about him. So true is it throughout the earth,

"The world knows nothing of its greatest men."

And yet we do know our poets! We may have no details of external history, but they are sworn brothers of all that speak their speech. So Vêmana (this is his personal name, as one would say John or Thomas) is the intimate friend of every Telugu-speaking human being. He is not a philosopher, or a maker of systems, but a singer to the people of Telingâna as they plod along the hot, weary, dusty paths of every-day life. Telugu is very mellifluous, though not as consistent or scientific as Tamil.

I will quote one of his verses, in which he modestly introduces himself to his countrymen:

Vêmanănga Yôgi || velase lôkamulôna;
Pûjal'idudu púnya || Púrushalāra;
Pûjalidina yánta || bhúkti múktulan'ichchu;
Vishwa dâbhi vâ'ma, vinara Vêma!

VARIOUS PARADOXES.

The unintelligent may read but are unread !
Men of intelligence unread are men well read !
In utter penury who scorn to beg are rich !
And poor are wealthy men who give no gifts

The third in the series is *Avvai*, "The Mother," whose name also is unknown. She is commonly said to have been a sister of Tiruvalluvar, though I feel sure she belongs to a later period. She composed two school-books, in universal use, in which a series of moral and prudential precepts are expressed in elegant and very condensed sentences, each beginning with a different letter of the alphabet. Besides these, about fifty quatrains of great excellence are, on good grounds, attributed to her. Legends regarding her abound, most of them connected with miracles which she is supposed to have wrought. All ascribe to her a quaint and highly original character. One story about her is amusing The "wonderful old woman" was sitting one day in the verandah of a small wayside temple, with her feet stretched out straight before her, a position not considered respectful in the presence of a superior. The priest of the temple rushed out with the question "Are you not ashamed to stretch out your feet in the
To which she replied, "V
where the Sámi is not, I will stretch out my feet there!"

I cannot give more than one or two of her quatrains. She was asked, it is said, to compose some verses about the four great topics discussed by Hindu authors, "virtue, wealth, pleasure, and heaven;" since Tiruvalluvar had sung his 1330 couplets on the three former. She replied in a quatrain:

"Giving
And e
To liv
All th

It is by no means certain, however, that these are her lines, though given to her by almost universal tradition. They savour of a later date and of a different school. There is no reason to doubt her authorship of the following:

"Though worthy men be ruin'd, worthy men are still
Right worthy men; when worthless men are ruin'd, what
Are they? If vase of gold be broken, still 'tis *gold* !
What is there left, when shatter'd lies the earthen pot?"

Besides these, there are a number of poems influenced much by
teaching.
many cas
hundred years. They are exceedingly interesting, and are popular and influential. My review of South Indian poetry

CARLYLE AND INDIA.

It is well known that Carlyle delivered several striking courses of lectures in London between 1837 and 1840. The course given in the early part of 1838 dealt with the History of Literature, and it was of these lectures that he wrote to his mother: "I shall have to speak about the Greeks and Romans first, then about other nations—in short, about the most remarkable books and persons that I know." Froude says: "The lectures were reported in *The Examiner* and other papers, and can be recovered there by the curious. He did not himself reprint them, attaching no importance to what he called 'a mixture of prophecy and play-acting.'" In the seventh of this series of lectures Carlyle appears to have referred to India; and we have lately met with the following notes taken on the occasion by a London correspondent of the (Calcutta) *Englishman*. It appears that Carlyle had received from India a volume entitled *Literary Leaves*, with the initials "D. L. R.," and that he supposed the author to have been a native of India. His remarks upon this book (if the report is accurate) show that he had not much knowledge as to Indian races and religions. But fifty years ago the popular opportunities for study on these subjects were very limited; in fact, only the beginnings had been made in Oriental research. Moreover, his training had been more philosophical than classical. We are able to add a letter of Carlyle's (also from the *Englishman*) written, at the close of the same year in which his lecture was delivered, to the writer of the poems. By this time he had discovered his mistake, though he does not refer to it. The writer of the poems, Captain D. L. Richardson, had sent a copy of his book to Carlyle, having probably noticed the account of the lecture in the Calcutta papers, and the letter which we print was in acknowledgment of the present. We think that our readers will be interested in both extracts.

CARLYLE'S LECTURES.

(From the London Correspondent of the "ENGLISHMAN.")

Having heard that Mr. Carlyle would make mention of Indian poetry in his seventh lecture, I attended yesterday and took notes of a part which may be interesting to you in

(I try to imitate the rhythm.)

"Veman, mystic sage, shines forth in this world of ours;
Saints of merit rare, rev'rence render him duly;
Rev'rence him, Soul's good and the severing of bonds he gives you;
Hear, O Vêma, by the Lord of All belov'd."

Again, and I must then leave, for this time, Telugu poetry:

Véruvaga vale pápamunákanu
Véruvagá vale maranamúnaku, Vishu amulônan
Máruvaga vale sángamámula,
Mári maruvaga váladu *mélu*, máhilô, Vêma.

"Dread must thou sin!
Dread must thou, in this world of ours, the power of death;
Forget entanglements of earth!
Ever forget thou not, a benefit conferr'd, But Vêma, on this earth."

And thus I have tried to give some idea of South Indian poetry. There is a verse of the *Nâladi* which says:

"I [illegible]

Yes, "Learning *is* a shoreless sea," and "the learner's days *are* few." On these Eastern waters scarcely any of my hearers this evening are likely to desire to sail forth with me. To any that do, I can promise a voyage over sparkling waters,—often lit up with strange phosphorescent gleams; sometimes bright and sparkling, sometimes shallow and turbid; sometimes *deep*, and translucent to their deepest depths,—where the path of their pleasure boat will be attended sometimes by forms of beauty, while at other times loathsome monsters are discerned (from which we can steer clear, however); where there is many an enchanted isle, and not seldom a pleasant haven where the voyager may moor his bark, and, landing, wander mid balmy groves listening to accents which utter poetic fancies—

"Of forests and enchantments drear,
Where more is meant than meets the ear."

* The *hamsa* of which we spoke before. This is the place, within reach of the mighty Bodleian, and all these homes of learning, where one might be well-nigh tempted to desire length of days to make use of some at least of these stores!

you in a book I have lately received from India, called *Literary Leaves of Prose and Verse.*

"That a native of India should have acquired our tongue—that for ordinary every-day conversation purposes he should correctly apply it, is not wonderful; but that he should have dived into its inmost depths, and fetched up its pearls from caves only known to natives of our isle, is indeed matter of reflection. But a short time is it since our slave-dealing and slave-desiring merchants assured the public that black Indians were not men, but a race nearly allied to the monkey. Imitative only of external forms is the monkey; but this volume is imitative of the inner soul-given qualities of our race. For a man not only *is*, but he is somewhat; he says, not only *I am*, but, I am for this end. And the end is absolute identity, full harmony with himself; or rather the consciousness of this absolute identity is the expression of the true form of humanity, and whatever possesses it is man, not monkey. Therefore, 'D. L. R.,' holding in my hand this proof of thy inner soul-given identity, I will claim thee as fellow-man and fellow-Englishman, notwithstanding thy blackness, and the wool which covers thy temples instead of the Hyacinthine locks that from the parted forelock manly hang clustering in our country. And if thy countenance is o'erlaid with black, it is indeed in thee 'staid Wisdom's hue.'

"Foremost in the book is, as there should be, an essay on literary fame. For without the aspiring after fame, poetry can take no life-giving form: 'our poesy is as a gum which issues whence 'tis nourished'; yet it would dry up, and be scattered and dispersed, were it not to receive a mould from this principle. Without this it would be empirical, and without root; for humanity may bear deprivation of every thing except the possibility of perfection. 'D. L. R.' then has commenced philosophically, not empirically; and if he has not worked out completely and perfectly his own views, he has given an Aurora-like promise of the glories of his perfect day. Your time will not permit, neither will the unavoidably restricted nature of my course allow, a special criticism of the volume which I have selected for notice on account of the rare circumstances under which it has become a part of our literature. As the soul is the general principle of all natural life, so the poetical is the middle-point of all the higher knowledge; for the poetical form is only our outer

Calcutta. I could only imperfectly catch his manner, but have given you the substance of what he said as nearly as I was able, as there was a great deal which I could not comprehend or follow:—

"But in our modern English literature, remarkable under many phases, there is one which, for its own sake, as well as for the sake of our common humanity, deserves notice. That is its universality. Not its conquests over the domain of thought, extensive as they are, but its deluge-like spreadings over this terrene globe. But a moment ago, in the lapse of ages, though not an inconsiderable interval in world-history, and yet a longer interval comparatively in race-history, or family-history—for nations are but families; but a moment ago, then, was our English speech a rude dialect, despised even by its own utterers, who preferred the courtly gabble of the Norman-French to their own mother-speech. Let us thank Providence that our language has not been constructed out of the hotbed of courtier-like conventionalisms, but grown a strong plant of the soil, oak-like in strength, and having branches whereon the air-fowls may roost. Fruits too has it of sweet and bitter taste, some indigenous acorn-like, wholesome but coarse food yielding; others adscititious, fairer climate reminding, but not storm enduring—very pleasant to the taste, but not strength affording to the ever-struggling man.

"I have said the voice of our tongue has gone forth to all lands, and over many seas: slow the distant echoes are heard, but already they have begun; from that beautiful new world and from the far-off islands they come, giving us back our own. Nay, even the morning chimes are vocal, and our English tones are heard on the banks of the Ganges. No small gain in the search after truth is the combat with opposing error; and no small error is that which, possessing our imaginations with our own superiority, leads us to undervalue whatever has the form of humanity. No better cure-method can be found for this species of soul-sickness than a common form of utterance; and as new nations take up our mother-speech, so do they become of our family, adopted children, it is true, yet having claims on our sympathies, thus daily enlarging and becoming as they ought to be—catholic. These remarks are introductory to a proof of the wide-spreading influence of our language, which I now give

ing of the rhyme-spirit, which in him is strong, and I shall expect to comment on more perfect yieldings of the maturity of his powers."—*Englishman*, July, 1838.

LETTER WHICH APPEARED IN THE "ENGLISHMAN" (PROBABLY EARLY IN 1839) FROM THOMAS CARLYLE TO CAPT. D. L. RICHARDSON.

5, Cheyne Row, Chelsea, London,
19*th December*, 1838.

My dear Sir,—Your courteous gift, with the letter accompanying it, reached me only about a week ago, though dated 20th June, almost at the opposite point of the year. Whether there has been undue delay or not is unknown to me; but at any rate on my side there ought to be no delay.

I have read your volume, what little of it was known to me before, and the much that was not known; I can say, with true pleasure, it is written, as few volumes in these days are, with fidelity, with successful care, with insight and conviction as to matter, with clearness and graceful precision as to manner: in a word, it is the impress of a mind stored with elegant accomplishments, gifted with an eye to see, and a heart to understand;—a welcome, altogether recommendable book. More than once I have said to myself and others, How many parlour firesides are there this winter in England, at which this volume, could one give credible announcement of its quality, would be right pleasant company! There are very many, *could* one give the announcement: but no such announcement *can* be given; therefore the parlour firesides must even put up with *Pickwick*, or what other stuff chance shovels in their way, and read, though with malediction all the time. It is a great pity; but no man can help it. We are now arrived seemingly pretty near the point where all criticism and proclamation in matters literary has degenerated into an inane jargon, incredible, unintelligible, inarticulate as the cawing of choughs and rooks; and many things, in that as in other provinces, are in a painful and rapid transition. A good book has no way of recommending itself except slowly, and as it were accidentally from hand to hand. The man that wrote it must abide his time. He needs, as indeed all men do, the *faith* that this world is built, not on falsehood and

expression of the inner life-giving imagination, and the outward expression in this book is only a sign of the awakening of man in one of the phases of Indian life. As the flowers indicate spring, so this poetry shows that the winter of ignorance is past even in Bengal. I will therefore conclude by a few remarks on 'D. L. R's' last sonnet, which I have received from Calcutta, not by the isles 'whence merchants bring their spicy drugs,' but over the unnumbered sands of 'Barea or Cyrene' But I will read:—

'There are no mortal limits to the sway
That God hath given the spirit; of this frame
The tenant, not the prisoner. Nought can tame
Her sovereign will. She mocks at human clay,
The dim weak wall that seemeth like a stay;—
[illegible] would shame,
[illegible] flame
[illegible] on her way.
The *forehead* pale, despite its ivory bound,
As glass is fragile, and the eye as clear,
When the roused soul awakes. The scenes around
Her worldly path—hills, vales, and woods—appear
Her realm no more. She soars from earth's low ground,
And seeks, on viewless wings, a holier sphere.'

"Mark the philosophical spirit of these fourteen lines. It is easy to see that before he acquired our language, 'D. L. R' had studied the Veds. The ground-thought is evidently, that a man by holiness of conduct, freeing himself from the obstacles of Nature, may deliver his fellow-men from the corruption of the times, and become a benefactor—redeemer of his race, and at last Supreme God—a Buddha. The anthropomorphic polytheism, which is the necessary consequence of this doctrine, is probably held only as a poetical tenet by the author. Yet, as the highest of all philosophy, the Christian tends to a higher development of the poetical faculty, which is depressed and withered by a denying materialism or pantheism. I regret that 'D. L. R.' has not received instruction from some of our Missionaries, whom he must have met, as he alludes to the pale foreheads of Europeans in the ninth line of this sonnet. When he shall become imbued with, to him, a new form-giving philosophy, in which, as in a mould of poetical-receptivity, ideas may take root and flourish, I shall hope to see a higher and more perfect unfold-

older, one grows happier; a thing also which I really can believe.

But as for you, my dear sir, you have other work to do in the East than grieve. Are there not beautiful things there, glorious things, wanting only an eye to note them, a hand to record them? If I had the command over you, I would say, Read *Paul et Virginie;* then, read the *Chaumière Indienne;* gird yourself together for a right effort, and *go and do likewise,* or better! I mean what I say. The East has its own phases; there are things there which the West yet knows not of; and one heaven covers both. He that has an eye let him look!

I hope you forgive me this style I have got into. It seems to me on reading your book as if we had been long acquainted in some measure; as if one might speak to you right from the heart. I hope we shall meet some day or other. I send you my constant respect and good wishes; and am and remain,

Yours very truly always,

T. CARLYLE.

To Capt. D. L. Richardson, Calcutta.

WHAT MAY BE DONE TO IMPROVE THE EDUCATIONAL AND SOCIAL CONDITION OF THE WOMEN OF SOUTHERN INDIA.

A Paper read at the late Annual Meeting of the National Indian Association, Madras Branch, by S. RAMASAMI MUDALIYAR, M.A., B.L.

I was asked by our President to read a paper on the present occasion on some subject of my own choosing. I agreed to the proposal, and selected the subject which heads this paper. It is one which has been exercising my mind for sometime past, and I gladly take this opportunity of throwing out a few suggestions for the consideration of the members of this Association. I am aware that a great deal has already been said and written on this subject, but yet we have not been able to arrive at any satisfactory conclusion. No other subject which has come within the range of practical dis-

jargon, but on truth and reason; that no good thing done by any creature of God was, is, or ever can be *lost*, but will surely do the service appointed for it and be found among the general sum-total and all of things after long time, nay after all time, and through eternity itself. "Let him cast his bread upon the waters," therefore, cheerful of heart; "he will find it after many days." I know not why I write all this to you; it comes very spontaneously from me. Let it be your satisfaction, the highest a man can have in this world, that the talent intrusted to you did not lie useless, but was turned to account, and proved itself to be a talent; and the 'publishing world' can receive it altogether according to their own pleasure, raise it high on the house-tops, or trample it low into the street kennels; that is not the question at all; the *thing* remains precisely what it was; after never such raising and never such depressing and trampling, there is no change whatever in *it*. I bid you go on, and prosper.

One thing grieves me: the tone of sadness, I might say of settled melancholy, that runs through all your utterances of yourself It is not right, it is wrong; and yet how shall I reprove you? If you knew me, you would triumphantly answer, Take the beam out of thine own eye! Truly it is a sore compensation for any spiritual endowment bestowed on man, that it is accompanied, or one might say *preceded*, at the first origin of it, always by a delicacy of organisation which in a world like ours is then to have itself manifoldly afflicted, tormented, darkened down into sorrow. You feel yourself an exile in the East; but in the West too it is exile; I know not where under the sun it is not exile. Here in the Fog-Babylon, amid mud and smoke, in the infinite din of "vociferous platitude" and quack out-bellowing quack, with truth and pity on all hands ground under the wheels,—can one call it a home, or a world? It is a vast chaos, where we have to swim painfully for our life. The utmost a man can do is to swim then like a man, and hold his peace. For this seems to me a great truth, in any exile or chaos whatsoever, that sorrow was *not* given us for sorrow's sake, but always and infallibly as a lesson to us from which we are to learn somewhat; and which, the somewhat once *learned*, ceases to be sorrow. I do believe this, and study in general "to consume my own smoke,"—*not* indeed without very ugly out-puffs at times! Allan Cunningham is the best: he tells me that always as one grows

covetousness and lust of men in power, or brigands who roamed over the land unchecked and unpunished. Happily, that state of things has passed away, and the zenana system also, which was the outcome of it, will pass away in a few generations. As a matter of fact, even now we have not the zenana system in any section of the Hindu community except among a few Zemindars and others, who have followed the customs of the old Mahomedan rulers of the land. But the unwillingness of parents to send grown-up girls to school is not the result of the zenana system, but of the fear which I have mentioned above. If the justification for the fear is removed, I have no doubt that many parents would not have the least objection to send their grown-up girls to school. I need not tell you that no Hindu girl can marry anybody outside her own caste. It is feared that if a young girl is permitted to go to school after she has reached an age when her feelings are likely to prompt her to choose a husband for herself, she may not always be restrained by the fear of incurring the displeasure of her parents and relatives from choosing somebody outside her caste. Even good reforms have to be carried out gradually and slowly. A few cases of young girls making such indiscreet selections against the wishes of their relatives may throw back the course of female reform for many years to come, and do more harm than good. It is, therefore, the duty of all persons, whether they sympathise with the existing caste system or not, that they should not do anything rashly which is likely to prejudice the cause they have so much at heart. The other fear which operates on the minds of parents is the fear that young girls whose characters are not yet quite formed may be easily seduced from the paths of honour and virtue, especially when they belong to poor families, by unscrupulous men who to gratify their passions may sacrifice at the altar of vice the life-long happiness of the victims of their momentary pleasure. This is a danger which exists in all countries, and no precaution is too great that may be taken to guard against this danger. Our position at present is one that gives us great anxiety. On this point, split up as we are into innumerable castes and subdivisions of caste, each neither inter-marrying nor inter-dining with the others, but mixed up at the same time promiscuously by the exigencies of life and its avocations, public opinion is not powerful enough to whip out of society

cussion has given and is giving greater anxiety to all Hindus than this one. Such a subject surely deserves repeated discussion till we arrive at some common basis of action. I shall first deal with the question of education. The question of educating our young girls has received considerable attention of late, and it is with pleasure that I note that those misgivings which were felt by the conservative section of the native community as to the consequences of educating our young girls are gradually giving way; and they are learning to perceive the truth, that however difficult it may be to provide suitable husbands for their female relatives, their duty nevertheless remains the same, of giving them such an education as will enable them to discharge their duties as wives and mothers suitably to their position. This is a hopeful sign of the times, and indicates that the period is not far off when my countrymen will be fully alive to the importance of making the necessary arrangements and raising the necessary funds for giving a sound, practical education to our young girls. I shall not discuss now the question as to what kind of education is best fitted for them. What is now given is of such an elementary character that there cannot be much room for difference of opinion as to its value. The one great drawback which is really felt now in carrying out existing arrangements is the difficulty of giving education to our older girls. They are withdrawn from school at the very moment of their lives when such teaching will do them incalculable good and leave a permanent influence on their minds. The question is one beset with difficulties The objection of parents to send their elder girls to school is not altogether a sentimental one It is the fear which operates on their minds that young persons who are not in a position to take care of themselves should not run the risk of forming associations which may only lead to their misery and unhappiness in after-life, or of being thrown into the society of persons who may take advantage of their innocence and mislead them from the path of virtue. Before you condemn their fears as groundless, try to realise the difficulty of their position. I may premise my remarks with saying, that if there is one thing more than another that I strongly disapprove of, it is the zenana system. The system was good enough in those times of misgovernment and lawlessness, when no one's life or property or honour was safe from the

will have to be considerably increased. I am aware that there will be a great falling off in the beginning in the number of pupils receiving such instruction. I don't look upon that as a great drawback. I attach very great importance to sound education being imparted, though it may be to a few. The influence of even these few will be felt all over the Presidency in a short time. Each educated woman in our midst will not only influence the members of her own family, but a much larger circle of her relatives, friends, and acquaintances. She would fight the cause of higher education much more effectively, and influence those coming within her reach much more powerfully than any male can.

As regards the establishment of a central institution, the difficulties seem to be great at the first blush; but they will disappear if we manfully try to face them. We can raise the requisite funds by appealing to the good sense and generosity of all persons interested in the cause of female education. The object of the institution should be to give education of an advanced type to our grown-up girls who have already received the elementary instruction now given in our schools. They may simply receive the instruction given in it as day scholars, or permanently remain in it as boarders. Attention should be paid in all cases to the religious and caste scruples of the pupils. Admission need not be confined to young girls, but even grown-up women may be admitted into it. There is especially one class of women whose sympathies I wish to enlist in the cause of higher education. I mean Hindu widows. As a class they enjoy more leisure and freedom than married women. When they have no children to take care of, there is nothing to prevent them from devoting themselves to the great cause of education. Shall we not be conferring an inestimable boon on them by opening to them a new world of innocent pleasure, which, while it adds to the wealth of their enjoyment, contributes also materially to the welfare of the country? I think that every endeavour should be made to induce them to educate themselves and to qualify themselves in those professions where there is so much opening for them, and for some of which they are so peculiarly fitted—I mean the professions of lady teachers, doctors, nurses, &c. Nature has given women as a class a sweet voice and a fine ear. If they receive a proper training, they can become excellent teachers

the men who are guilty of such misdeeds. Many, for instance, have to live for years and years in the midst of strangers, far away it may be from their own relatives and friends and caste people. Those wholesome influences which people living together exercise over one another, bound together by bonds of common interest and duty, and ties of mutual affection and respect, are getting weakened every day. Each family is becoming a unit standing by itself, more or less unconnected with other units. The task is therefore becoming more and more difficult of enforcing all those unwritten rules of honour and morality which are usually enforced by the public opinion existing in each community, the members of which are inspired by the same sentiments and governed by the same rules. We have therefore to face these difficulties as they exist at present, and see how we can overcome them. Of course, I believe the time is not far off when things will be different; but we cannot ignore the existing state of things.

The remedies that I wish to suggest are twofold: 1st, to place the present system of zenana teaching on a better basis; 2nd, to open a central institution in Madras where arrangements will be made not only to give tuition, but, if wanted, board and lodging also on payment of a moderate fee. I shall say a few words on each of these subjects It appears to me that we cannot hope to do much good unless we improve the present system of zenana teaching The fee charged is no doubt small, but the instruction given must be of a very inadequate description. You must remember that the pupils are young girls who have yet to form studious habits. What appreciable benefits are the pupils likely to derive when the teachers can devote only about an hour at a time, and [illegible] only about twice a week? You don't expect any [illegible] receive under these circumstances more than an elem[illegible] education, and do you think that these girls when the[illegible] up to be women can either themselves teach their ow[illegible] ters, or even appreciate the value of sound edu[illegible] thoroughly as to compel their daughters to go th[illegible] requisite training in their earlier days? I woul[illegible] suggest that the teachers should devote at lea[illegible] every day to their pupils. The system should [illegible] as possible to that obtaining in schools, the [illegible] being that the teacher goes to the house of th[illegible] of the pupil coming to the school. The f[illegible]

both these points. I admit that the lot of our widows is far from an enviable one; but I deny that my countrymen and women as a class do anything to make it more unhappy than it need be. On the other hand, they are generally treated with the utmost consideration and respect. They are consulted on all family matters, and often the whole family management is left in their hands. As regards their morality, it may be that some of them succumb to temptation, unable to bear the misery of their lot; but as a class they lead an exemplary life. If only their European sisters could look into the hearts of many of them, they would see them purified and chastened by their very sufferings, and elevated above all selfish and worldly feelings by the daily practice of virtue. As fire purifies gold of its dross, so suffering has spiritualised their hearts. Their example stimulates their weaker sisters to adhere to the path of virtue and honour, and the purity and simplicity of their lives draws many a man and woman from the grovelling sphere of worldly-minded selfishness to unselfish thoughts and generous feelings. It is not right that human beings should be placed in a state of tribulation and sorrow just to see if they can rise to the height of martyrdom; but the tribute of admiration and respect is but the due of those women, who have so heroically arisen above human frailties.

I shall proceed now to the next topic—how to improve the social position of our women, and how to bring about greater social intercourse between them and European ladies. I am glad to say that the position of our women has considerably improved of late years. I have no doubt that as the number of men and women brought under the influence of Western thought and education increases, and we learn to appreciate better the position occupied by them in those old times when peace and security reigned over the land, we shall try to restore them to that position which they occupy in all free and well-governed countries. But there is so much ignorance and superstition yet in our midst, that we shall have to fight hard before we can achieve any great success in this direction. The quantity and quality of our vernacular literature must be considerably improved, as it will be the principal medium for many years to come to impart sound knowledge to our women and dispel the ignorance which characterises them as a class at present. Our

of music to young girls. Similarly after a little training they can teach them stitching, *cooking, and the various other* accomplishments which it is necessary for young girls to learn. The requisite training can be given in the institution that I have mentioned above. Every encouragement and facility should be given to them to join the institution by the offer of scholarships and other similar inducements. It is the absence of such facilities and false sentiment that stand in the way of their turning their minds to such useful occupations. We must try our best to overcome both. I am constrained to admit that we have been hitherto sadly wanting in our duty to our widows. We no doubt love them with our whole hearts. We feel strongly the misery of their position, and *yet we seem to be perfectly helpless when the* question is asked how we can ameliorate their unhappy lot. We *take it that* it is the decree of Fate that they should be miserable. They have drawn a blank in the lottery of life. This fatalism has taken such a firm hold on the minds of my countrymen that it simply paralyses all their efforts to overcome the difficulties they encounter in journeying through life. I think, however, the time has come to make a strong and vigorous effort to break its spell. The remedies that I have suggested for ameliorating the condition of our widows will enable us to attain that end but partially. There are wounds which are beyond the reach of human skill to heal and sorrows beyond the reach of consolation. What consolation can you offer to a girl who ere yet she knew what it was to be a bride has become a widow? The pleasures of life are to her an untasted cup, dashed from her very lips. The fountain of her happiness is dried up at its source. What can you do to alleviate her sorrow or relieve her misery? Can you minister to her diseased mind, or pluck from her memory her rooted sorrow? It is hopeless. And yet you see these young victims led year after year to be sacrificed at the altar of custom. I sincerely trust that the noble attempts of my countrymen who are so manfully fighting the cause of these helpless little girls will be crowned with success. One word more, and I have done with widows. A great deal has been said, by people who are not quite competent to speak on the subject, on the way in which widows are treated in Hindu families, and on the supposed looseness of their morals as a class. There is gross exaggeration on

noisseur as her English sister is on matters appertaining to the dress and jewels she wears; but as they differ materially from those worn by English ladies, even that topic is not available. It behoves them, therefore, to create matters of common interest, and to find common media for interchanging thought, if the intercourse is to bear real fruit. The advances should be on both sides. Each should try to learn the language of the other. Each should try to overcome as far as practicable the obstacles placed in their way by the difference in nationality, creed, and caste. They should cultivate mutual intimacy by calling on each other and by meeting at evening parties and otherwise. Englishmen and Indians can never become real friends unless and until their wives have become friends. In the direction of creating matters of common interest and giving opportunities to the two classes of ladies to come in contact with one another, I wish to throw out a suggestion. The work of female education must be entrusted to committees consisting solely of European and native ladies. The work in the long run will be better done than it is now, for the simple reason that women know better than ourselves how to reach the hearts of young girls, and they will therefore succeed better in infusing interest in their studies in the minds of the rising generation. But as a *sine quâ non* for the Hindu ladies taking any interest in the work of these committees, the discussion should take place in the vernaculars. Arrangements should also be made for the inspection of the schools under their management by these committees from time to time. I confess that Hindu ladies will not be of any great service in the beginning in carrying on the real work of the committees; but I have no hesitation in saying that what is wanting in this direction will not only be soon made up, but from the beginning the gains in other directions will be immense, and women taking interest in the work will be of incalculable service in spreading female education in Southern India. Very few outsiders know what serious opposition we meet with in carrying out any reform, social or otherwise, from the strong invincible conservatism of Hindu ladies. Only temper that conservatism by imparting true knowledge and eradicating prejudice, and the progress of India is assured—I mean solid real progress in all directions, as distinguished from the one-sided progress we are now making. The European lady has so many advantages

Presidency is still very backward in the production of vernacular literature, and a stigma attaches to our graduates that they have done so little to improve our vernaculars. I trust that this stigma will not attach long to them, that ere long they will reproduce in the vernaculars all that is really good in Western literature, philosophy, and science, for the benefit of our women

When I was talking one day to a European gentleman on the question of social intercourse between Europeans and natives, he seemed to think that the advances, so far as they have been made, were by his own countrymen and women, and not by my countrymen and women. What surprised me most was the fact that, though he had been residing in India for many years, he failed to appreciate the difficulty of our position, how each step that we took in advance was the result of an arduous struggle against customs which for centuries have become almost ingrained in our nature. The superiority claimed by him appeared to me to be on a par with the claims of a man who descending a hill boasts of his superiority over the man who is ascending it. Just realize for a moment the difficulties that stand in the way of the two classes mixing together freely at present. How dissimilar in all respects are our habits and customs to yours! And, again, how different are our notions of etiquette from yours! Supposing these difficulties are overcome, and a European and a native lady are brought together, how are they to interchange views, and on what? European ladies don't take the trouble of learning our vernaculars, though it is of the utmost importance in their own interests that they should do it, whether the object in view is the economical management of their household affairs, or the careful bringing up of their children living in India. The smattering knowledge that a few Hindu ladies possess of English seldom enables them to have a pleasant chat with their European friends. Supposing that this difficulty also is got over, what are they to talk about? The latest telegram or gossip as circulated in the newspapers, the latest fashionable novel or dress, the last invitation for a lawn-tennis or dinner party, and other matters of kindred import, form the topics of conversation when two European ladies meet. But all these matters of absorbing interest for the moment to an English lady are a perfect blank to a Hindu lady. She is, I dare say, as great a con-

artificially aërated waters, whose aëration is due to one of the most deleterious agents in nature—carbonic acid, known as a highly poisonous and life-extinguishing gas. In explanation of the apparent imprudence of introducing such a substance into the system, it must be explained, for the information of those who are unacquainted with the marvellous economy of the human body, that this same gas, which, when inspired, may lay the foundation of serious disease if it does not immediately extinguish life, may, if taken in moderation, be *swallowed* with advantage. It is this gas which gives to champagne its temporary remedial value—pity that the associated alcohol should tend to undo the benefit—when prescribed as a stimulant in certain cases of debility or depression. It is also, subsequently, a sedative, and, when incorporated with aërated waters, a cooling diuretic. So given, it "eases pain and checks vomiting." In some irritable states of the stomach, when even milk is rejected, it will often secure its retention. Hence, in such cases, the value of soda-water and milk. If there be diarrhœa too, *lime-water* and milk will be better; but, if there be constipation, milk and soda-water are best.

It must, however, be remembered that, after all, carbonic acid is not, strictly speaking,—either in whole or in one of its parts—to wit, the carbon,—a wholesome gas, even when swallowed,—a gas that may be taken, *ad libitum*, with impunity. Some of it may indeed be removed by eructation and in other ways; and the remainder circulating with the blood, if in small quantity, may do no harm. But there is a limit to the tolerance of the system; and an excess of carbon, beyond the system's requirements, is sure, sooner or later, to derange, if not to ultimately destroy, the human fabric. Moreover, carbonic acid (or any gas), taken in large quantities into the stomach, must tend to inflate and weaken it, and to aid in maintaining the atonic form of dyspepsia which, so common in India, is largely due to the quantity of brandy and soda water drunk in that country. In the present day, the quantity of aërated table water, drunk at a meal or between meals, may, under the syphon system, be accurately regulated. An entire bottle need not be emptied; nor is so much as a full-sized soda-water bottle contains—about 10 ounces—necessary. Half that quantity, or even less, at a time is an ample allowance.

The purity of aërated table waters will depend upon the source of the latter. Those which, in this respect, have a deservedly high reputation are the Apollinaris, the Johannis Brunnen, the Rosbach, the St. Galmier ("Badoit," and "Noël," sparkling ditto), &c., &c. These are all comparatively pure waters surcharged with carbonic acid. But perfectly pure they

over her native sister, that it is an easy task for her to lead the latter on step by step, so that at the end of another generation or two both can meet on equal terms, each learning from the other those graces, those virtues, and those accomplishments which each is so pre-eminently fitted to teach to the other.

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

Formerly Principal of the Medical College in Calcutta.

(Continued from page 442.)

Before proceeding further, it may be well to say a few words on the subject of *drinks*, other than tea, coffee, cocoa, and those of an alcoholic nature. The last named are, generally speaking, the most popular. The public, not content with what simply refreshes, must have what enlivens—they don't, at the moment, think of the subsequent depression—as well There are, however, many beverages which, while they refresh and supply a want in the system (as alcohol does not), leave no sting (like it) behind, but rather serve as valuable auxiliaries in building up the body and, by reason of the contained water, in helping to eliminate from it all that is unnecessary and deleterious.

Some years ago an influential committee, interested in the spread of total abstinence, discussed the subject of substitutes for alcoholic beverages; and handsome money prizes were offered —the highest amounted, I believe, to £700—for the discovery of one that should not, if alcohol were present, contain more than 1½ per cent. of it. But no such discovery has, hitherto, been made.

Drinks may be divided into aërated, acidulated, and miscellaneous.

AËRATED DRINKS.

The agreeableness of aërated fluids is due to the "fixed air" —carbonic acid—which they contain. Drinking waters become more piquant, and those of a medicinal nature are rendered more acceptable—they "sit" better on the stomach,—when impregnated with this gas.

Aërated Table Drinks.—There is, of course, a wide difference between the pure and sparkling water from the spring, charged with natural atmospheric air, and even the very best of

soda water sold is that supplied by the "Ruthin Soda Water Company,"—the water being obtained from an Artesian spring in the Vale of Clwyd, North Wales. Good soda water is a drink well suited for India. It should either be imported direct by the consumer, or procured from one of the old-established respectable chemists or storekeepers settled in different parts of the country;—never from any promiscuous, or unknown, source.

Tonic Water, composed of soda water sweetened, or flavoured, with lemon peel, and containing, in some cases, quinine—one grain in a bottle—is a favourite drink in India. Non-abstainers usually add a glass of sherry or, so-called, madeira; and a very refreshing beverage it is. But the addition is unnecessary.

Potash Water, strictly speaking a medicated water, as in fact is the *Pharmacopœia's* soda water, contains a like quantity of bicarbonate of potash as the latter contains of soda—15 grains in 10 ounces, or in a soda-water bottle full. Potash water is useful, preferentially to soda water, for correcting a tendency to acidity, whether in the stomach or, as uric acid (which means gout), in the blood: and, also, as a diuretic. But no medicated water should be habitually drunk except under medical advice. I am not sure that, where potash or soda are likely to prove useful as remedial agents, it is not better to prescribe a definite quantity of the drug at once, to be taken at stated times; though the waters containing them may be taken as beverages, under medical superintendence, to supplement the treatment.

Lithia Water.—The same remarks may be made with respect to lithia water—(more powerful than potash, or soda, water as a diuretic, and for eliminating uric acid from the blood)—10 ounces of which contain five grains of carbonate of lithia. The dose of lithia water is the same as that of potash water—viz., from 5 to 10 ounces.

Seltzer Water, coming from Seltzers, the site of a spring in the Rhine country, is a popular and useful drink. It is an acidulated alkaline water,—not to be taken habitually except under medical direction,—and may be made artificially in a seltzogene from the solution of powders sold for the purpose.

Lemonade, a well known and highly popular aërated water made with lemon,* or lime, juice, cannot, though an agreeable beverage, take the place of lemon squash, or of lemon, or lime, juice, and water, the flavouring juice being, in many cases, a mere *soupçon* of the fruit; whereas, in these other drinks, an appreciable quantity of citric acid is taken into the system, and

* The chief distinction between lemons and limes is in size. The *citrus limonum* (lemon) is larger than the *citrus limetta* (lime).

cannot be, unless they be boiled and filtered; and even then, although any possible "animalculæ" may have been for the most part destroyed, and mineral constituents been removed, there may still remain traces of both. Some animalculæ resist the action of boiling water, and filtration is not always perfect.

Salutaris Drinking Water.—The drinking water provided by the Salutaris Water Company is believed to be some of the purest in the world. Ordinary water is first boiled, and the steam, which consists of the essential constituents of water—oxygen and hydrogen—and of nothing else, is condensed into the fluid form, and afterwards impregnated with carbonic acid. Distilled water, as before mentioned, is free from all impurity, but, being unaërated, is destitute of flavour. The gas supplies this deficiency, and the Salutaris water is, therefore, for purity and for pleasant drinking, unrivalled as a table beverage. Like all aërated drinks, it is somewhat expensive, 5s. 6d. a dozen being the average price.*

Soda Water.—The soda water of commerce is—a great deal of it—nothing more than ordinary water containing carbonic acid gas. It derives its name from the fact of its being made from carbonate, or bicarbonate, of soda, the carbonic acid of which has been liberated by the action, upon the former, of an acid—it may be sulphuric, or tartaric, or citric, or almost any, acid,—which combines with the soda and forms a salt of soda, as sulphate of soda, tartrate, or citrate, of soda, which may be used for commercial, or medical, purposes. Soda water, prepared in a gazogene, is made with bicarbonate of soda and tartaric acid, which, put up in different coloured papers, are mixed together and cause the effervescence of carbonic acid that passes into the water—hence called soda water, though there is not a grain of soda in it. Effervescing draughts, so useful in some forms of sickness, are thus made; but, in their case, all the constituents are swallowed together—the efficacious agent (carbonic acid) and the resulting tartrate of soda† (a mild cooling purgative), together with the water. Soda water, made according to the *British Pharmacopœia*—carbonic acid duly washed is forced into a solution, in water, of bicarbonate of soda—does contain some of the latter; each half-pint bottle of 10 ounces contains 15 grains. The law, which is somewhat ill-defined, requires that the soda water of commerce shall contain it too; but the quantity, if there be any at all, is, generally speaking, inappreciable. Amongst the best

* Salutaris water may also be purchased at 4d. per gallon in 6-gallon jars. The company also sell the water before aeration, under the name of "Still Salutaris."

† Rochelle salt, consisting of tartrate of soda and potash, enters into the composition of Seidlitz powder.

in the form of ginger ale,—recommended as a substitute for malt liquor,—and which, in appearance,—the ales especially—it very much resembles. Ale, however, in the conventional acceptation of the term (which is derived from the Saxon *ælaw*, to inflame), it is not: for, presumably, it contains no alcohol—no inflammatory ingredients:—though it may here be mentioned, that there is a tendency to its formation in all sweetened drinks;—the more of sugar the greater the tendency. The amount is, however, usually insignificant; and the drink may, with truth, be called unintoxicating. Unfortunately, in some so-called non-alcoholic beverages, a considerable percentage—as much as 5 or 6 per cent.—has been discovered:—a fact which has, in the eyes of non-abstainers from alcohol, brought temperance beverages generally into a certain amount of disrepute. Good ginger ale is an excellent non-alcoholic adjunct to lunch and dinner, and at supper. Amongst the best kinds sold is the ginger ale manufactured by Hay, and by Bewley and Draper, of Dublin;—beverages at once warming for winter use and refreshing for the hot weather. The latter well deserves its name, "Pale Aromatic Ginger Ale," and is well suited for India. Would that they who have pinned their faith on the ales of Bass and Allsop would make trial of this harmless substitute; though ginger ale is, really, little else than ginger beer, coloured.

Zoedone, *Sparkling Phosphade*, and *Hedozone.*—Amongst the most agreeable aërated table drinks are zoedone and hedozone. Both, however, are, in a sense, medicinal; and should not be drunk habitually without medical advice. Zoedone, which contains iron that imparts a peculiar taste to the beverage, was, at one time, held in great esteem; but it has lost favour with the public,—partly, I understand, through deterioration in the manufacture. When well made, zoedone is an excellent substitute, *cæteris paribus*, for alcoholic liquors.

Aërated Medicinal Waters.—The, one time, fashionable practice of "drinking the waters" usually necessitated, in the past, and during the earlier part of the present, century, a journey to the natural source of the water. The composition of each of the several medicinal springs becoming, however, known, even to the minutest details, they have, for many years, been imitated with great accuracy in this country. And, now, they are *imported*, wholesale. Almost every year, a fresh (medicated) water from some newly-discovered spring is offered to the public by an enterprising mineral water company. At the present time, there are nearly a hundred, possessing various medical properties, in the market. Some of them contain powerful medical agents, and should only be taken under medical

helps to purify the blood. There are different kinds of lemonade, moreover, in the market, some being more likely to do harm than good. Effervescing lemonade ought to be prepared by adding four tablespoonsful of syrup of lemons to one pint of water, and charging it with washed carbonic acid under a pressure of seven atmospheres.

Orangeade is made in the same way as lemonade, the only difference being in the drink being flavoured with orange, instead of lemon, juice.

Fruit Champagnes, as orange champagne, lemon champagne, ginger champagne, cyder champagne, &c., are nothing more than soda water flavoured with the fruit, or ingredient, from which the particular champagne derives its name. Such drinks have, of course, no right to the title,—having nothing to do with the Champagne country, in France, where the familiar and exhilarating beverage is manufactured. The deception, however, is an innocent one, and confined only to the title. But those who believe that real champagne [illegible] sential to promote ex[illegible] orange champagne —[illegible], was done recently at a wedding breakfast, by an abstaining family, with great success.

Ginger Beer.—Amongst unintoxicating and harmless beverages, ginger beer has long, under its old-fashioned name of "pop," held a prominent place. Unintoxicating it undoubtedly is; but it is a mistake to suppose it contains no alcohol. When made by the old process practised in the Isle of Wight, there was as much as 1½ per cent., or nearly 3 per cent. of proof spirit—had there been *quite* 3 per cent., ginger beer would have come under the head of intoxicating, and, so, dutiable, liquors,—but, according to a recent analysis of various other kinds, the amount does not exceed 1·2 per cent. Even if ginger beer contained the larger quantity, it would hardly intoxicate, as the quantity necessary to produce this effect would exceed the tolerance of the stomach and intestinal canal. After all, there are few pleasanter drinks; but it should be obtained from a reliable source, and taken in extreme moderation. Inferior kinds are apt, if freely indulged in, to induce indigestion, and diarrhœa,—dysentery even, and cholera.

Ginger Ale.—Ginger beer, in its unpretentious little stone bottles, was never regarded as a substitute for, or put in competition with, malt liquor, but simply as a refreshing (though occasionally somewhat pungent) and inexpensive effervescing summer drink—the average cost rarely exceeded a penny a bottle—suitable for holiday makers and the soberly inclined. During the last few years a formidable rival has appeared

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supervision. Thus, La Bourboule mineral water contains iron and arsenic; in the St. Boës are arsenic, sulphur, and naphthaline; the Woodhall and Kreuznach are bromo-iodised saline springs; Homburg is a saline chalybeate; Carlsbad an alkaline lithiated water; and so on. In suitable cases, one or other of the several medicinal mineral waters may, undoubtedly, be beneficial, if taken *at home;* though, as a rule, greater benefit is likely to accrue from a visit to the spot. The travelling, the scenery, novel surroundings, intercourse with others in like case, the change of life—all together,—enhance the value of the specific water. The case is somewhat different when a simple aperient mineral water is required; *e.g.* Friedrichsal, or Hunyadi Janos, or Pülna, or Æsculap, &c., which may be taken in the quantities prescribed without repeated reference to the doctor; though it would be well to ask him, in the first instance, which he would recommend.

It must here be mentioned that, in the plains of India, saline aperients should *never, under any circumstances,* be taken without medical authority. Invaluable in our own country, and there regarded as a kind of house medicine to be administered as a matter of course, at individual discretion, without consulting the medical attendant, saline aperients *may*, in a tropical climate, induce an attack of cholera, especially in the hot weather,—and if this disease be, so to speak, in the air. It may seem remarkable to non-professional persons, but the fact remains that, whereas a single Seidlitz powder may readily develop this terrible disease, it is not usual for cholera to supervene upon a dose of castor oil. This last, therefore, is the safest of all aperients, speaking generally, in India.

ACIDULATED DRINKS.

Acidulated drinks, especially those containing lemon, or lime, juice, are particularly well suited for India. Cooling, refreshing, and thirst-quenching, they—these last—supply a valuable ingredient to the blood; and drinking them is less frequently followed, unless the drink be aërated, by the succession of eructations which, in weak stomachs, are apt to occur after a cup of hot coffee or tea.

Lime or *Lemon Juice.*—The value of lime, or lemon, juice (mixed with water, aërated or not), as a beverage, is chiefly due to the citric acid which the juice contains. It is this constituent which makes the juice so excellent a preventive against scurvy,—a disease not, as many suppose, confined to sailors, who are supposed to suffer from it in consequence of living many weeks or months on salt provisions, but which may attack any individual, or community, if

continuously deprived, for a prolonged period, of succulent fresh vegetables. Sir Edmund Belcher, writing from Northumberland Sound in 1853, attributed the immunity of his crew from scurvy to "mustard and cress" *and to the beer* that was brewed on board. (With a more extended acquaintance with the true nature of alcoholic drinks, such as is possessed by scientific observers in the present day, the writer would hardly, in 1888, have included *malt liquor* as a preventive against scurvy.) In some parts of the West of India where, owing to the difficulty of obtaining fresh water—the soil is thereabouts, having at one time been a sea bed, much impregnated with salt—vegetables are reared with difficulty, scurvy is apt to appear even in communities amply supplied, daily, with fresh animal food. Under such circumstances lime, or lemon, juice would be invaluable. (More will be said on this subject in a later article,—on Vegetables and Fruits.) Lime, or lemon, juice should find a place in every storeroom in India; bottles of the juice being prepared in the fruiting season. It is easily made. The following is the formula, prescribed in the *British Pharmacopœia*:—Take the fresh juice of several lemons, heat to 150° Fahr.,—a reliable thermometer, such as those made by Negretti and Zambra, in Cornhill, or by Casella, in Holborn, (London), should always be at hand,—filter, and set aside in pint bottles* completely filled and carefully corked. To each bottle add, in view to preserving the juice, a wineglassful of spirits of wine, which may be obtained pure from the manufactory (if still in existence) at Shahjehanpore, in the North-Western Provinces of India. (Strict teetotallers may object to this addition.) So made, the juice will keep good for twelve months. Inferior kinds, as also that which contains no spirit, are apt to scum,—the more readily if the bottle be left uncorked. Lemon, or lime, juice and water—called sherbet—is useful as a cooling drink† in febrile and inflammatory affections; also in some forms of acute rheumatism.

Sherbet‡ is a generic term that, though usually applied to lemon, or lime, juice and water, includes *all* fruit juices and water, sweetened. It also embraces *eau sucrée*. *Sikunjbin*, a word used by the Native medical practitioners in their prescrip-

* The large-sized bottles in ordinary use in India, which really hold only 20 ounces, or an imperial pint, are often called *quart* bottles. Natives in European service know them as "*burra botle*" (big bottle).

† The Natives have a proverb referring to this property: "Ap to gurm kurke sharbat piláte hain" ("You put me in a rage first and then give me cool *sherbet*—mollify me").

‡ Sharb'atī (sharb'atī nimboo) is a kind of lime, or lemon, from which sherbet is sometimes made.

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having the bed moved, the feeling passed off. I have never heard of any European having a similar experience.

A whey may also be made with the tamarind fruit.

Horsford's Acid Phosphate—a pleasant and refreshing American drink, devised by Professor Horsford, of Cambridge University, U.S.A.—is not so well known, perhaps, as it deserves to be. Each teaspoonful contains upwards of five grains of phosphoric acid—a valuable stomachic and tonic—besides four grains of phosphate of lime, magnesia, iron, and potash, and is well suited for cases of nervous debility. Half a teaspoonful (which may be increased if necessary) in half a tumbler of water, sweetened or not according to taste, will form an agreeable beverage at meals, and at bed time. Horsford's acid phosphate is eminently suited for India, especially during the hot weather in the plains;—not, however, to be taken indiscriminately, and in repeated draughts, as one would drink lemon, or lime, juice and water, but in regulated quantities and under medical advice. It is also a pleasant vehicle for quinine, pepsine, &c.*

Raspberry Vinegar, mixed with water, makes a pleasant summer drink; or it may be used to flavour soda water. It should, however, be used with caution; and the dyspeptic, especially if there be any tendency to acidity, should eschew it altogether. Except when purchased from the best houses, one can never be quite sure of what the vinegar is composed,—nor, indeed, of the genuineness of the fruit.

MISCELLANEOUS DRINKS.

Apart from the beverages which have distinctive characteristics admitting of an attempt at classification, there are many others of various kinds; and of which some deserve more popularity than they have at present, whilst others merit mention only to be condemned.

Toast and Water.—Amongst the first of these "toast and water" deserves a prominent place. Properly made, toast is a valuable purifier of water. The bread being cut thin, it should then be toasted almost to charring, when it would become full of carbon and but little inferior to animal charcoal. In India, or elsewhere, where Condy's fluid from its reddening quality [illegible] ected to, the toast plan, with subsequent filtering, [illegible] d. The filter[illegible] liquid will be of a bright amber [illegible] tly clear. [illegible] t not be thought that these are [illegible] t anyb[illegible] ake toast and water, which [illegible] y th[illegible] physician as a *placebo* for [illegible] On the contrary, if pro-

[illegible], 1 King Edward Street;

tions, derived from *sirki* (vinegar) and *angebin* (honey), applies to lime, or lemon, juice, vinegar, or any acid, mixed with sugar or honey. Mingled with water, it is frequently prescribed by the hakims* and baids as a drink in fever. *Turunjbin*, derived from *turunj* (a citron), sometimes used to indicate a similar drink, means, also, Persian manna.

Syrup of Lemons is made by heating lemon, or lime, juice (prepared as above directed) up to the boiling point, putting by in a covered vessel with the peel, and letting the whole stand till cold; then filtering and dissolving as much sugar as required with a gentle heat. The syrup is not, however, so wholesome as the simple juice, being more apt to turn acid in the stomach. The same remarks will apply to fruit syrups of all kinds.

Lemon Squash is a well known term applied to the juice of a fresh lemon, or of part of one, mixed with water and sweetened according to taste. This is the safest of all such drinks, being free from all suspicion of sulphuric, or other, adulterating acid which is found, occasionally, in some kinds of lime, or lemon, juice.

Lemon and Kali is a composition made with bicarbonate of potash, dry citric acid, and sugar. It is dissolved in water, and drunk in effervescence. It must be kept in a stoppered bottle.

Effervescing Powders are made with bicarbonate of potash, citric acid, and sugar, or with bicarbonate of soda, citric, or tartaric, acid, and sugar. Instructions for use are given on the papers. Either, dissolved in water, forms a pleasant effervescing drink, carbonic acid being disengaged.

Tamarind Juice —A very agreeable and cooling drink is often made, in India, from the fruit of the tamarind (*tamarindus indica*, vern. *imlee*), and prescribed by the Native physicians in febrile affections. I have a very pleasant recollection of this beverage when suffering from a severe attack of malarious fever in Bengal. It is refrigerant and slightly laxative. The *tamar Indien*, a useful aperient for some persons, is derived from this tree. The dried pulp is imported into the United Kingdom from the West Indies, where the tree grows as well as in East India. The natives of the East Indies have an idea that to sleep under the tamarind tree is to invite illness. They do not specify the nature of the illness, but say, simply, that the sleeper "bimar hojata hy" (becomes sick). Being incredulous on the point, I took the first opportunity of testing the truth of the statement: and, sure enough, having gone to sleep perfectly well on a charpoy (light bedstead) under a tamarind tree, I woke up in about an hour, feeling nauseated and uncomfortable. On

* "Hakim" is a Mahometan, and "baid" a Hindoo, term, signifying physician.

when mixed with water, aërated or otherwise, it forms a most agreeable hot-weather beverage. It is, perhaps, too sweet for ordinary drinking as wine, though, for sacramental purposes, it is used in more than 2,000 churches and chapels.

Some of the essences, sold for making *unintoxicating non-alcoholic* beer, consist of herbs, as yarrow, horehound, &c., &c.; but, in manufacturing the beer, sugar, water, and *a ferment* (whether barm or other yeast), are said to be necessary,—the whole to be exposed to a warm temperature:—the very conditions under which ordinary alcoholic malt liquor is brewed. The amount of alcohol, in these herb beers, may be small; but it is there: and, if the fluid be allowed to remain under the same conditions long enough, the quantity may be considerable, depending upon the sugar:—the more there be of *it*, the more the alcohol.

Alcoholic beverages will form the subject of the next article.

(To be continued.)

INFANT MARRIAGE.

The following dialogue was written by the Head Mistress of a Government Girls' School in the Madras Presidency, and was recited by a child in the infant class and an elder pupil at the distribution of prizes in the early part of this year:

In a certain village it had been decided to celebrate the marriage of a little girl who was only three years old. For this purpose they were putting up the pandal and making other preparations. The little child, seeing all this, questioned her mother as follows:

Child.—Why is there such a bustle in our house? What is going to happen?

Mother.—Your marriage is to take place to-morrow.

C.—What does marriage mean?

M.—Marriage means the tying of the tāli.*

C.—What does tāli mean?

M.—See, this is a tāli tied on my neck. One like this is to be tied round your neck.

C.—You can take off your tāli and tie it round my neck in a minute. Why should there be so much fuss about it?

M.—I cannot tie it. Men must tie it.

* The tāli is the wedding token, which is tied round the neck on a saffron-coloured cord.

perly made, it is a drink, under some circumstances, superior to many others. The water, be it remembered, must be boiling.

Stokes.—In view to providing workmen, particularly men whose work involves great physical exertion, *e.g.* agricultural labourers, top sawyers, &c., with a non-alcoholic beverage which should at the same time be more invigorating than tea, a drink, now known by the peculiar name, *stoke*,* has been devised. It is composed of flour and water, sweetened according to taste. Barley, oat, or wheat meal may be used,—a quantity sufficient to make a "drinkable" mixture,—sugar, and, in some cases, lime juice, being added afterwards. Where this drink has been fairly tried, it has acquired popularity. Men say that they feel less exhausted at the end of a day's work than when their drink has been beer, or tea. It is, in fact, a sustaining beverage.

Fruit Syrups.—Very agreeable beverages may be made with some one or other of the various fruit syrups; as the syrup of pine-apple, of cherry, of raspberry, of strawberry, of lemon, of orange, d'orgeat,† &c., &c., mingled with water. But, as mentioned under the head of "syrup of lemons," none of these syrups, though some may be more agreeable, are equal to lemon, or lime, juice. Where there is much sugar—the word syrup implies much—there must be a tendency to acidity in the stomach and blood.

Wine and Beer Essences.—Amongst miscellaneous drinks may be classed the various—so-called—"wine and beer essences," which, when mixed with water, aërated or not, are said to produce, according to the essence, a delicious beer, wine, or cordial. Whatever is put forward in the interests of temperance—these are called "temperance beers and wines"—should, if wholesome, or, at any rate, harmless, be cordially welcomed by temperance workers and others. The popular view about wine is that it contains alcohol; and that it cannot be wine without this ingredient: whereas, strictly speaking, the term wine, derived from the Hebrew *yayin*, means simply the juice of the grape,—whether it has fermented into alcohol, or remained unfermented and free from it. Mr. Frank Wright, of Kensington, has been at considerable pains and expense to obtain unfermented wine fresh from the grape—he imports the latter from Germany—which is now recognized, amongst temperance workers, as the purest possible wine. Non-abstainers look upon it as merely coloured saccharine juice. Nevertheless,

* Derived, possibly (!), from the fact of oatmeal and water being a favourite drink with the stokers and firemen on board some of our ocean steamers.

† A preparation made from barley and almonds

"2.—That the filtering material shall be so placed as to be removable from the filter, and shall be capable of being thoroughly cleansed and repacked by unskilled agents.

"3.—That there shall be complete control of the rate at which the filtered water passes through the filtering material.

"Now, after considerable inquiry and investigation made in England in 1870 and 1871, I found that the simplest and most effective of all the filters offered for sale were those manufactured by the 'London General Water Purifying Company,' 157 Strand, on Dauchell's Patent. The filters of this Company are all syphon filters, so that suspended matters strained from the water, as it passed upwards, *fall away from the filter* instead of being deposited in its substance. A large cap on the top of the filter enables the filtering material to be turned out easily, and to be as easily repacked. The filters are made in four or five sizes, of strong earthenware; and the filtering material usually packed into them is finely broken up bone charcoal freed from dust. This material is regarded, and on good grounds, by this Company, as the most reliable of depurating agents.

"For permanent residents in a locality, a No. 0 or a No. 1 'cistern filter,' fitted respectively into a 4-gallon or a 7-gallon pan, is the most convenient form in which the filter can be bought. The syphon tube in this case is made of softish white metal, and is, with the regulating tap, fixed to the outside of the pan or reservoir. But for the many wanderers in camp throughout India, who experience the greatest difficulty in procuring good drinking-water, I recommend the purchase of a No. 0 cistern filter, without pan or metal syphon, but having a nozzle of metal fitted to the centre of the cap of the filter, to take an indiarubber tubing. This tubing will form the syphon of the filter, and it has two great advantages over the metal tube: it can be rolled up for easy carriage, and it can be renewed at 12 annas a yard in any chemist's shop in India.

"The makers will supply a small tap with a fine nozzle at one end, also adapted to fit on the same size of indiarubber tubing; so that a flexible syphon with the necessary regulating tap is thus secured."

Since the above appeared, Surgeon-General Walker wrote to the Company mentioned, and, while sending suggestions for a more complete filter for camp use, says: "Bone charcoal is the best depurating agent," and "I have expressed my opinion fully in *The Pioneer* that your filter is the best offered to the public. This I have done after *using* your filters since 1871 in camp and in quarters."

These opinions, coming as they do from one of such great practical experience as Dr. Walker, ought to be published *pro*

C.—If so, let my father tie it, or my brother tie it, or the cook tie it.

M.—None of them can tie it. Another man must tie your tāli.

C.—What fellow will tie my tāli? Will any fellow dare to touch me!

M.—Do not abuse him like that! You must be kind to your husband. Many women have performed sati with their husbands.

C.—What is the meaning of sati?

M.—If a husband dies, the wife burns herself with him.

C.—Oh dear! Oh dear! I will never do that. I don't want to be married.

M.—You need not be burned with your husband. I only said it to show how kind you should be to him.

C.—Must I only be kind? Must not my husband be kind to me?

M.—Oh, yes; your husband must be kind to you.

C.—If so, if I die first, will my husband be burned with me?

M.—Nowadays, it is not the custom that husband and wife should be burned together. Cannot you shut your chattering mouth, and be quiet?

C.—I will not be quiet! If my husband agrees to be burned on my funeral pile, I will have the tāli tied; if not, I will never have it tied. If he ties it, I will cut it off and throw it away.

Talking like this, the little girl obstinately made up her mind not to have the tāli tied.

Her parents, hearing all she said, and realising that she was too young to understand anything about marriage, decided to stop all the preparations, and to put off the marriage until the child was ten years old.

FILTRATION.

The excellent article on Sanitation in India by Dr. Francis will bear supplementing, because the question of water-supply is one of such great importance. As the writer so ably points out, no water should be consumed without previously subjecting it to filtration. To guide intending travellers in their choice of this important part of their outfit, it would be well to quote the opinion of one who is in a position to know the actual requirements of camp life.

Dr. Walker (Deputy Surgeon-General, Indian Med. Dep., Agra) writes in *The Pioneer* of November 29th, 1887, in an article on "Filters":—

"The essentials of a good filter I hold to be:

"1.—That the water while being filtered shall pas u wards, and not downwards, through the filterin

of some of the Calcutta banking firms in 1830 was a blow to Joy Kissen, and he resolved in future to invest his money in landed property. He had for some time been studying law, and he accepted service as Record-keeper in the Hughli Collectorate. At this time, by reason of the destructive annual overflow of the Damooda and the Sely, much land was being sold at a low price, and he made good use of his opportunity. From the first he had a voice in public affairs. Whether the police was to be improved, a school or dispensary to be established, a road or line of embankment to be constructed, Joy Kissen was consulted, and his advice and advocacy were sought. He was an active and useful member of the local School, Dispensary, and Road Committees, and almost all the public institutions of the district owe much of their present prosperity to his fostering care and liberal assistance.

His position at the time cannot be better described than in the words of Mr. Dunbar, formerly Commissioner of the Burdwan Division: "He has, by the general respectability of his character, by his intelligence and abilities, and by the interest he takes in public good, won for himself a place in the estimation of the community which perhaps no other landlord in the district, with the exception of Dwarkanath Tagore, has attained to." His public benefactions kept pace with the increase of his wealth and possessions. He converted his native village of Uttarpara into a town; established there a high-class school, a dispensary, and a public library; and founded a large number of English and vernacular schools on his estates. His efforts to improve his estates and to ameliorate the condition of his rayats, by means of new crops, by cutting tanks for irrigation and for drinking water, by making roads and embankments, were productive of the best results. In seasons of scarcity and distress his rayats and the public always found in him a true friend, and he was several times thanked by Government in terms such as these: "You have rendered yourself conspicuous during the recent scarcity in the Hughli District by your careful attention to the wants of the poor on your estates, as also by your general liberality in relieving all who have been compelled by distress to have recourse to your charity. By such conduct you have earned the gratitude not only of those who have more immediately been benefitted by your generosity, but also of the Government, to whom it is a source of the highest satisfaction to see, in seasons of dearth and scarcity, such noble and well-timed liberality on the part of landowners and others holding positions of wealth and influence." The great sagacity and ceaseless industry which he displayed in the management of his estates brought their own reward; and during a long lifetime he lived like a true prince among his people, full of practical knowledge and experience, esteemed and admired by all who

bono publico; and every intending traveller in India would, if he values his health, do well to give them his careful consideration. The suggestions made by Dr. Walker have been carried into effect, and the result may be seen at any time at the Company's office in the Strand.

With reference to the Report of the *Lancet* on Filters, of which much has been made, any one, on referring, will see that the results arrived at were not by any means conclusive, as the tests were simply qualitative, and very far from being reliable. For example: the free ammonia only was tested for, and the albumenoid, or combined ammonia, entirely overlooked. It is a well known fact, that much of the albumenoid ammonia is converted by the filtering material into the free condition, and the increase of the free ammonia, instead of condemning the filter, ought to have been recognized as a sign of activity on the part of the same.

Other points could be shown why the results cannot be relied upon; but, after all, the real test of anything is practical work, and it is to impress this upon all whose lives depend upon efficient filtration that attention is again called to so important a matter.

OBITUARY.

JOY KISSEN MUKERJI, of Uttarpara (whose death has lately occurred), was one of the largest zemindars in Bengal, and a fine type of the class of men [illegible]
their position entirely tc
of character. He was bc
although his family was i
at one time Munshi in the Dekka Collectorate, and his father, Jugemohan, began life as a mess-writer of the 14th Foot, subsequently becoming Banian, and eventually chief Native officer of the regiment Joy Kissen, after receiving a rather scant education, was taken in 1820 to Mirat, where his father was employed; and was placed in the Regimental School of the 14th Foot. Apprenticed as a probationer in the local Military Pay Office, he got his first appointment as chief clerk in the Brigade Major's office in 1824. His leisure was spent in poring over the books of [illegible]
nosphere of military discipline
impression on his character.
the 14th Foot to Bhurtpur at
[illegible] of the citadel brought them their share of prize money. The regiment moved to Chinsura, and there Joy Kissen was brought into contact with Brigade Captain H. Havelock, afterwards of Mutiny [illegible]

In the Intermediate Sciences and Preliminary Scientific (M.B.) conjointly (Honours), Devendra Nath Mallik, Preliminary Scientific, St. Xavier's College, Calcutta, and University College, passed in Experimental Physics in the Second Class.

Mr. K. S. Bhudbhatti (Cutch) and Mr. P. N. Sen have completed their course at the Royal Engineering College, Cooper's Hill, and have received the Diploma of the College. Mr. P. N. Sen has passed for the Indian Public Service, as Assistant-Engineer, Second Grade.

At the close of the summer session of the Royal Agricultural College, Cirencester, the Diplomas and other awards were distributed by the Principal, the Rev. J. B. McClellan, M.A. The Diploma of Membership was awarded to Syad Mohammed Hadi, Oude, 1801 marks (maximum marks, 2100; qualifying marks, 1400), who also gained the Gold Medal, 1801 marks (qualifying marks being 1750). The following obtained qualifying marks for Scholarships: D. N. Mukerji 2371, and A. Chakravarti 2347.

The successful Indian candidate for the Indian Civil Service, V. Venagopaul Chetti, B.A., of Madras, is a son of Mr. V. Ragavalu Chetti, Head Master of the Lower School, Christian College. He was educated in that College.

The following students have obtained the degrees of M.B. and C.M. in the University of Aberdeen: Geo. S. P. Ferdinands, Colombo, Ceylon, and Frederick F. Keyt, Colombo, Ceylon. The Diploma in Public Health of the same University has been conferred on Francis A. Van der Smagd, M.D., Ceylon.

The First Professional Examination (Medicine) in the University of Aberdeen has been passed by Henry C. Seneveratne, Ceylon, and the Second Professional Examination by Allan M. de Saram, Ceylon.

Mr. Parbutty Charan Roy, Deputy-Magistrate and Deputy-Collector, has lately studied in the Biological Class, University College, taking practical work in the Laboratory.

Departures.—Pundit Sri Lal, M.R.A.C., for the N.W.P.; Mr. Prafulla Chunder Roy, for Calcutta; Mr. Cabanis de Mello, M.A., L.R.C.S.E., L.R.C.P. and L.M. (Edinburgh), F.F.P.S. and L.M. (Glasgow), of Goa, for Bombay.

Erratum.—In the article "Industrial Exhibitions in London" in our August number, page 413, line 12, for "Conservative boys" read "conservative bogs." The Irish bog has a remarkably preservative effect on all that is buried in it.

We acknowledge, with thanks—"Sanitary Reform in India" (Madras, 1888), *and* "Results of Meteorological Observations, 1887, at G. V. Juggarow Observatory," Vizagapatam.

knew him, learned in every phase of the agrarian problem, and ready at all times to give his powerful support to any scheme for the benefit of his fellow-countrymen.

While his attention was concentrated upon the proper management of his estates, he always found time to devote to other affairs, and for forty years he had been one of the leaders in every public movement. Even the affliction which fell upon him in 1870, when he lost his eyesight, did not dim his interest in public affairs, and to the last he took an active part, as Vice-President, in the direction of the British Indian Association and the Agri.-Horticultural Society of India. Through his son, Raja Pearymohun Mukerji, his contact with public affairs was strengthened; and there was nothing invidious in supposing that the shrewd criticism, the moderate tone, and the practical purpose which marked the speeches of the latter in the Supreme Legislative Council have in a large degree been due to paternal inspiration.

Joy Kissen Mukerji did not confine his efforts for the public good to empty advice or advocacy, but gave promptly and freely from his own purse. His public benefactions, it is said, amounted to nearly seven lakhs of rupees, and his private liberality found many quiet channels known only to his intimate friends. There are many who will miss the kind words and kind aid of the hale, grand-looking old gentleman, erect under the weight of eighty years, carrying himself like a soldier, and defying the cares of life with a cheerful philosophy. In his old age he was fond of talking of the exciting incidents of the Bhurtpur campaign, and his memory to the last was strong and clear, while his conversation was full of an old-world interest. In Joy Kissen Mukerji we have lost a veritable link with the past, and one of the natural representatives of the country.—*Englishman.*

INDIAN INTELLIGENCE.

Her Majesty the Queen has commanded Sir Henry Ponsonby to thank Mr. Framjee Bhumgara for a copy of a *Life of Her Majesty*, in the Gujerati dialect, which was recently presented by him. *The Times*, in mentioning the fact, adds: "The Gujerati-speaking classes in India have long prided themselves on their loyalty to the Crown; and during the progress of the Jubilee celebrations last year the *Rast Goftar*, the organ of that community, issued gratuitously a large number of copies of the above-named work."

The *Deccan Herald* states that their Royal Highnesses the Duke and Duchess of Connaught lately visited the College of Science at Poona. They were received at the Entrance-hall by their Excellencies Lord and Lady Reay, and the Principal and

couraged me in my efforts to bring about the establishment of a Society which would espouse our cause in the United States. At first the difficulties seemed insurmountable: 1st, because it was altogether a new plan; 2nd, because it was not to be carried out under any Missionary Society. I was advised by many to identify myself with some denomination, at the same time I was given to understand that no money could be obtained without taking such a course. Several Missionary Societies had generously offered to found such a school as I wished to establish, and would have borne the entire expenses if only the school could be made a distinctly religious institution. Neither of these plans, however, suited me; for, wishing to keep free from sectarian bondage myself, I equally desired my sisters to be at full liberty to choose their own religion. No religious study should be forced upon them; they should have all books in our library at their disposal—sacred books of the East as well as of the West; and the students should be left untrammelled. This could not be done in a distinctly religious school, and money to found secular schools could not be obtained from religious societies. Helping to start educational institutions in foreign lands, without the assurance of the Christian religion being taught in them to students, was a novel idea, and it was therefore slow to enter into people's minds. Objections and opposition began to make their appearance, one after another, in public speeches and in private papers. But our work went on; at times it seemed like hoping against hope. At last our cause found a few warm friends; broad-minded, thoughtful people saw the true solution of the appalling problem of enforced widowhood in educating the widow herself, and making her free to choose. May 14th, 1887, saw our first Circle organized in that noble American co-educational institution—Cornell University, a fit place of birth for a society whose object is to educate and emancipate a few at least of the child-widows. Since then nearly sixty circles of this kind have been formed, not only in the United States, but also in Canada, where I had the honour of being invited by some Canadian friends early in the summer. The Association which stands at the head of these circles is in Boston; and an auxiliary association has recently been formed in San Francisco, on the Pacific Coast. Thus, though the agonized cry of the Hindu widow is too feeble to reach these far-off countries, her sad story has

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RAMABAI'S PROPOSED SCHOOL-HOME FOR HINDU WIDOWS.

To the Editor of the "INDIAN MAGAZINE."

As I am on the point of leaving this country, may I have the privilege of addressing my English and Indian friends through your pages? It is nearly five and a half years since I bade farewell to my native land to seek knowledge of methods and friends for the work that is so dear to my heart. It is with great joy and deep thankfulness that I can now say I have come very near to realizing my dreams. Nothing in the way of actually helping my sisters, the child-widows, is done as yet, but the prospects are very bright and promise much. A noble band of faithful friends in the United States have taken up the Hindu widows' cause, pledging themselves to help found at least one school-home for the child-widows, and to maintain it for a few years while the experiment is being tried. The zeal and disinterestedness with which my American friends have worked for this cause are above all praise. Words are too poor to give any adequate idea of them; let their works speak for themselves.

I came to this country early in 1886, a stranger in a strange land; but Dr. Rachel L. Bodley, the distinguished Dean of the Women's Medical College of Pennsylvania, welcomed me like a sister, and ever since our first meeting she continued to be a faithful friend and strong supporter of our cause. (She has left us now for the next world, yet [illegible] before she had accomplished her share of the work. [illegible] other good men and women followed her example [illegible]

many Americans think that England ought to take care of them, if their own people fail to fulfil their obligations; and that Americans having no such connection with India as the English have, the former ought not to be called upon for help, excepting, of course, in Mission work.

"How will you be received at home?" is another question often put to me. "And will your people help you in this work?" I do not know. Judging from my past experience, I can think of nothing but a kindly reception and helpful encouragement at the hands of at least the educated classes. It matters very little, however, whether I am well received or not; but what I want my countrypeople to do is to realize the importance of giving to widows a fair chance, and of giving education to women at large; and also the duty they owe to their sisters, and the heavy responsibility which devolves on them as the guardians of millions of these immortal souls. I do not forget that there are, and there have always been, a few good men in my country who understood it all and did right by their sisters, daughters, or wives. But it is of the great majority that I am speaking now; for unless the representatives of the nation know it, and unless through them the masses also not only know, but do it, the few will try in vain to bring about so important a reform which concerns the whole nation.

My hope chiefly lies in the dire need of widows themselves. Their sufferings are such as would appeal to every humane heart; no word so expressive, no language so eloquent, as the sad expression of a child-widow's face. No efforts or orations should be required to induce our brethren to co-operate with those who start some plan for relieving these sisters of ours. Will you not, then, my kind brothers, and you, beloved sisters, who have it in your power to do much, come forward and help our cause? Will you not found hundreds and thousands of school-homes for widows, where they shall receive a thorough education, literary and industrial, and then leave them free to think and do things for themselves, like responsible human beings? What we ask for is no more than our due, and that of which we have been unrighteously defrauded so long. We ask for a fair trial and for an opportunity to prove our capability. It is by no fault of ours that we are ignorant, degraded, dragging you down in our turn; dependent, like parasites sucking the nation's life out of it. It is by no fault

been carried from land to land, and from ocean to ocean. Thousands of human hearts are stirred with sympathy for her, and though she does not know it—perhaps she cannot believe it in her dark despair,—the forces which will ultimately turn the tide of public opinion in her favour in India are at work. Our good, generous American friends have pledged themselves to give $5,000 annually for ten years to support our school, and a handsome sum of $25,000 is being collected for the building. $9,000 of this is already in the hands of our Treasurer.

"Will not the English people do something for you? Why have they not taken up your work?" "And why don't they do something for the child-widow?" "They ought to do a great deal, because the English have such close relation with India." Such are some of the remarks made by many Americans. I give them here as they fell on my ear without any comment. The English, themselves, are best able to answer them. A few of our friends in England, such as Professor Max Müller, Miss F. P. Cobbe, Mrs. Hoggan, M.D., Miss Manning, and others, have taken active interest in our cause, and have done much, for which I am greatly indebted to them, and return sincere thanks. But the English public at large does not seem to have taken much interest in this practical work of helping the child-widows.* What keeps them so profoundly cool and silent on this subject? whether ignorance or indifference, I cannot say. Perhaps they think Hindus themselves ought to look after their widows; and

* [illegible] Home was first heard [illegible] in course of bein [illegible] her collections [illegible] England. Ther [illegible] country, many would have been stirred here also, by her earnest and persuasive eloquence, to an active interest in her single-minded efforts for the benefit of her countrywomen. —Ed.

Joshi also found her to be a constant and sympathetic friend. She was a woman of remarkable abilities, and very earnest in the work of her profession, as well as in regard to philanthropic objects. In 1865 she was appointed Professor of Chemistry in the Women's Medical College, and nine years later its Dean. Dr. Rachel Bodley was widely known to a large circle of like-minded friends.

The High-Caste Hindu Woman. By Pundita Ramabai. Price $1.25, with 10 cents additional for postage.

We are glad to be informed by Pundita Ramabai that her book, of which the tenth thousand is now issued, can be obtained from the Woman's Temperance Publication Association, 161 La Salle Street, Ill., U.S.A. (enclosing price).

A few more copies have been received in England, and these can be obtained (5/6 prepaid) from the Hon. Secretary of the National Indian Association, 35 Blomfield Road, Maida Hill, W.

MARRIAGE REFORMS IN INDIA.

Colonel C. K. N. Walter, Agent to the Governor-General in Rajputana, has made a Report in regard to the important reforms previously alluded to in this *Magazine* as to marriage and funeral customs. The Report has now been issued in a Parliamentary Paper. The following is an abstract of the rules agreed upon, taken from the *Standard*:

"The first rule fixes the amount to be expended on the occasion of a first marriage, that is of a Thakur or his eldest son in a family. On incomes of Rs. 20,000 and upwards the maximum expenditure is to be not more than one quarter of the annual income. On incomes between Rs. 20,000 and Rs. 10,000 per annum, not more than one-third to be expended. Where the income is below Rs. 10,000, and not less than Rs. 1,000, one-half is the limit of expenditure; the reason for increasing the expenditure per cent. on incomes of less than Rs. 20,000 is, that marriage ceremonies could not be properly performed for a less amount than that laid down. On incomes below Rs. 1,000 per annum, the limit of expenditure is two-thirds. Rule 2 provides that no expense whatever shall be incurred on the occasion of betrothals. The parties or representatives will simply drink a decoction of opium water together and present betel-leaves, and the engagement of marriage will be recorded

of ours that our husbands have died, whether after marriage or in our infancy; for who of us, when able to understand it, has not prayed constantly that our husbands may be spared; and what woman is there who does not wish at one time or other that she may be taken in her husband's stead? Shall such devotion continue to be repaid in such a shameful manner as it is now? Shall it be said of you, that while the American and English friends were trying to do much for the women of India, their own people neglected and crushed them down under cruel customs? Shall strangers come to our rescue, and you of our flesh and blood look with cold indifference upon our cruel sufferings, and not even so much as raise your finger to help lift the heavy weight from our shoulders? My brethren, it ought not so to be, and I sincerely hope it will not be! This work for the child-widow begun so hopefully, shall it go down and fade away for want of your sympathy and co-operation? Come, then, brethren, I earnestly invite you to help in the foundation and sustentation of a glorious work for our emancipation! Stand by us like men: helping, guiding, and educating us; giving to us full freedom to move about, enough of sunshine to grow in, fresh and free air for breathing in life and health, and you shall reap before long a plentiful golden harvest. Let not the glorious twentieth century, which promises so much to woman, and through her to humankind in all civilized lands, come on us without seeing India's dark stain, in the injustice shown towards her daughters, wiped off her face. That our wrongs and sufferings be buried under the nethermost part of the earth, to rise no more, and that the golden sun of coming years may shine on us, bringing with it nothing but freedom and joy, is the earnest prayer of

RAMABAI.

SAN FRANCISCO, CALIFORNIA, U.S.A.,
August, 1888.

We regret to have to report that Dr. Rachel Bodley, M.D., Dean of the Women's Medical College, died suddenly in June last. Many of our readers have been interested in the excellent introduction which this lady wrote to Pundita Ramabai's *High-Caste Hindu Woman*. Her loss is keenly felt, as the above letter shows, by Ramabai, who had experienced great kindness and received active help from Dr. Bodley. The late Dr. Anandibai

than a quarter of any Thakur's annual income is to be expended on marriages, an effectual stop will be put to the extravagance that has hitherto taken place, which has involved many families in Rajputana in terrible debt, and some in absolute ruin. The enthusiasm with which these new rules, as far as I am yet able to judge, have been received everywhere is sufficient testimony that a new departure had become absolutely necessary. Thakurs who have an income of less than Rs. 500 per annum will pay nothing for 'Tyag.' On incomes between Rs. 500 and Rs. 1,000 they will be assessed at half the rates, or Rs. 4½ local currency per cent. Another important change has been made by these rules; viz., that only the Charuns, Bhats, &c., of the State in which the marriage is celebrated will be allowed to be present, and the numbers to be so present will be regulated by a Standing Committee, which is to be appointed in each State to superintend the proper carrying out of the rules. Rules 7, 8, and 9 provide for the amount to be spent on the marriage of others than the eldest son, and on occasions of a second marriage; while Rule 10 provides that 'Tyag' is not to be distributed at the capital of a State. This rule merely confirms a very long-standing custom in Rajputana, it not being 'etiquette' for Charuns, Bhats, and others to assemble at the capital of a ruling chief on the occasion of a marriage in a Thakur's family. Rule 11 leaves a loop-hole to those—and I fear they will be very few indeed—who have succeeded in successfully contending against undue expenditure at marriages; and 13 lays down that these questions shall be reconsidered at another Committee, to be held five years hence. Rule 14 provides for a Standing Committee, already referred to, to be established in each State, whose duty it will be to see that the regulations now laid down are properly carried out. Rule 15 is also important, as it fixes the expenses to be incurred by the poorer classes of Rajputs. These men may be of as pure blood as their richer brethren, but without means. From such as these no 'Tyag' is to be taken, and they are now limited to Rs. 100 to be spent on marriage ceremonies. Rule 16 fixes the age of marriage of the bridegroom at 18, and of the bride at 14; that is to say, in future (the rule is not to have retrospective effect in regard to the age of the bridegrooms) no girl will be married under 14, and no boy under 18. This is the first attempt in Rajputana to put a stop to early marriages, which often cause a girl to be a widow all her life whilst yet a virgin. The proposal emanated, I am glad to say, from the aged Chief of Bundi, and shows, at all events, that a feeling is getting abroad, even amongst those who are the greatest upholders of ancient customs, against the evils that are caused by early marriages. Although my first idea was only to

in writing. It has been hitherto the custom for the parents of the bride to present to the bridegroom's father an elephant, horses, camels, jewellery, &c. Expenditure on this item alone, amongst well-to-do Thakurs, has seldom been under Rs. 10,000, and the prohibition now unanimously agreed to against any expenditure on the occasion of a betrothal will very materially aid in reducing expenditure on marriages. Rule 3 lays down the amount to be expended in the distribution of 'Tyag;' that is, largess to Charuns, Bhats, Dholis, and others. This is the heaviest expenditure of all on occasions of marriages amongst Rajputs. I will give instances of the sums that have within my own knowledge been expended. The Rawat of Salumbhur, in Meywar, about thirteen years ago, married his sister to the Maharaja of Idar, when *one* lakh of rupees local currency, equivalent to Rs. 75,000 Imperial, was spent in the distribution of 'Tyag' alone; the yearly income of Salumbhur being Rs. 75,000 [illegible] 5,250 Imperial. Again [illegible] arh was married some [illegible] both nobles of Meywar. Rs. 1,50,000 were expended by the latter, whose annual income was then considerably under a lakh, on 'Tyag' alone. The Maharaj of Bhinder, also a noble of Meywar, married his daughter to the Raja of Rutlam, of Central India. A sum of two lakhs of rupees was expended on this marriage, the bulk of which fell on the bride's father, whose annual income is about Rs. 60,000. The Raja of Bunera, of Meywar, married his sister to the same Raja of Rutlam, when the expenditure on 'Tyag' only, which fell on Bunera, whose annual income may be estimated at Rs. 70,000 Udaipur currency, was a lakh and 50,000. In January, 1884, one of the chief nobles of Jaipur, Thakur Govind Singh, of Chomu, betrothed his daughter to the Thakur of Pokhurn, of Marwar. The sum expended on the occasion of the betrothal was Rs. 9,890, and when the marriage took place the Thakur of Pokhurn expended, within a few rupees, half a lakh of Imperial currency on 'Tyag.' The instances I have given above—and they could be multiplied by hundreds—will show how reckless hitherto has been the expenditure, and how necessary it had become to limit it. Taking the marriage of Bhinder as an instance, the amount he will have to pay under the rules on Tyag on the occasion of the marriage of his eldest son will now be Rs. 5,400, or nine per cent. on his income; and when he marries a daughter he will pay nothing on that account, as the father of the bridegroom pays, not the father of the bride. By reducing the sum to Rs. 9 per cent. of the annual income of a Thakur, and this sum to be included in the amount fixed under Rule 1, that not more

school sufficiently long to make up for lost time, so as to be able to qualify themselves to compete for the higher branches of Government employ. Consequently they were in great need of such an institution as could impart to them a comprehensive knowledge of English from their infancy upwards, whilst at the same time they could be progressing with their religious instruction. They had already a Mahomedan Anglo-Oriental College at Aligarh, which was founded by one of the most respected and noble Mahomedan gentlemen, Sir Syed Ahmed Khan Bahadur, K.C.S.I. Still, this was insufficient to supply the need of Mahomedans living in the Province of Behar; for most of the people, owing to their poverty, could not travel such a long distance, and were thus deprived of the advantages of that valuable institution. To overcome this difficulty, and meet a great and pressing need, an institution was founded in Patna, in the year 1884, by a noble and respected Mahomedan, Shumsul Ulama Maulvi Mahomed Hasan, named the Mahomedan Anglo-Arabic School, comprising an English course of study up to the standard of the Entrance Examination of the Calcutta University. Thus it is now possible for the child of a Mahomedan to acquire a good English education, whilst at the same time he is being instructed in his own religion.

The school is rapidly progressing under the able headmastership of Maulvi Azam Ali Khan; and as soon as the Committee can conveniently acquire a tract of land suitable for the purpose, it is proposed to establish a College, with large and magnificent boarding-houses attached to it. Although it is nominally a Mahomedan institution, it is open to youths of all creeds, Hindu and Christian alike, without any restriction in any of the advantages offered. There are scholarships and other incentives to emulation, similarly open and free for competition to all students of this institution. At present there are ten masters for English alone; two Sanskrit pandits; six teachers of Arabic, Persian, and Hindustani, of whom three are also masters of theology; and the number of students attending the classes is now nearly 400. As an instance of the success of the instruction attainable at the Mahomedan Anglo-Arabic School, it may be mentioned that several students have already passed the Calcutta University Examination, and one is at present in England qualifying himself for a barrister.

endeavour to curtail the excessive expense at marriages, I found
somewhat similar scheme
the payment of enormous
ffect this have also been
drawn up, and Rule 18 fixes the amount in future to be spent on such occasions. I am told that this will be an immense relief to all Rajputs."

THE MAHOMEDAN ANGLO-ARABIC SCHOOL AT PATNA.

I am a member of the Mahomedan community, and therefore it is quite natural for me to take a great deal of interest in their affairs, and especially as regards their education. Hence I have pleasure in making a few observations on the Mahomedan Anglo-Arabic School at Patna.

Before the establishment of this institution, the Mahomedans used to send their children to Government schools. Here, however, they laboured under the disadvantage of having teachers who did not understand their religion, and the consequence of this was that Mahomedan children received, in the estimation of their friends, only an imperfect training as members of their own community. Of course, it is easily seen that he who is himself ignorant of the Mahomedan religion would be totally unfitted to rightly understand the followers of the same.

As soon as children attained the age of seven or eight years they were being sent to the Government institutions. Now this is a period of life in which Mahomedans are rigorously exercised in the tenets of their religion; and, as they could not obtain such instruction as part of their educational training in Government schools, there was a growing feeling of dissatisfaction among Mahomedan parents. From their point of view, an important branch of their children's education was greatly neglected. The result of this condition of things was that children absented themselves from school so very much, in order to pursue their religious training, that they really were unable to commence the proper study of English before attaining the age of fourteen or fifteen; and after that it was invariably found that Mahomedan youths could not be retained at

will enable the peasant in a purely agricultural country to look after his own interests. This meets the wants of 94·5 per cent. of the entire school-going population. The Secondary Schools, in which an advanced instruction in the vernacular and a substantial knowledge of English are conveyed, claim an attendance of 5·1 per cent. of that population, while the remainder (about half per cent.) supplies students to all the colleges which impart the highest English education, or teach the various professions of Law, Medicine, and Engineering.

The returns of Primary Schools show that there were, in 1881–82, 86,269 schools and 2,156,242 pupils. In 1886–87, 114,303 schools and 2,806,472 pupils; of which, in 1881–82, 2,678 were girls' schools, attended by 85,279 pupils, and in 1886–87, 6,281 girls' schools, with an attendance of 149,922. It is interesting to note that for every Mahomedan girl at school there are from three to four Hindoo girls, which is in accordance with the proportion which the two great creeds bear to each other, both in the general and in the school population. These figures are deemed satisfactory as indicating the fact that steady, if slow, progress is being made.

In 1881–82 there were 3,932 Secondary Schools for boys, attended by 215,731 pupils (149,265 attending the English and 66,466 the vernacular side). In 1886–87 there were 4,160 schools and 404,189 students, of whom 271,654 were in the exclusively English division. There were also, in 1886–87, 7,678 advanced private schools, attended by 77,379 students learning Persian, Arabic, Sanskrit, or some other Oriental classic.

The Secondary Schools for girls, which in 1881–82 numbered only 190, attended by 6,366 pupils, had in 1886–87 increased to 357 schools, attended by 24,904 pupils. These figures are only satisfactory because of the promise, slight though it be, which they afford of better things.

The third division of the Indian educational system is the collegiate section, comprising Arts, Law, Medicine, Engineering, and Teaching. In 1881–82 the number of educational colleges in India was 85, with 7,582 students; in 1886–87 there were 114 colleges, with 11,501 students. In that year there were also 89 Art Colleges, with 8,764 students; 16 Law Colleges, with 1,602 students; 4 Medical Colleges, with 654 students; 4 Engineering Colleges, with 474 students.

The records of attendance of European and Eurasian children show that the working of the grant-in-aid system has been productive of satisfactory results, the number of pupils, excluding those at private institutions, having risen from 18,750 in 1881–82 to 23,031 in 1886–87. The system under which the grants are dependent on the results of the annual examination

It is very gratifying to observe that the popularity of this institution is not alone confined to Mahomedans. Last year Sir Steuart Bayley, the present Lieutenant-Governor of Bengal, was pleased to preside at the prize distribution of the school, for which also the Government has shown its special regard by honouring it with the handsome donation of 20,000 rupees. For this act of kindness I and my Mahomedan brethren feel indeed truly grateful; and I seize the opportunity to raise my voice in congratulations, and thanks to the Committee and Shumsul Ulama Maulvi Mahomed Hasan on the noble work they are accomplishing.

MAHMOOD HASAN.

The Beeches, Wandsworth Common, S.W.

EDUCATION IN INDIA.

A Government resolution appears in the *Gazette of India*, reviewing Sir Alfred Croft's Report on Education in India, from which we gather the following statistics of the progress of education during the last five years:

It appears that, in 1881-82, there were in British India 94,989 institutions of all grades, attended by 2,451,989 pupils. In 1866-67 the institutions numbered 127,116, with 3,343,544 pupils—an increase of one-third: but with reference to the population as yet untouched by our Educational Agencies, the progress made still leaves a great deal to be desired. In Western countries it is assumed that children of a school-going age form fifteen per cent. of the population. Assuming this to be correct for India, it appears that only one child out of every ten of a school-going age is actually under instruction. This low percentage is due to the extreme backwardness of female education. The case in regard to males is not nearly so bad; for while of females of a school-going age, not one in fifty (less than two per cent.) is at school, there are nineteen males out of every hundred, or nearly one-fifth of the male population of a school-going age, under instruction of some form or other.

Broadly speaking, the system of education administered in British India operates through three grades of institutions: Primary Schools, Secondary Schools, and Colleges. The Primary School aims at teaching the elements of reading and writing, and such simple rules of arithmetic . . . d measurement as

the great railway and municipal workshops, to which might with great advantage be attached schools of drawing, design, and practical instruction. If a larger demand for the products of skilled labour springs up, then larger developments of special technical education may be fostered in complete harmony with the sound principle that supply should follow demand.

The subject of discipline and moral training in schools and colleges is regarded by the Governor-General in Council as one of the most important questions connected with India in the present day. Doubts have been expressed as to the possibility of introducing distinct moral teaching where there is no religious instruction, but the difficulty does not seem to have been faced by Education Departments generally; and until failure follows an earnest effort at imparting moral instruction in colleges, his Excellency is unwilling to admit that success may not be secured. Communications have, therefore, been made to Local Governments with the object of ascertaining the best method by which a moral text-book can be prepared.

The above subjects are ably discussed in a letter from Dr. Murdoch, Secretary Madras Branch Christian Vernacular Aid Society, addressed to the Director of Public Instruction, Madras. He lays great stress on the necessity of care in the selection of teachers, both European and Indian, and advocates the provision of efficient training schools for teachers. On the question of text-books for moral teaching, while considering the Bible the best text-book for the purpose, he mentions, with approval, for the higher classes—Smiles' Works, Paley's *Natural Theology*, Plutarch's *Lives*, *Biographies of Great Men*, and, curiously enough, Darwin's book on *Earthworms*. For the Middle and Primary Schools, several existing books are named with approval; but Dr. Murdoch thinks a good text-book prepared specially for India is preferable to any home publication.

REVIEWS.

THE SACRED KURRAL OF TIRUVALLUVAR NÂYANÂR, with Introduction, Grammar, Translation, Notes, Lexicon, and Concordance. By the Rev. G. U. POPE, M.A. London: W. H. Allen & Co. 1886.

There are two books in India which have taken entire possession of the hearts and minds of the people: the first of these is the *Râmâyan* of Tulsî Dâs, which is known to every

of individuals is not deemed satisfactory, as it leads to pupils being "crammed" instead of being properly grounded in their studies. Fixed grants for periods of years are preferred.

The Educational Commission proposed a differential treatment of the Mahomedan community in respect to education which the Government of India found itself unable to approve. The Government of India points out that if the Mahomedans desire to succeed in the competition of life with their Hindoo fellow-subjects, the way lay in taking advantage, in the same manner as other classes do, of the high education provided by the Government. The Governor-General in Council is glad to think that the Mahomedans have themselves adopted this view of the subject. In 1881–82 there were 447,703 Mahomedan pupils; in 1886–87 they numbered 752,441. The percentage of Mahomedans to total pupils, which in 1881–82 was only 17·8, stood in 1886–87 at 22·5—practically a ratio identical with the proportion which the Mahomedan population (45 millions) bears to the total population (199 millions) of British India according to the census of 1881. But although the total number of Mahomedans under instruction compares favourably with the total number of Hindoos, the number of the former receiving education of an advanced type is very small relatively to the number of Hindoos under similar instruction; for while one out of every seven Hindoo students was receiving the higher education, only one out of thirteen Mahomedan students have passed beyond the primary stage. To this condition of things, especially regarding collegiate education, his Excellency in Council earnestly invites the attention of the Mahomedan community.

A considerable portion of the resolution is devoted to a consideration of the machinery for imparting instruction—the position of the professional and inspecting staff, and the importance of training schools for teachers. The subject of Industrial Schools and Technical Education is also fully dealt with. Technical Education proper is defined as the preparation of a man to take part in producing efficiently some special article of commercial demand. The extension of railways, the introduction of mills and factories, the exploration of mineral and other products, the expansion of external trade, all tend to create a demand for skilled labour, and a large field is open for the action of government and public liberality in promoting special technical education. The practical conclusion drawn is that Government should support such technical education as may be applied to the service of existing industries, which will profit by the aid of scientific methods and higher manipulative skill, beginning with such as are in some degree centralised, such as

This division into three is itself sufficiently remarkable, because such a division altogether excludes one subject which Hindûs consider essential to such compositions: I allude to the attainment of *Moksha*, or final emancipation from existence, which is always included by orthodox Hindûs in the theory of a perfect life. There can be no doubt that this omission was intentional; for the poet shows himself throughout to have been of a thoroughly practical turn of mind, and quite averse to transcendental speculations. When he alludes to emancipation, he says that "the mind which ascertains the truth, and reflects well thereon, need not trouble itself with questions of birth and re-birth." And again: "Those who here attain a knowledge of the truth will find the path which never re-conducts them hitherward." Such precepts as these plainly indicate that, in the opinion of Tiruvalluvar, if people attend to their duties in this world—that is, if they love God and love their neighbour—they need not trouble themselves about the future life. As he pithily expresses it, "Drive insatiate desire from the heart, and Heaven is at once attained." There was, therefore, no necessity for him to devote a section of his book to aphorisms on the special means for obtaining salvation, since a faithful adherence to the precepts he did write would accomplish the object incidentally.

The three parts of the book are subdivided into 133 chapters, each of which consists of ten couplets, making a total of 1,330 couplets, or 2,660 lines. Under the heading *Morality* there are chapters on the goodness of God, the praise of virtue, justice, forbearance, forgiveness, truthfulness, &c.; *Material Prosperity* comprises chapters on education, association, observation, industry, civil, military, and commercial arrangements, sports, medicine, domestic econom and the poor laws; while *Affection* treats of the sweetne ove, and the priceless happiness of wedded life.

Dr. Pope, the learned translator of the *Kurral*, thus su narises the early part of this remarkable poem, and ummary will help the reader to understand the methodi nanner in which the poem has been put together, and also present some of the ideas of the poet:—

"The whole scope and connection of Chapters v.—x hould be studied, to show the beauty of the life of the T ouseholder, as the South-Indian *vates sacer* contemplat

peer and peasant in Northern India; and the other is the *Kurral* of Tiruvalluvar, which is equally well known throughout the south of the Indian peninsula. The authors of both these works were essentially moralists and monotheists, and their poems have moulded the characters and guided the lives of many generations of their countrymen. It is the pride of both poets that their works are absolutely pure; and it is creditable to the Hindû community that the two works, which are free from even an indelicate allusion, have become the most popular books of India, and for hundreds of years have held undisputed sway over the people. Of the two, the *Kurral* is much the older; for Tulsî Dâs died in A.D. 1624, whereas Tiruvalluvar flourished nearly 1,000 years ago. The date of the author of the *Kurral* cannot be ascertained beyond the rough limits of 800 to 1000 A.D. He was evidently too modest and devout to mingle personal details with the subject of his great poem. To such an extent was this self-forgetfulness carried, that his very name is unknown, and his famous poem is left without a title. The word *Kurral* means "short," and it has been universally applied to the poem because it is written in the shortest kind of verse known to the Tamilian people.

The *Kurral* consists of couplets, which share only seven poetic feet between the two lines composing them; there being generally four feet in the first line and three feet in the second. The author of this nameless book is known as Ti... " [illegible] hich is "the revered priest;" [illegible] only to priests of the out-[illegible] race, and hence we learn that the author was a Pariah. Beyond this fact, that he was one of the despised Pariahs, all we know about him is that he was a weaver by trade, and that he resided at St. Thomé, a suburb of Madras, and had, as friend or patron, the captain of a small trading vessel. It was at Madras that the Apostle St. Thomas preached, met his death, and was buried; and it was here that a Christian congregation has existed from the earliest times. It is, therefore, by no means improbable that Christian influences may have operated on the mind of the author of the *Kurral*. Such a supposition would explain the presence of some of the ideas found in the poem.

The body of the book is divided into three parts, treating respectively of Morality, Material Prosperity, and Affection.

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Dr. Pope, the learned translator of the *Kurral*, thus summarises the early part of this remarkable poem, and his summary will help the reader to understand the methodical manner in which the poem has been put together, and will also present some of the ideas of the poet:—

"The whole scope and connection of Chapters v.—xxiv. should be studied, to show the beauty of the life of the Tamil householder, as the South-Indian *vates sacer* contemplates it.

"Of greatness, and of meanness too,
The deeds of each are touchstone true."

"If each his own as neighbours' faults would scan,
Could any evil hap to living man?"

"Who knows not with the world in harmony to dwell,
May many things have learned, but nothing well."

We should hardly have expected an author one thousand years ago to have recommended such advanced views of technical education as the following:

"As each man's special aptitude is known,
Bid each man make that special work his own."

Nor should we expect him to entertain such enlightened views of government as he here expresses:

"Not lance gives kings the victory,
But sceptre swayed with equity."

The following tell their own tales:

"Like tender fawn's her eye;
Clothèd is she with modesty;
What added beauty can be lent
By alien ornament?"

"Of what avail is watch and ward?
Honour's a woman's safest guard."

"In lovers' quarrels 'tis the one that first gives way,
That in reunion's joy is seen to win the day."

"On me, because I pine, they cast a slur;
But no one says, 'He first deserted her!'"

These few specimens of the matter of the *Kurral*, and of Dr. Pope's pleasing method of presenting it, will be sufficient to show that the book is one of exceptional merit.

In addition to text and translation, Dr. Pope has enriched his book with a mass of explanatory notes, embodying the Latin version of Father Beschi; and he has also given a sketch of the grammatical peculiarities of the original, and a Lexicon and Concordance at the end. This carefully prepared text and translation will be of great value to students of the Tamil language; for there is no doubt that no one can pretend to scholarship in Tamil unless he reads and understands this masterpiece of Tamil literature.

FREDERIC PINCOTT.

The ideal householder leads on earth a consecrated life, not unmindful of any duty to the living or to the departed (v.). His wife, the glory of his house, is modest and frugal; adores her husband; guards herself, and is the guardian of his house's fame (vi.). His children are his choicest treasures; their babbling voices are his music; he feasts with the gods when he eats the rice their fingers have played with; and his one aim is to make them worthier than himself (vii.). Affection is the very life of his soul: of all his virtues, the first and greatest. The sum and source of them all is love (viii.) His house is open to every guest, whom he welcomes with smiling face and pleasant word, and with whom he shares his meal (ix.). Courteous in speech (x.), grateful for every kindness (xi.), just in all his dealings (xii.), master of himself in perfect self-control (xiii.), strict in the performance of every assigned duty (xiv.), pure (xv.), patient and forbearing (xvi.), with a heart free from envy (xvii.), moderate in desires (xviii.), speaking no evil of others (xix.), refraining from unprofitable words (xx.), dreading the touch of evil (xxi.), diligent in the discharge of all the duties of his position (xxii.), and liberal in his benefactions (xxiii.), he is one whom all unite to praise (xxiv.)."

Dr. Pope says of the *Kurral* that "in value it far outweighs the whole of the remaining Tamil literature, and is one of the select number of great works which have entered into the very soul of a whole people, and which can never die;" and he confesses that "enthusiasm for the great Tamil poet has been an important factor in my life." With these feelings, the *Kurral* became a life-study to the learned translator; and he has laboured lovingly and successfully to open the treasury of this great work to the intellects and hearts of students. In order to reproduce something of the apophthematic character of the original, the translation is given in rhyming couplets, many of which are singularly happy in expression. Here are two which show how well Dr. Pope has reproduced the play on words found in the text:

> "Who griefs confront, with meek, ungrieving heart,
> From them griefs, put to grief, depart."

> "One thing I beg of beggars all, 'If beg you may,
> Of those who hide their wealth beg not, I pray.'"

The following couplets will give an idea of Tiruvalluvar's teaching, as well as of Dr. Pope's translating:

> "'Tis easy what thou hast in mind to gain,
> If what thou hast in mind thy mind retain."

our national life;—is, after all, a practice fundamentally erroneous and productive of evils to individuals and to society more numerous and more terrible than the (hitherto supposed) greatest with which the earth has ever been visited, viz. plague, pestilence, and famine;—to attempt to convince communities of this is to undertake an Herculean, and apparently impossible, task. And yet, out of a population of some thirty-six millions, between four and five millions—or say about a ninth part of the whole of the inhabitants of the United Kingdom—*are* thus convinced. The result of patient and unbiassed scientific investigation by medical men of different countries; the accumulated experience of those who have abandoned the practise of drinking these beverages; combined with the evidence of life assurance societies; have proved beyond all question that, at any rate, they (the beverages) are not, as believed to be by the public generally, essential to health.

The description of an evil is often thought, by those who have no practical acquaintance with it, to be exaggerated. But it is impossible to exaggerate the evil from drink. It is, in truth, like some parts of the ocean, unfathomable. The disasters arising from it, individually and nationally, have been ably pourtrayed. in the *Fortnightly Review* for September 1886, by Cardinal Manning, who writes: "1. Is there any vice in the United Kingdom that slays at least 60,000 or, as others believe and affirm, 120,000 (human beings) every year? 2. Or, that lays the seeds of a whole harvest of diseases of the most fatal kind and renders all other lighter diseases more acute and perhaps even more fatal in the end? 3. Or, that causes at the least one-third of all the madness confined in our asylums? 4. Or, that prompts directly or indirectly seventy-five per cent. of all crime? 5. Or, that produces an unseen and secret world of all kinds of moral evil and of personal degradation which no police court ever knows and which no human eye can ever reach? 6. Or, that, in the midst of our immense and multiplying wealth, produces, not poverty which is honourable, but pauperism which is a degradation to a civilized people? 7. Or, that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of culture and of education, of every honourable profession, public officials, military and naval officers and men, railway and household servants; and what is worse than all, that ruins women of every class from the most rude to the most refined? 8. Or, that above all other evils is the *most potent* cause of destruction to the domestic life of all classes? 9. Or, that has already wrecked and is continually wrecking the homes of our agricultural and factory workmen? 10. Or, that has already been found to

ARTHA SHÁSTRA-NÁN-MOOLA TATTVO; or, Elements of Political Economy. By Mr. CHIMANLÁL HARILÁL SETALVÁD, B.A., LL.B, Pleader, High Court, Bombay. Printed and published at the Education Society's Press, Bombay.

We have very great pleasure in welcoming this book, which claims to be the second work on the Science of Political Economy in the Gujarati language. The first work, which was an adaptation of the standard work of Mill, was written by Rao Bahadur Ambalal Sakarlal, M.A., LL.B., a distinguished Graduate of the Bombay University, and at present holding the position of a High Court Judge in the territories of the Gaikwar of Baroda. The work under review is based principally on Mrs. Fawcett's *Political Economy for Beginners,* but the author has made such alterations and additions as would render it an instructive Manual on the subject for his fellow-countrymen. Moreover, the book is written in such a lucid and simple style, and the treatment is so popular, that it must certainly tend to make the study of Political Economy more in favour with the masses of Gujarat. It has been adopted by the Education Department of the Bombay Presidency as a text-book for the Vernacular Training Colleges. We trust the efforts of Mr. Chimanlal in providing a healthy literature for his fellow-countrymen will be crowned with success, and that his example will be widely followed.

MADANLAL LALLUBHAI MUNSIFF.

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By DR. C. R. FRANCIS,

Formerly Principal of, and Professor of Medicine in, the Medical College in Calcutta.

(Continued from page 496.)

ALCOHOLIC BEVERAGES.

To attempt to persuade society that a pleasant practice,—that of indulgence in alcoholic beverages;—a practice handed down to us by our ancestors; sanctioned (as affirmed) by our Scriptures; advocated by our medical practitioners; hallowed, as it were, by custom; and, so, come, at last, to be incorporated with

narcotise and to refresh; to stimulate and to soothe; to warm and to cool; to strengthen; to allay thirst; to promote sleep; to act as an antiseptic; and to relieve pain;—as a daily beverage, useful in maintaining health, as well as a necessity in the treatment, and as a prophylactic in the prevention, of disease;—alcoholic drinks continue to be regarded by a large, though happily decreasing, number of medical practitioners, as a *sine quâ non;* the truth being, that both mind and body can be kept in a higher state of efficiency, and disease be better treated, generally speaking, without them. And so in sorrow and in joy;—in national demonstrations of rejoicing or of mourning;—in individual and family happiness or affliction;—alcohol is generally resorted to to intensify the gladness or to mitigate the woe.

Constitution of Alcoholic Drinks.—The essential ingredient in alcoholic liquors—that which gives them their piquant and intoxicating character—is alcohol;—a word of Arabic origin signifying essence.* Whatever the fermented drink—from the mildest home-brewed beer which may contain only three per cent. to the most fiery spirit, as brandy, or rum, or gin, or whiskey, containing probably sixty or seventy or even more—none are without this constituent, which exists also—sometimes as much as eight per cent.—in the sweet and, so thought, innocuous wines given to children on festive occasions.†

What is Alcohol?—Alcohol, of which there are at least a hundred varieties and the number is being yearly added to,—the three best known at present are the ethylic, the amylic, and the methylated,—is a light, highly inflammable, liquid, boiling at 172° Fahr.,—the boiling point of water being 212° at the level of the sea,—composed of carbon, oxygen, and hydrogen in varying proportions. Of nitrogen, which is the basis of flesh forming foods, there is none;—a fact, in itself, subversive of the theory that alcoholic beverages are nourishing. (The readiness, or otherwise, with which any of these beverages inflames when thrown on the fire, is a rough measure of the quantity of alcohol contained in it.) Ethylic alcohol, formed during the fermentation of grape juice, or of other saccharine fluids, and used in the preparation of the various tinctures specified in the Pharmacopœia, is the purest. Amylic alcohol is largely obtained from potatoes; hence one of its names, "potato brandy." This is the

* It is, sometimes, erroneously stated that the Arabic words *jin* and *ghoul*—the former meaning a spirit, one of the genii, a demon,—the latter an imaginary sylvan demon supposed to devour men and animals—have reference to alcohol. But, neither etymologically nor socially, in India, have they any connection with this substance; however much its demoniacal character may render it deserving of *both* appellations.

† The, so-called, teetotal drinks, which, sometimes, contain large quantities of alcohol, are simple frauds.

paralyse the productiveness of our industries in comparison with other countries, especially the United States? 11. Or, that, as we are officially informed, renders our commercial seamen less trustworthy on board ship? 12. Or, that spreads these accumulating evils throughout the British Empire, and is blighting our fairest colonies? 13. Or, that has destroyed and is destroying the indigenous races wheresoever the British Empire is in contact with them, so that from the hem of its garment there goes out, not the virtue of civilization, but of degradation and of death?"* Society may urge that, whilst all this may be very true as the result of excess, it is an insult to suppose that the respectable portion of the community are likely to become the victims of it. Ah! None can foresee to what, in some natures, moderation may lead. The seductive beverage is, to many, a *subtle poison to which the noblest and the best may, in due* time, succumb.

I propose, in the present and following articles, (1) to show the fallacy of the arguments upon which the people of Great Britain have based their faith in these (alcoholic) beverages; (2) to point out their Circean-like, seductive, nature; and (3) to advocate total abstinence from them on moral, social, and economic grounds.

SCIENTIFIC.

The exhilaration, usually caused by wine and other fermented drinks, has obtained for these drinks a world-wide reputation. Taken by the ancients, for the most part, to enliven convivial gatherings and used for libations to their gods—but little medicinal value attached to them in those days,—they came, in course of time, to be credited—(a credit, much enhanced by the discovery in, it is supposed, the eleventh century of their essence, alcohol, which was henceforth known as the elixir of life, and handed down with continuous increase to succeeding generations,)—with such a variety of virtues that the public have, at last, come to regard them as essential in one form or other, in almost every accident, and in the treatment of very many of the diseases, to which the human frame is liable;—a panacea, in short, in nearly every contingency, moral even as well as physical. To create an appetite, and to assist digestion in a weak, or full, stomach; to serve as substantial nutriment; to act, now as an aperient, and, again, as an astringent; to augment the secretions, as that of the gastric fluid, of the milk (in nursing mothers), of the kidneys, and of the skin; to

* As a forcible illustration of the truth of these remarks in so far as they concern India alone, independently of other countries, we have but to recall in evidence the eloquently plaintive utterances of the late Baboo Keshub Chunder Sen, as he dwelt upon the mischief caused to his countrymen from the drinking customs introduced by Europeans into India

Fermentation.—After a saccharine fluid, as grape, or any other sweet juice, has been exposed to the air at a temperature not above 140° Fahr. nor below 40° Fahr. for a certain time, a visible intestine motion will take place:—the fluid begins to ferment. The sugar is being converted, by chemical disintegration and re-arrangement of its constituents (carbon, oxygen and hydrogen), into a compound known as alcohol. The food is being changed into a medicine. This intestine motion—indicating the fermentation—does not necessarily occur *immediately* on the exposure of the juice to the air, as erroneously supposed by many who maintain the contrary, and who assert that, *therefore*, all wine *must* be fermented;—though, the conditions being favourable, it will probably do so in a few minutes. There are, however, other conditions, besides a suitable temperature, in the absence of which there will be no fermentation. There will be none, for instance, if the juice be *too* saccharine; if it be inspissated; if salycilic acid, sulphurous, or (even) a *weak* solution of carbolic, acid be added to it. Boiling the juice and bottling* it, as is done by Messrs. F. Wright and Mundy of Kensington, will also prevent fermentation. This process of fermentation is set up by a ferment that exists amongst the minute microscopic organisms, which are more or less diffused through the atmosphere;—plentifully in our own climate. There are three kinds of fermentation:—(*a*) the vinous—that which occurs in grape juice—caused by the *torula*, or *saccharomyces*,† *cerevisiæ*:—(*b*) the acetous—as when alcoholic liquors (as beer) are turned into vinegar;—this is caused by the *mycoderma aceti*:—and (*c*) the lactic, in which the *bacterium lactis* turns milk sour. Without the presence of these ferments there would, however suitable the other conditions before-mentioned, be no fermentation. Antiseptics and boiling destroy the ferments—this is the object in boiling milk—and bottling excludes them from the liquid. Some atmospheres, scientifically known as antiseptic in consequence, are more or less free from germs and ferments:—hence their value in consumptive, and certain other, cases. The warm and dry parts of Africa, upper India in the hot season, and mountain heights comparatively free from vegetation, are suitable climates, *cæteris paribus*, in such cases on this account.

Fermented Drinks.—As, without sugar, there can be no vinous fermentation, this substance, or whatever contains it (either

* "It is believed that tanning the skin bottles, in ancient times, acted as an antiseptic in preserving the contained wine and preventing fermentation."—*Wines, Scriptural and Ecclesiastical;* by Dr. N. Kerr.

† Other ferments will cause vinous fermentation, notably the *saccharomyces albicans*, which developes "thrush;" but the result is mild, compared with that produced by the *s. cerevisiæ*.

worst of the three kinds. Its German name, fusel oil,—fusel signifying bad liquor,—indicates the inferiority of this alcohol. Being cheaper than the ethylic variety, it is largely used to adulterate drinks, containing, or supposed to contain, the latter. Choice specimens of Hollands, for example, so much prized by some spirit drinkers, may consist only of gin mixed with potato brandy, and sweetened to taste.

Methylic Alcohol, procured by distillation from certain kinds of wood—hence the name wood spirit,—is principally used in the arts, *e.g.*, in the preparation of varnishes, &c. The relative purity of an alcohol depends upon the amount of carbon that it contains. It has been somewhat hastily inferred that, if the sale of the inferior kinds, especially of the amylic alcohol which contains a comparatively large percentage of carbon, could be prevented, little injury, if any (unless people drank too much), would result from the use of the purer kinds. This is a great mistake. It is quite true that the carbonaceous varieties, partly by contributing more to the deposit within the body of the carbon that ought to be eliminated from it, are specially active in developing and prolonging certain nervous symptoms,—in intensifying, for example, the comatose condition (where this occurs)—and in reducing the temperature of the blood; but every kind of alcohol, even the purest, exercises a degenerating influence upon both mind and body. So-called "good liquor" is, essentially, bad. This remark refers to the use of alcohol as a beverage, not as a medicine.

Alcohol in Nature.—It has been affirmed that, because alcohol has been found in living organisms—in plants and in animals,—it may be regarded as a natural product which man is justified in turning to good account and developing for his own use as a [illegible] [illegible] however, of alcohol, hitherto met with [illegible] its volatility, [illegible] might have been detected—and the fact is, [illegible] interest, to the public generally than to the scientific portion of it. The presence of alcohol in nature—traces have, it is said, been found in the air, in water, and in the earth, as well as in the animal and vegetable kingdom—need create no surprise, as the elements, of which saccharine compounds (and these are the source of alcohol) are composed, may be found anywhere, [illegible] in proportions to form sugar; and ferments are, [illegible] in the atmosphere. Given, in [illegible], and fermentation will readily ensue. A *soupçon* of alcohol may, sometimes, be met with in some saccharine fruits, as in over-ripe plums when still on the tree, and ready to fall, in autumn.

evidently, necessities. But, if this were so, they would be met with in *all* countries; whereas there are some where such drinks have never, till we introduced them, been heard of. The Maoris, in New Zealand, were without them; and so were the inhabitants of some of the islands in the Pacific visited by Captain Cook, who was much struck with the healthy appearance of the inhabitants. Such evidence as this at once refutes the theory of universal necessity. Similarly, it shows the fallacy of the strange doctrine that, as men have for a long period of time been in the habit of using certain substances in the manufacture of intoxicating beverages, these substances were evidently provided for that purpose by Nature. According to this theory, it is right to convert barley into beer. But, when such conversion leads to the consumption of so many million bushels, annually, of a grain that, if not thus perverted, would give bread to the hungry, and for whom, owing to this perversion, bread (*i.e.* flour to make it) has to be largely imported from America, it is clear that, in the manufacture of a luxury which deprives the poorer members of society, to so vast an extent, of the "staff of life," the beneficent design of Nature is frustrated. So, sugar, rice, and other cereals, are given, not for making intoxicating drinks, but for food. Hemp was intended for the manufacture, not of the intoxicating substances, *charas* and *bhang;** but of ropes: the poppy provides the physician with a valuable addition to the medical armamentarium, not, however, to be used by mankind for purposes of sensual gratification. The tari (toddy) palm yields a harmless beverage which men convert into one that poisons. And even the *muhooa,* in whose saccharine flowers Nature has located an abundant supply of sustenance for the insect world, is laid under contribution to supply men with the most abominable alcoholic liquor that ever was distilled.

Malt Liquor.—The public, believing that the beer brewed from malt must contain the nourishing properties of the barley which yields the malt, naturally think highly of all malt liquor. They are not aware that, in the process of malting, the food, which, as barley, nourishes the body, is converted into one that only maintains its warmth, and supports respiration; and that even this important property is lost by the further conversion of the grain into a liquid—alcohol—whose tendency is to destroy healthy structures, and to make the body colder. Enormous quantities—between 80 and 90 million bushels—of this valuable grain, which, apart from its richness in phosphoric acid and iron, contains more nutriment than wheat;—which, as barley cake,

* *Charas* is a resinous exudation from the flowers of the hemp collected with the dew, and made into an intoxicating drug for smoking. *Bhang* is an intoxicating liquor, prepared from the leaves of the hemp.

fruits of certain plants, are used in our own country,—as apples for making cider, pears for making perry, gooseberries, currants, raspberries, elderberries, cowslips, &c., for making the well-known home-made wines bearing those names. Cane juice, or molasses, or sugar refuse, are used for making rum; and various grains, as rye, barley, rice (whose starch, like that of the potato, is, under the influence of warm moisture, converted into sugar), for manufacturing the several spirituous drinks, as whiskey, gin, arrack,* saké,† as well as beer, &c. From a species of agave, allied to the aloe, is obtained, in Mexico, the ordinary drink of the country called *pulque*. The juice of the plant also serves the purpose of an aperient; and the fibres of the leaves, after being steeped in water and subsequently beaten, may be made to yield a strong thread. From a millet, which yields also the intoxicating *tallah* of the Abyssinians, is prepared the *pombé*‡ of South Africa The flower of the *muhooa* (bassia latifolia) yields the ordinary native drink of Northern India: and, by exposure to a warm and sufficiently moist atmosphere, the refreshing and innocent juice of the palm becomes converted into an alcoholic and intoxicating beverage. South Americans distil their *chica* from maize, potatoes provide the Russians and Poles with *vodki*, and the Pacific Islanders—some of them—prepare their inebriating *kawa* from the root of the piper methysticum.

From the fact of an intoxicating drink being found indigenous in so many countries, it has been affirmed that such drinks, or their congeners in the shape of tobacco, &c., are,

* Rice has been not only perverted from its natural use, as a food, by the Japanese, by the Hindus, and Malays, &c., in the manufacture of *arrack*, but by the Greeks and Turks, who prepare their *raki* from it; and, in past times, by the Chinese, to whom it yielded the national drink *sumshoo*, the use of which, discouraged by the Buddhists and Confucius, has, in the present day, been superseded by that of opium.

† The intoxicating drink of Japan. It contains from 11 to 17 per cent. of alcohol About 7 per cent. of the rice crops of the country are devoted to the [illegible]

Cet [illegible]
adv [illegible]
rep [illegible] Don't let them be brought into my *country from* Natal. *Our* pombé is a mild drink compared to them." So, the Mexicans complain of importations of strong English beer Pulque, they say, is comparatively innocuous Africans and Mexicans, however, drink their native liquors to intoxication on festive occasions.

process. These acids are carbonic, succinic, and formic, acid. The several acids, both before and after fermentation, act upon the alcohol, and form ether (œnanthic), which has a special influence upon the nervous system,—and aldehyde, which is, simply, a part of the alcohol deprived of its water. The two together—the aldehyde and the ether—cause the much prized bouquet, or aroma, characteristic of some wines. (In some aromatic wines a a kind of essential oil is also formed.) Wines, like other alcoholic drinks, become acid if exposed to the air, and, so, lose their aroma. Continental wines are rarely met with, pure, out of their own country. Adulteration and fortification are, in many cases, commenced before they leave it. The Portuguese Government will not allow genuine port to be exported; and this wine, as obtainable in England, is probably the most adulterated of all! Not only are good and inferior wines—the latter preponderating—mixed together, but thickening, fireing, and colouring with elderberry, or damson, juice, caramel, or logwood, are resorted to;—the resulting concoction being far removed from the (supposed) full-bodied port prescribed by the physician and prized by the *bon vivant.* At Bordeaux, the better clarets are mixed with those that are inferior, and fortified, for English consumption, with brandy. At Cadiz, the natural wines of Spain are dealt with in a similar way, and, so, lose their rich ethereal flavour. Burgundy, the wine-maker's "child of anxiety," has to be very carefully "doctored" to bring it to the required popular standard. The extent to which the manipulation (!) of wine is sometimes carried, before it reaches the consumer, may be conceived when a bottle of sherry is, occasionally, seen in a London grocer's shop window, labelled 6½d.!* Considerable importance is often attached to the colour of wine, whereas it is of no importance whatever;—being derived either from the original grape, or from various berries, some of which are largely cultivated for the purpose. A dark, or light, colour is given to wines to suit the public taste!

SPIRITS.—*Distillation.*—The volatilization of a liquid in a covered vessel by heat, and its subsequent condensation in a separate vessel by cold, is an art that, known as *distillation,* was doubtless practised by the natives of India, China, and Japan many hundred years ago: for, in each of these countries, an intoxicating (alcoholic) liquor, as *soma* in India, *sumshoo* in China, and *saké* in Japan, has been in existence from very remote times. The credit of the discovery is generally assigned to the Arabians (Moors), who, it has been assumed, were taught by the Chinese. The amount of alcohol in alcoholic drinks reaches its maximum in spirits. Fiery wines are, sometimes, made nearly as

* In truth, the rich man's wine, sold at several shillings a bottle, is, intrinsically, worth little more.

contributes to form the stalwart frame of the typical Highlanders of Scotland;—which, from time immemorial, has been held in high esteem as a strengthening food—the gladiators of ancient Rome were fed upon it, being called *hordearii*, (from *hordeum*, barley,) in consequence;—and which might afford sustenance to so many poor and perishing families;—all this nutriment is annually wasted in obtaining, in a roundabout fashion, the sugar which could be procured more directly and more cheaply, from other sources,—from beetroot, for example. The brewer is well aware that it is the sugar from which the beer is manufactured. He knows that many a cask of beer is quite innocent of any connection with "John Barleycorn." He sometimes adds a loaf of sugar, known as "saccharina"—(not the new preparation obtained from coal tar)—resulting from the action of sulphuric acid on starch, to increase the fermentation. As a consequence, the fermentation may sometimes continue after the liquor has been received into the stomach, to the detriment of that too frequently overtaxed organ. Herein lies an objection to bottled malt liquor—beer, porter, and stout, that is much "up." In all malt liquor there is usually *some* sugar that, remaining unaltered, conduces, in those who freely indulge in this kind of alcoholic drink and in whom a tendency thereto exists, to the deposit of fat, and to fatty degeneration, as also, by its conversion into acid, to the development of rheumatism, or gout. The percentage of alcohol, in malt, varies from 3 to 12 or 14 per cent.

Hops are regarded, by the public, as a necessary adjunct to malt liquor, on account of its supposed tonic and preservative properties;—the truth being that it neither nourishes nor preserves, any more than gentian, quassia, or any other bitter. The belief is, however, deep-rooted; and, consequently, the cultivation of the hop plant proceeds, *pari passu*, with the annual growth (and destruction) of the barley. The only true preservative is the alcohol, which, however, itself becomes decomposed if it be exposed to the air.

WINES.—The favourable reputation of fermented wines is even less merited than that of malt liquor, which does contain, as a rule, a certain amount of (saccharine) nutriment; whilst wine is, in most cases, little else than spirit and water, coloured: with certain adjuncts, not deserving of the importance generally attached to them by the public and even—I say it with all respect—by some medical practitioners. These adjuncts consist of various acids, of which the chief are malic, and tartaric, acid—the riper the grape the more, in some cases, of the latter,—and tannin. They exist in grape juice also, but in greater quantity; fermentation tending to lessen it. Some acids, not in the grape juice before fermentation, are there after it, being formed during the

in Latin *juniperus*, in English juniper—gin is derived), cassia, chillies, horse radish, garlic, Canada balsam, Strasburg turpentine, essence of angelica, nitric, and butyric, acid, alum, and carbonate of potash,—all these ingredients, for one purpose or another, are, more or less, employed to render the spirit palatable! For producing creaminess, or pearliness, for making it beaded, sweet, or pungent, for forcing it down, and for bringing it up again, if forced too low, these various medicinal agencies, infinitesimal in action after a single libation, but multiplied for evil when the crave for gin has become established, accumulate in the system and disorder it, thus adding to the mischief caused by the spirit itself. Gin, the source of greatest profit to the vendor, empties the pocket and ruins the health, more than any other of these four spirits, of the victims of its fascinating power. With its "pleasing aromatic warming* smack," it deludes multitudes to their ruin. The diuretic action of gin, sometimes inconsiderately recommended on this account, is due to the juniper, which can be taken more safely in the "spiritus juniperi" of the Pharmacopœia—from half to a full teaspoonful in warm water for a dose. Gin was unknown in this country until the return of our soldiers from the war, in the early part of the century, in Flanders; where it was commonly used for preventing attacks of ague.†

Value of Alcohol in the Arts.—Alcohol, like ether, is useful for dissolving certain substances which are not soluble in water. Hence its value in the preparation of medicinal tinctures; which, however, are objectionable for those who formerly were drunkards, as also for the Hindus of India, who—the debauched, the lowest castes, and those who have learned to drink from Europeans excepted—object to our tinctures on account of the alcohol with which they are made. (Herein lies the value, for Indian practice, of the tinctures which, prepared with glycerine and ether, are in use at the Temperance Hospital in London.) Alcohol, by appropriating oxygen and, so, preventing the oxidation of substances, is, also, valuable as a preservative;—hence its employment for the preservation of specimens, which it, for the most part, hardens, *e.g.* the brain. The effect of alcohol upon the living brain is not, however, to harden, but to soften, it. The *rationale* of this will be explained later.

In the next article the effect of alcohol, present and remote, upon the system generally, will be explained.

* Dr. B. W. Richardson's *Cautor Lectures*.

† Sir Samuel Baker states that he cured himself, when in Africa, of a chronic ague by drinking hot whiskey toddy prepared from potatoes;—which an African king, following his example, grew for the same purpose. American trappers, when threatened with a cold, find hot water and pepper an efficacious remedy. It would have been an interesting experiment if Sir S. Baker had tested the efficacy of *cold* whiskey toddy.

(To be continued.)

strong by fortification. The spirits, in ordinary use in the United Kingdom, are brandy, rum, whiskey, and gin.

Brandy.—Spirits ought, as the name implies, to be the essence, or spirit, of the wine: but genuine French brandy is the only spirit that deserves the name; being distilled from the dregs in sherry casks, or from damaged sherry—an inferior wine will answer the purpose of eliciting the alcohol;—or from grape husks left in the wine-presses. French brandy—the alcohol in it is the pure ethylic variety—is not, as a rule, adulterated with anything injurious. Its special odour is derived from a peculiar ether inherent in the spirit, which, sometimes, causes "nausea, thirst, and pain in the stomach, with apparently arrest of the secretion of bile."* The colour of French brandy—(the word is a corruption of the German *brant wein*, burnt wine,)—is due to burnt sugar. British brandy is a concoction, containing a modicum of the pure spirit (brandy) mixed with an inferior kind, and watered; or it may be the result of still more varied manipulation!

Rum,—(the name is probably, thinks Dr. B. W. Richardson, quoting Mr. Stanford, a philological scholar, derived, by aphæresis, from the last syllable in *saccharum*, sugar),—ordinarily prepared from molasses or refuse sugar, in the West Indies flavoured occasionally with pineapple, is, owing to the frequent presence of fusel oil, an inferior kind of spirit. A purer kind is made, sometimes, from cane juice. It is somewhat remarkable how the nourishment in milk is supposed, by many of the public, to be increased by the addition of rum! "Rum and milk" is, by such persons, regarded as an admirable fortifier against cold,—the fact being that milk, *warmed*, requires no such extraneous aid, which, indeed, *might* prove to be rather a drawback, instead.

Whiskey—(etymologically† *uisgebiatha*, which means in Erse *aqua vitæ*, whence *usquabagh*, then *uisge*, and now, in English, whiskey)—as being, generally speaking, free from admixture with other ingredients, ranks in purity with French brandy. The yellow colour of refined whiskey is due to the spirit having been poured into sherry casks, in which the lees of sherry wine have been left. *Aqua vitæ* (whiskey) was made, it is believed, *before any other spirit—about 1200—by the monks in Ireland*, who obtained the secret from the Moors.

Gin is the most pernicious of the "hot and rebellious liquors" sold in this country. Containing a large proportion of alcohol—as much, often, as 60 per cent.,—and even more—it is, moreover, largely manipulated (!) to suit the taste of the neighbourhood where it is sold. Oil of bitter almonds (in which, unless specially purified, there is prussic acid), oil of vitriol (sulphuric acid), carraway, juniper (from which last the name—in French *ginevre*,

* Dr. B. W. Richardson's *Cantor Lectures*. † *Ibid.*

multitude of objects, but in achieving some solid, useful work. It is intended to build a good school, with a boarding-house attached, this being essential if female education is to be put upon a proper basis." We congratulate our Punjab friends upon the success of their first year of work, and trust that their future efforts will meet with a still larger measure of success.

The distribution of prizes to the girls of the Victoria School took place a week later, Lady Lyall presiding over the ceremony.

NATIONAL INDIAN ASSOCIATION, POONA BRANCH.

The correspondent of the *Bombay Gazette* sends an account of a large and interesting garden party, held under the auspices of this Association, on the 12th July, at Cypress Lodge, the residence of Mrs. Sheppard, the much esteemed President of the Association. His Excellency the Governor and Lady Reay, and most of the members of the Association, both European and Native, were present, the invited guests numbering nearly 200. "Many of the Native gentlemen were accompanied by their wives and daughters, who moved about the grounds, enjoying the music and the society of their friends of both nations, without any undue shyness or seeming desire for purdahed seclusion," and partaking of the sweets, ices, and other delicacies which Mrs. Sheppard had provided in profusion. A string band played a good selection of music in the verandah, while a Native vocalist, and a class of the Gyan Somaj—a society for the revival and cultivation of Native music—performed in a tent, which was the centre of attraction to the Native ladies, who assured their European friends that if the Sanskrit Shlokas and the perfections of Native music were understood, they would find more beauty in Eastern performances than in the most finished European concerts. Native melodies (writes the correspondent) are almost always plaintive and sweet, but the harmonies, if they exist at all, are hidden from ordinary listeners; and he suggests that the Gyan Somaj should supplement Native teaching by a good European music master, who would probably retain the plaintive airs, the

THE SOIRÉE OF THE PUNJAB ASSOCIATIO

The report of this interesting meeting, which took p on the 21st April last, given in the *Punjab Magazine* May, has only just reached us. It was held in the Shal Gardens, Lahore, in the central *Baradari*, which was ill nated for the occasion. About 250 gentlemen, European Native, were present. His Honour the Lieutenant-Gove President of the Association, presided; and on his taking chair the Report for the year 1887 was read by the Secre Mr. Eric S. Robertson. In this, the first year of its estab ment, the Association numbers 125 Fellows and Members. receives a grant-in-aid from Government of Rs. 1000 a mo and from the Municipal Committee, Lahore, of Rs. 620 a The donations amount to Rs. 35,450, and subscription Rs. 948.4. Of this, Rs. 30,000 has been invested in Gov ment Security, and Rs. 5450 in the Bank of Bengal. first object of the Association (the Report states) is promotion of Female Education, and to accomplish object it maintains a Central Female School, called Victoria School, to which a normal class is attached. Association also maintains ten branch schools in the cit Lahore. The Victoria School is under the superintend of a Native Christian lady, who having commenced education in the Punjab, completed it in England. number of scholars is 133, of whom 55 are Hindus Mahomedans, and 31 Sikhs. The number of scholars in ten branch schools is 226, of whom 135 are Hindus Mahomedans, and 15 Sikhs. The teaching does not ex beyond the lower primary standard. The Association promotes Female Education by giving assistance to deserving female schools. Its aim is also to encou friendly intercourse between European and Native gentle by means of occasional social gatherings. The *Pu Magazine* is issued both in the Vernacular and in Eng and is supplied gratis to members. "The journal is inte for the benefit of the public, rather than for any pecu gain to the Association. It is hoped, however, that it eventually pay its own way." The Association intend "employ the funds at its disposal, not in trifling grants

July 9th, the following members of the Committee were present: Mrs. Gilchrist, Mr. Forbes, Mrs. FitzPatrick, Rev. Mr. Fitz Patrick, Rajah Murli Manohar Bahadur, Nawabs Meer Vizarat Ali Khan Bahadur, Rafat Yar Jung Bahadur, Imad Nawaz Jung Bahadur, Azam Yar Jung Bahadur, Dr. Aghornath Chattopadhya, Nawab Imad-ud-Dowlah Bahadur, *Hon. Secretary.* It was resolved to offer prizes in the name of the Association to all the Girls' Schools in Hyderabad and the Cantonments; also that a children's fête should be organised and held in the Public Gardens some time next cold weather, to which boys attending schools in and about Hyderabad should be invited, and that prizes should be awarded on the occasion for athletic sports, cricket, tennis, &c. The Committee requested Nawab Rafat Yar Jung to take up the work connected with giving advice and help to parents anxious to send their children to Europe. They moreover decided to make known the aims and objects of the Association by means of a notification in Hindustani, to be printed and circulated at the expense of the Association. The second meeting was held on July 31st, for the special purpose of considering applications for the post of 2nd English Mistress of the School. It was expected that Miss Lee, who had had considerable experience as a teacher, would receive the appointment. We shall hope before long to give further details respecting this Zenana School, which is a remarkable illustration of progressive views in regard to female education in the Nizam's State.

MAHARANI'S GIRLS' SCHOOL AT MYSORE.

Lord Connemara, Governor of Madras, visited the above-named institution on the 23rd July, accompanied by Sir Harry Prendergast, the Officiating British Resident; Mr. K. Sheshadri Iyer, C.S.I., Dewan of Mysore; His Excellency's Private Secretary, Mr. Rees; the Assistant Resident, Mr. Wedderburn; the Inspector-General of Police, &c., Mr. Ricketts; and the Durbar Surgeon, Dr. Dobson. Besides these there were present most of the principal officials of Mysore, who represented the management of the school, and received His Excellency.

For about ten minutes His Excellency stood and atten-

subdivided intervals, and other peculiarities pleasing to the people, but would systematise the singing, teach the production of true notes, and harmonise the favourite airs! What would the Rajah Sourindromohun Tagore, to whom the *music of* his native land is almost a religion, say to such a proposal? Hindu music, cultivated by the holy sages, and handed down from the most venerable antiquity, to be systematised and harmonised by a "good European music master!" "Harmony" (writes the Rajah), "in its modern import, is not admissible, nor is it of much importance in Hindu music; its predominant character being melody."

The stimulating effect of these afternoon parties upon female education is already noticeable to those who had the pleasure of attending several of the same character last year. Some of the ladies, who could then speak but little English, were able on the present occasion to converse very fairly indeed. Such parties must lead Native mothers to desire education for their daughters; and education, when general, will destroy the canker-worm of Native Society—namely, early marriage. Mothers will demand a free girlhood for their daughters, freedom during the years when body and mind are best capable of development, and when the burdens of domestic life and motherhood should not be imposed upon them. We heartily congratulate Mr. and Mrs. Sheppard on the success of the party, which was the occasion of several new members joining the Association.

HYDERABAD BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have the satisfaction to be able to report *that the* Zenana School for Mahomedan girls established at Hyderabad [illegible] Hyderabad Branch of the National [illegible] a good start. There are now [illegible] nd it is expected that more will join shortly.

We have received from Mr. Syed Hussain reports of two Committee Meetings, at which the chair was taken by Mrs. Howell, Lady President. At the first of these meetings, held on

publication of various text-books, prepared by duly ...ed gentlemen, and issued in a very attractive form. ...include a Moral Text-book, a Kanarese translation of ...s *Fables*, a Sanitary Primer, various Song-books of a ...d character, books on Hygiene, Cookery, and Arithmetic, ...g special reference to their utility for girls; translations ...healthy Mahratta books, and an excellent Periodical for ...e reading. The Sanitary Primer has, on the recommen-...ion of Her Excellency Lady Dufferin, who takes a great ...erest in the school, been adopted by the Government of ...dia as one of the text-books for Girls' Schools.

A LADY'S DAY AT THE GLASGOW EXHIBITION.

The morning air was damp and chilly; but a pleasant change came over the face of nature as the nine A.M. train left Edinburgh station for Glasgow with its freight of passengers, all more or less bound on sight-seeing.

Soon we were at full speed, with a lovely country on either side of us. The sun, as if glad to escape from its early grey shroud, literally danced on tree and field. The laden branches of May blossom, in full luxuriance of maturity, were dappled in iridescence as the heavenly beams of day sparkled on their flowery clusters.

We arrived in safety at the terminus, and from thence took conveyance to the Exhibition. People were already thronging inside through the revolving gates. Among the first things we noticed on admission was a post office, where a stamped envelope and a sheet of writing paper was obtainable for 1½d., and the general post-office business of sending messages or money oper... to all. Long ago there was a feeling of being well informed ... we knew how many men it took to make a pin. Whereas ... the present time these great exhibitions throw open to any o... a compendium of information that will last each individual ... their lifetime. We do not touch upon machinery, metals ... mining exhibits, nor on anything specially adapted to scien... departments; but in the lesser handicrafts, the most sha... observer must be impressed with the minutiæ of manufac...

The primitive art of the Indian potter in his little boot... scene of admiration to visitors. His tools and appliances ... scantiest, he nevertheless has a style and symmetry pec... his own.

The Indian wood-carver and pattern-drawer from th...

tively observed the dresses and features of the pupils. He then took his seat, and listened to the performance by the ... and recitations, which was ... At the conclusion of the ... red into an animated con- ... m whom he obtained full ... of teaching, the curriculum ... sked that a set of the text-books in use be sent to him. Those books are in Kanarese, and His Excellency remarked that it would be well to have them translated into Tamil, and introduced into the Madras schools.

Before His Excellency left he examined the Visitors' Book, and subsequently wrote remarks of his own in it. From these remarks we make the following extract:

"This is one of the most interesting institutions of Southern India. Indeed, I doubt whether there is such another on this Continent, or that 417 young Brahman ladies could be found receiving instruction together . . . and I have little doubt that the acquirements the children gain here will contribute to their own and to the happiness of those around them in after life.

"Signed, CONNEMARA."

The *Bangalore Spectator*, in an article on "Obstacles to Female Education," points out how one of the great obstacles, "the wretched and deplorable system of child marriage," has bee ... less the Maharani's C ... by holding out induc ... the children to stay lo ... be the case; and, s ... me education to those ... ese plans have been ... ing due to *the example of the Managers themselves*. They and their friends gave the benefit of school education to their own children up to a comparatively ripe age, notwithstanding the very strong prejudice against the plan in many quarters." The leading spirit of the school is Mr. Narasim Iengar, the Honorary Secretary, who is warmly encouraged by His Highness the Maharaja. The Zenana teaching has also been very successful. And the managers supplied a crying want

All may see here how the plains of India are irrigated; the water, drawn from deeply-sunk wells by bullocks, is emptied to flow over an inclined plane in directed channels far and wide, till whole fields are saturated with the precious fluid, coolies often meeting the artificial flow by damming it into pools, and ladling it up in baskets, wherever a higher level necessitates such labour.

The modelled oil-mill is another interesting illustration of the Indian husbandman's craft. In the centre of a circle the seeds are put into a rude wooden receptacle, from which projects a plank-seat for the driver to sit on, while the mill apparatus beside him is turned by a bullock that he drives round and round the circle, with a heavy yoke lying on the animal's neck, often with a rope through its nostrils, and often till it falls down dead-beat, as is suggestively shown (by a fallen bullock near) how—

"In tread-mill pace the bullock goes,
With yoke on neck and rope through nose;
Urged on by cruelly twisted tail,
It falls and dies without a wail."

But let us look at the marriage procession. Beginning with a gaily-caparisoned led horse, followed by a concourse of friends, soldiers, musicians, banner and emblem carriers, the spectacle is gorgeous to native eyes; and, if circumstances permit, a few elephants in gay-coloured trappings will add to the galaxy.

The bridegroom, who may be from nine to ninety years old, appears about the end of the procession, carried high on the heads of coolies in an open litter ablaze with scarlet, yellow, and green mountings. The bride comes last, closely curtained, with the family priest on one side of her, and the authorised guardian on the other. These important functionaries of the occasion will be carried in palanquins. Those afoot are of the poorer sort, probably most of them servants. The bride is likely but a child in years, propitiated by promises of sweets and toys when the pageant is over. If the husband is in the upper grades of life, for the term of her natural existence

"She is a woman doomed to live unseen,
Honoured in the name of 'Purda nisheen.'"

The next model is of a Sutti, now happily abolished by the English Government.

The Hindu funeral, as shown, is simply a dead body covered with a cloth—often a gay colour—tied round the neck and ankles. To the great majority of the people of Hindostan, it is defilement to touch a corpse; so the duties to the dead are relegated to that portion of their communities who are of the

jaub in the next compartment are characteristic representatives of their country's way of working. Continuing their avocations as if they had been in their own bazaar with their own people about them, they could hardly have been more indifferent to their surroundings.

The Hulwai (sweetmeat maker) happening to turn round his head as we approached, we addressed him in the common colloquial of his home. A beam of pleased recognition shot through his beady black eyes as the magic sound of his own tongue released him from his national appearance of stolidity. Although seated *on a chair* before a fire, watching the melting of a large flat pot of butter, he complained of the cold. We tried to palliate the fact of the unusually rigorous summer with hopes of a warm autumn. The Hindu hugged himself doubtfully, saying he must make the best of it, as he was in very good employment, and getting better pay than he would in his own country.

The only kind of sweetmeat he made in the Exhibition was "Goja"—little pastry cakes—sold in the next stall by a young Asian, wearing a funereal suit of black, not at all becoming to his swarthy skin. He, however, smilingly informed us that he drove a roaring trade, and that the situation was not half-bad. Part of this stall is occupied by the Indian sonar (jeweller) placidly melting and moulding his metal into varieties of ornaments peculiar to India, and which have become fashionable of late years in this country.

Proceeding through the Indian courts, the sweet scent of khus-khus and sandal was delicious. Among the spices lay samples of the pretty-looking nux vomica, and the uninitiated would scarcely think that the small silvery pods of the Mysore and Ceylon cardamoms were closely packed inside with layers of tiny black seeds of a highly appreciable flavour; these little seeds are much used in Indian fine cookery. They are also greatly valued by the natives as a tonic; mixed with betel-nut, and other spices, and wrapped in an aromatic pan leaf. The Mohammedan, particularly, finds it a most enjoyable quid in the pungent little packet.

A sensation of balmy breezes was over the Cinchona and Peruvian bark, the nutmegs, tamarinds, and vanilla pods in the Ceylon Court. What wealth of production is here! Everything under the sun seems to grow in this fruitful island.

As we threaded the labyrinthian profusion of silks, satins, and inlaid ivory-work, with the Goojerat and Punjaub ware, marble and Burmese figures, and the life-like models among the red-clay images from Lucknow, together with the copies of Indian fruit and vegetables, we were like one in a dream away among the echoes of other days.

his passage paid both ways, and his talab (wages) three times larger than in Calcutta, with everything found besides, and lots of tips, he hoped to take home with him at the close of his engagement a hundred or two rupees.

"You'll buy a field and build a house, and be looked upon as a rich man when you return home," we said to him with assurance, knowing these conditions to be the ardent desire of every Asiatic's heart.

A pleased salaam was the response to this; nevertheless, he complained of the cold climate here, and the dearness of tobacco —he had to buy that. At the same time, there was a touch of pride in the manner of showing us his new tobacco-pouch, holding out for our inspection a pinch of the finely-cut yellow weed.

We came next to the Jubilee Presents of our well-beloved Sovereign. India has been lavish to its Empress. Bewildering is the plethora of gold and silver articles in caskets, salvers, inlaid valuables, and all manner of things from the four points of the compass. The great pair of elephants' tusks, mounted on two ebony heads, and surmounted with a gold image of the goddess Durgā—in her two upper hands she holds emblematic flowers; with one lower hand she appears to bless, while with the other she seems to deprecate—the tusks, festooned in fine gold, with tendrils of the pepper vine, are a pretty sight to see. The berry of this tropical plant has a resemblance to the mulberry. The mass of beautiful white ostrich feathers, fashioned into fans large enough for the use of Gog and Magog, give one a sense of the exquisite covering the Almighty Father bestows on His creatures.

The silver palanquin from Allahabad shows the kind of conveyance once in general use in Hindostan; and who but an Indian could devise such a hampering, harassing, magnificent, utterly unnecessary set of horse-trappings as has been sent to Her Majesty by one of her loyal subjects of the East?

Nothing could better demonstrate, nothing better illustrate, the luxurious, lavish display of an Eastern court. The poor horse, paraded in the agony of such cumbrous finery, cannot move his feet with freedom. The left fetlock has a heavy gold bangle round it, so heavy it has a pad under it. His head is covered, and hung with gold brocade. An upright feather ornament is on his head, from which suspends an emerald pendant. The monstrous fluffy silk tassels hanging round the shackled brute would act as instruments of torture if he ventured on a trot or canter. He is only suffered to proceed at a measured amble or stalking walk, led on each side of his head with a red or yellow rope.

lowest caste. The body is laid on a narrow bamboo bier, and carried aw[illegible]er accompanying it.

Durgā, [illegible]ere modelled. She is a popular [illegible] energy to the women of India. She usually has a face of brass or silver, with necklaces, garlands, and much tinsel about her person. In the temples dedicated to her, as we see here, she is represented standing with one foot on a lion, and the other on a crouching bull.

In the same section of the Exhibition we see what an Indian Court of Justice is like. His Honour, the magistrate—judge and jury in one—aided by the penal code, appears in solemn administration of the law. Culprits are before and behind him. The numerous understrappers and Baboos (clerks) about, and the stirring scene outside, show the mediums and mode of conducting business.

The Punchayet has a capital illustration in the group of natives in debate, under the mango-trees by the little temple.

Our last model is that of the Anglo-Indian at home. See him on his tea plantation. Apparently it is afternoon, as he is seated in the veranda of his bungalow, still wearing his garden suit; his horse is close by him, undergoing examination with a view to being shod. The domestic animals necessary to jungle life are about the vicinity, and the sable attendants—conveniently within call—await the master's pleasure. The solitary European assistant is in another part of the plantation, ready to muster the coolies and pay them their daily wage, as we surmise by the bag of pice (pence) beside him. Among the tea-bushes we see the coolies, male and female, picking the last flush of leaves: they are, one and all, on the *qui vive* for the ghunta (bell) to sound, that they may drop work to get home to their huts, which are on the plantation, with most likely a small shop at some odd corner where they can buy meal, ghee, and curry stuffs.

We get an insight into the tea-house, where the leaves, after being dried in the air and sun, are parched in flat pans over slow charcoal fires. This process requires great attention, as the slightest over-scorching at the bottom of the pan will affect the taste of the whole contents. Next comes the sifting and sorting into the different kinds of tea, when it is bulked in separate compart[illegible]

Seeking refreshment at the holiday-looking pavilion, named "The Royal Bungalow," the khidmatgār (Indian waiter) in attendance told us he was from Calcutta, and that his employment in the Exhibition was on very lucrative conditions. With

The tunics of the Punjab men are of a looser make than the others, and their working caps are embroidered with silver lace. Mr. Harry Bald, a Scotchman, who understands Bengali and the ways of the natives of India, is also attached to the Indian workmen's department. The pastry-cooks and sweetmeat-makers are kept busily at work, a ready sale being found on the spot for their toothsome wares.

They, too, work in the squatting position, and to fit this their heating apparatus, two gas heaters in lieu of the native charcoal fire, are supported at about a foot from the ground; while the kneading boards are simply laid on the floor of the apartment. Among the specimens of their skill is a light cake made simply of flour and butter, and somewhat resembling puff paste. Its native name is *luchi*. These, as fast as they are produced, are bought up eagerly by the visitors about, and there can be little question as to their savouriness, as they disappear rapidly. A sweetmeat cake, the native name of which is *gudja*, composed of butter, flour, and sugar, and which, by the way, seems to take an unconscionably long time in preparation, is equally well patronised, and meets with equally favourable comments. Among the ornaments lying about in front of the sweetmeat makers' workplace are a number of fine casts in clay of Native fruits, coloured to nature, which it was suggested by some of the less observant visitors were to be cooked for dinner. The resemblance to actual fruits is so strong, that the mistake on the part of a careless observer is a not unlikely one.

OBITUARY.

Rao Saheb Lallubhai Gopaldas.—We have to record the death of Rao Saheb Lallubhai Gopaldas, which took place on Thursday, 5th July last, at his residence in Gopipura, Surat. He was a self-made and self-educated man. He began service under Government on a scanty pittance of Rs. 9 per mensem; but by the sheer force of his industry, intelligence, and integrity, and though destitute of any fortuitous help, he rose to be Sub-Judge. Rao Saheb Lallubhai Gopaldas was a man of frank disposition. His outspokenness, but for his sterling worth and high capacity for work, would have brought him into serious trouble. Mr. Edward Frere, brother of the late Sir Bartle Frere, knew him well while he was at Surat; and when Mr. Frere was transferred to Bombay, he specially invited Rao Saheb Lallubhai to act as his Deputy-Sheristedar, disregarding the

His Highness the Pope's present to his dear daughter in the Lord, Queen Victoria of England and Empress of India, is a picture of "Poetry" in fine Mosaic. Ladies who pass that way in high-heel boots with pointed toes might take a lesson in the symmetry of the foot from this classic gem.

Now we are in the grounds outside, with an ear to the music and an eye on the gaily freighted cars of the Switchback Railway, cutting horizontal figures of eight, to the terror of the more timid passengers.

Meanwhile, as we gazed, a gondola glided past on the river Kelvin, which picturesquely winds its watery way through the Exhibition gardens. One gondolier kept the boat in motion, while the other stood gracefully paddling with his oar, as he sang in his native *patois* to his pleasure party of cruisers.

Away overhead, pale grey clouds were telling the day's departure; and we, warned by sheer fatigue, hied us home through the busy city. Gladly we got over the Clyde, and on through pastures green, where cattle and sheep grazed in the calm evening shades. Full-foliaged trees marked in greener [illegible] ng landscape, with hills beyond in [illegible] mpassing the distant horizon, till [illegible] to view.

M. M'G.

The *North British Mail* thus speaks of the Indian workmen sent to the Glasgow International Exhibition:—

"The whole party consists of nine men, of whom one, a well-educated young gentleman, formerly of high Brahmin caste, but now a Brahmo (following the belief of the well-known Chunder Sen) acts as Interpreter. His name is Bhuban Mohun Chatterji. The two wood-carvers, who are the only Mahomedans of the party, are natives of the Punjab, and are [illegible]. The [illegible] Guha, [illegible] tleman. [illegible] person, [illegible] a particularly pleasing expression of face, has the misfortune to be deaf and dumb. The pastry-cooks and sweetmeat-makers are Grish Chunder Roy (Hindu Brahmin) and Behari Lal Sul (Sur?) (Hindu). All except the two Punjab men are natives of Bengal, and the dress consists of a close-fitting tunic of woollen stuff, with trousers of a similar material, a light cap, and boots of light make. Most of the tunics and trousers are of subdued colours, but one of the jewellers indulges in light blue trousers, and one of the cooks in a complete suit of scarlet.

though he did not enjoy it himself. He assisted poor students with money and scholarships, many of whom must now be blessing him for their good start in life. Equally ready was he to relieve distress in a quiet, unassuming way, without reference to caste or creed. The *dharamsala* and the big well near Bhoomby owe their existence to his charity. As a merchant also he was well noted. Before his entry into his firm, it did strictly a banking business. But he commenced to trade in cotton, and by his intelligence and enterprise he eclipsed every one of his competitors. He was the founder of a cotton factory at Bhownugger, which goes by his name; and it was he who first opened steam communication with Bombay and Bhownugger by chartering a steamer from the Bhownugger Durbar. Mr. Venishunker was always a champion of true reforms, and always stood up for reasonable changes in the social system necessitated by the times. He enjoyed the full confidence of Mr. E. H. Percival, one of the joint administrators of the Bhownugger State during the minority of the present Thakore Saheb, and other high political officers. But it is a proof of his good head and heart that such an influence, far from developing any autocratic spirit in him, served only to promote the welfare of his fellow-citizens and to increase his popularity.

Mr. A. S. Gubhoy, of Calcutta.—The Jewish community of India will grieve to learn that Mr. Aaron Shalome Gubhoy died on Saturday, after a long illness. Mr. Gubhoy was held in the warmest regard by his fellow-religionists, and his great liberality and unfailing kindness will be long remembered. The deceased, who was 62 years of age, was born in Bagdad, and came to Calcutta forty years ago. Along with his younger brother, Mr. Elias S. Gubhoy, he started business, acting as agent for various mercantile firms in Bombay and Arabia. The firm of Messrs. Elias S. Gubhoy and Co. soon became well known, and shared in the once lucrative opium trade. The telegraph and the vast development of steamer traffic have completely changed the conditions of the trade, although even yet more than three-fourths of it are in the hands of Hebrew firms, almost their only competitors being the Marwaris. Mr. Shalome Gubhoy spent three years at Hong Kong; but the rest of his life was passed in Calcutta, where he was noted as a man of great industry, enterprise, and intelligence. His career was devoted to business; but he was unswerving in the observance of his religion, and ever ready, in a quiet, unobtrusive way, to aid the unfortunate and relieve the lot of the afflicted. In recent years he had been sorely tried by illness, and by the loss of those dear to him; but his life was consistent to the last.

claims of his seniors both in rank and office; and this lift in service is the more worthy of note since Mr. Lallubhai was quite ignorant of the English language. In spite of this drawback, he continued to do his work so thoroughly and zealously that his services were soon after rewarded by Government appointing him "Assessor of Income Tax," when that obnoxious tax was first levied. While doing this work he learnt to write his signature in English, and to fill in his office registers in English characters. Lastly, he was made Sub-Judge, and he retired from service some twenty years on a well-earned pension. But the chief characteristic of the deceased Rao Saheb was his zeal and earnestness in the improvement of the position of women in India. Though trained amidst thoroughly orthodox surroundings, and environed on all sides by deep-rooted prejudices, he was a great supporter of female education; and with the view of giving true education to his daughter, he sent her to school, in the face of stern opposition. He had a firm conviction that the regeneration of India depended mainly on the elevating and moral influence of education; and as male education had been well established, he turned his attention towards the education of women. In his efforts in that direction he met with strong opposition; but, nothing daunted, he pursued his course during his lifetime. He was highly respected by his caste for his age, experience, and wisdom. His caste loses in him a wise counsellor, a true and genial friend, and earnest worker. He leaves behind him a sorrowing widow, three sons, and a daughter, with a host of friends, to bemoan his loss. [illegible] is a well-known pleader [illegible] of his father in the [illegible] f the few educated [illegible] ly respected by the English community of Surat. It is this lady who translated into Guzerathi the chapter on "Home-Power" from Smiles' *Self-Help*. His third son, Mr. Madanlal Lallubhai, is a man of literary taste. He has recently translated into Guzerathi the tale of *Pramada*, which appeared some time ago in the *Indian Magazine*. His translation is well spoken of, and has been recommended by the educational authorities of Bombay as a library and prize book.

SUNDERNATH DHOTI.

MR. VENISHANKER LUXMISHUNKER, OF BHOWNUGGER.—Mr. Venishanker Luxmishunker, whose sad death occurred on the 4th July in the prime of life, will be long missed in Bhownugger society, of which he was a leading member and an ornament, so much had he endeared himself to all by his gentle manners and good temper. He valued English education highly.

ambitious of becoming an assistant railway surveyor, then an important profession in the infancy of the vast system which literally binds the kingdom in iron rails: his evenings, with this intention, were all devoted to self-improvement. He was not, however, successful in this object. He then became a manager in a small factory in Altrincham, which concern turned out a failure. His next employment, in which he continued to his thirty-fifth year, was "dressing" for power-loom weavers. In order usefully to employ his evening hours, he bought a paper-ruling machine upon which he worked for the trade, and which was the initial commencement of the existing enormous establishment. His brother Abel, who had built up an immense newspaper, stationery, and book business, offered him 40*s.* per week to become his "ruler" and general assistant, in which capacity he remained for seven years; then, owing to a desire to improve his position, he quitted his brother's service and opened a small shop in Deansgate. The progress from that opening to the present time has been simply marvellous. Of course the business was not built up without difficulty. Its founder, however, knew how to overcome difficulties. Before his death, twenty-five years ago, his business was enormous—more than 120 persons were then employed to conduct it. But, important as the business had become, John Heywood found time to discharge the duties of a Town Councillor, Poor-Law Guardian, and a Director of the Manchester Mechanics' Institution. Such was the father of the notable son just deceased.

John Heywood, who started life as an errand boy in a solicitor's office, on the death of his father, had little to learn in conducting the business. In its latest development, it no doubt owed as much to his tact and foresight as to the shrewdness of the father. John Heywood, the younger, was as much a power in the business as his father; but when he became the sole director, branches were added with amazing celerity, followed by no less amazing success. He had evidently resolved to create a central depôt where booksellers in the surrounding towns could obtain all the new books as they appeared, and every description of stationery and miscellaneous articles used in the trade; where a small bookseller could make a personal selection of the books, &c., suited for his special trade, without the expense and loss of time incurred by a visit to the London publishers. He also subsequently opened a "Book Saloon" for the exhibition of all descriptions of educational books, prizes, and new books as they were published. This was done with a completeness which left nothing to be desired. But that completeness twenty-five years ago has been dwarfed by the colossal establishment which now remains as a monument of the wonderful energy, foresight, and

His younger brother, Mr. Elias, is still head of the old firm; and the deceased leaves two sons, Mr. David A. Gubhoy, of Calcutta, and Mr. R. A. Gubhoy, of Hong Kong.

We regret to hear of the death of RAO SAHIB NAVALRAM LAXMIRAM, Principal of the Rajkot Training College. Mr. Navalram was one of our best Gujerati scholars, gifted with great critical faculty, and with a vigour and finish of expression rarely witnessed throughout the range of the literature of our province. As an educationist Mr. Navalram is very well known. He was an ardent social reformer.

We regret to announce the death of BABOO NILMADHUB CHATTERJEE, Superintendent of the Oriental Seminary, Calcutta. The deceased was one of the favourite pupils of the late Captain D. L. Richardson, who was for several years the principal of the above institution. Baboo Nilmadhub was a veteran teacher. In him the seminary has lost one of its warmest friends and supporters, and its students a conscientious master.

A BUSINESS MAN IN ENGLAND.

(*From The Bookseller.*)

On Thursday, May 10th, Mr. John Heywood, the proprietor of the great book, news and stationery establishment, Manchester, died, in his fifty-sixth year. He leaves a widow—his fourth wife—two sons and two daughters, all grown up. The eldest, John Edward, has assisted in the business for the last twelve years; and the second son, Fred. S W. Heywood, about three years. As the establishment owned by Mr. Heywood was the largest of its kind out of London, and in its many departments without an equal in London, it will interest the trade to know something of its rise and progress. The founder of the business, Mr. John Heywood (the father of the deceased), in his younger years was subject to many privations. The family, in fact, before being removed from the village of Prestwich to [illegible] chargeable to the parish!' Up to his fourteenth [illegible] m weaver; the wages [illegible] ently entered a Manchester warehouse for a remuneration of 2*s*. 6*d*. per week; which, however, was gradually increased to 30*s*. He was in his twenty-fourth year when he received the larger sum. Being

which the chief job printing is executed, where the most modern and expeditious steam machines are at work almost night and day. One of the factories is devoted to the manufacture of school and church furniture, which finds customers in all parts of the kingdom, attracted by its cheapness, convenience, and elegance of design.

All this, however, so far as John Heywood is concerned, is now ended. On the Tuesday after his death his remains were carried to the Stretford churchyard. The mournful procession was headed by the female workers from the Deansgate establishment and the factory at Cornbrook. The coffin was placed on an open car, covered with wreaths. It was preceded by the managers and employés of all departments, to the number of about 400. In addition to the sons of the deceased and personal friends, representatives of various public companies attended as deputations, among them the Manchester Typographical Society; Goodall & Co., London; Cassell & Co., London; and numerous public men. The service was very impressively conducted by the Rev. Dudley Hart, M.A.

Mr. John Heywood, unlike his father, was not a public man. He devoted his life to his business, for which he had special aptitude. He owed much to his devotion to details, order, and system. London publishers could count the day, almost the hour, when they would receive settlements from him. No doubt his orderly methods had much to do with his success. In addition to leaving an enormous business, he leaves an example which may wisely be copied by the younger members of "the trade" anxious to "get on;" and although they may not be able to succeed as he has done, and to purchase, as he recently purchased, an estate in Wales, they will add to their own happiness, which has much to do with success in trade, as it has in life.

INDIAN INTELLIGENCE.

Rai Bahadur Rama Otar Singh, Superintendent of the Postal Sorting Department, has been appointed Secretary to the Director-General in India. This is the first time that a native of India has been nominated to that responsible post.

Babu Durgagati Bannerjee has been appointed to act as Collector of Calcutta during the absence on leave of Mr. G. M. Goodricke.

speculative ability of John Heywood. A visitor to the establishment in Deansgate must be almost spellbound by the world of books, paper, and stationery goods which fill the interminable rows of shelves and counters, seemingly, in the various departments, miles in length. Two to five tons of literature enter the establishment every day; at special seasons, ten tons. The wonder is, how it is all managed! The wonder will be increased when it is seen that the smallest article is as easily obtained as the largest and most expensive. Further wonder will be elicited [illegible] ledgers contain thirty thousand [illegible] sistants work with the precision [illegible] know what to do, and do it. Dawdling, playing at work, is not understood in the establishment. John Heywood, every morning, gave his employés an excellent example. As the finger of the clock would point to 8.30, almost on the instant he would leap out of his carriage, which had brought him from his home at Stretford, five miles away, and enter his room to open and send to the heads of departments the hundreds and, at times, thousands of letters arrived by the first post. His coachman was subject to a fine if the carriage was not at his door at a given moment. On one occasion, being himself late, he fined himself half-a-crown.

The department in the Deansgate establishment in which at times the greatest excitement is witnessed, is the newspaper room. On the Friday night, when the "weeklies" arrive, some sixty or seventy assistants are ready to fold, pack, and send away tons of London, provincial, and local newspapers to all parts of Lancashire, Cheshire, and Yorkshire. Each newsagent has a box with his name, in which a directed wrapper has been placed; when the order sheet of books and papers is completed, the parcel is rapidly made up and dispatched to the railway, or delivered to the town agents by carts. About thirty carts, vans, and lurries are employed in this work, which is so severe that a horse is used up and got rid of about every two months. For the shoeing of those horses a smithy is kept in full work.

But this is not all; only a portion of John Heywood's business [illegible]

by John Heywood. In these buildings every description of "trade" work was completed. Printing of the commonest street handbills, and the choicest specimens of the "black art," are turned out in immense quantities. Bookbinding, colour, lithographic, and copperplate printing; engraving, stereotyping, and type founding, are all done in the works. These factories are in addition to the "City Printing Works," in Brazenose Street, in

on the roll. "Truth, the seed of happiness," was the lesson taught last Sunday; and "prizes are offered to the students who will prove themselves to be truthful." We note that Dr. Murdoch, in his letter alluded to elsewhere, suggests that, "One means of exerting a good influence would be for professors and teachers to invite their pupils to meet them for an hour on Sundays for friendly talk and advice, free from the pressure of examinations, about their conduct in the 'battle of life.'"

The Director of Public Instruction in the N.W. Provinces has issued a Departmental Circular to head masters of Zillah Schools, laying down instructions to assist them in introducing physical exercises and games of bodily strength and skill among their pupils. Cricket and football clubs are suggested, as also fives, rounders, hockey, fencing, wrestling, running, leaping, and other gymnastic exercises.

The Gilchrist Scholarship for this year has been awarded to Mr. C. W. De Silva, of Colombo.

The *Indian Mirror* is glad to note that Babu Bunkim Chander Chatterji, the unrivalled novelist of Bengal, has begun to publish the *Bhagavatgita* in the *Prachar* with annotations, which, in point of reasoning, appreciation, and learning, are likely to excel all the commentaries extant of that sacred book. Our contemporary further recommends the careful study of Bunkim Babu's *Bhagavatgita* to all persons—Hindus or non-Hindus.

Don Quixote has been translated into Guzrati by Mr. Jehangier Bezonjee Karani. There are about 130 illustrations, neatly executed.

The subject selected by the Syndicate of the Bombay University for the Karsandas Mulji Prize Essay of 1889 is "The Connection of Social Morality with National Prosperity, with special reference to the condition of India."

The Victoria Jubilee Technical Institute, having secured a competent Principal, commenced teaching work on the 1st Sept., with classes for machine drawing. The following will be the subjects for study: Machine Drawing; Mechanics, theoretical and applied; Physics, Sound and Heat, Electricity and Magnetism.

The Government of Bombay have decided that Sir Dinshaw Manockjee Petit's munificent gift of a lakh and a quarter of rupees shall be devoted to the building of a Hospital for Women and Children in connection with the Jamsetjee Jejeebhoy Obstetric Hospital. Sir Dinshaw has assented to this proposal.

The Calcutta Correspondent of *The Hindu* says that the Lieutenant-Governor of Bengal has appointed Babu Pran [illegible] carried into effect.

A Native lady-doctor has been appointed to officiate for Mrs. Foggo, M.D., as Physician in charge of the Dufferin Zenana Hospital in Calcutta.

Miss D'Abreu, a Eurasian lady from Calcutta, who has studied for some years at Madras, has passed the M.B. and C.M. Examinations. She is the first lady who has taken so high a degree in the Madras University. Miss D'Abreu has lately been acting as assistant to Dr. Elizabeth Bielby, at Lahore.

The Syndicate of the Calcutta University have, in token of their appreciation of the success scored by Miss Mitter at the recent First M.B. Examination, resolved upon awarding her a special prize of Rs. 100.

Fifteen Native young ladies have taken their admission into the new Female Class of the Campbell Medical School, Calcutta, for the purpose of studying medicine. Many of these are Brahmins. Three have come after passing the Middle Vernacular Examination, and the rest after passing the necessary Preliminary Examination fixed by Government. Ten of these students have obtained Scholarships of Rs. 8 per mensem, and the remaining five are admitted as free students.

Viceroy's medals granted in connection with the National Association for rendering medical aid to the women of India have been presented to Miss Masih and Miss Thomas, of Agra.

The Victoria College, Cooch Behar, has been affiliated to the Calcutta University in Arts up to the B.A. Standard, and in Law.

The *Hindoo Patriot* notes the growth of private educational enterprise in Bengal. Two of the most successful private schools are the Howrah and Kidderpore branches of the Ripon College, the latter having 520 boys on its rolls, while the number of students in the local Government School has fallen off materially.

"A Sunday School for Morals for Behari lads" is held every Sunday morning, under the auspices of the local Brahmo Somaj, at the Training Academy, Bankipore. Seventy-three boys [illegible]

should all follow his career in India with the greatest interest. The Principal also referred to the Indian students who had obtained the Gold Medal before Mr. Hadi. These were Mr. Nitya Gopal Mukerji, Mr. Mohamed Hussein, and Mr. A. C. Sen.

Mr. D. N. Mukerji and Mr. Syad Mohammed Hadi have obtained first class certificates and life memberships of the Royal Agricultural Society of England.

In the list of Surgeons on Probation in Her Majesty's Indian Medical Service who were successful at both the London and the late Netley *Examinations*, Mr. Kanta Prasad stood 8th, with 5,376 marks. In the London Examination he was 12th, and in the Netley Examination 5th. The final position is determined by combining the marks gained in London and at Netley. Mr. K. Prasad goes to the Bengal Presidency. Mr. F. C. Pereira stood 14th, with 5,231 marks.

Mr. Mohundas Kurumchand Gandi, a resident of Porebandar, and a son of Mr. Kurumchand Otumchand, the late Karbhari of Rajcote, will proceed to England shortly to prosecute his study.

Mr. N. N. Banerjei, M.R.A.C., has gone through a course of study, by order of the Government of India, at the Pasteur Institute, Paris. He has received a diploma from M. Pasteur and the Director, and was complimented by the Director in regard to his Examination.

The Nawab Fatheh Newaz Jung Bahadur has become a Life Member of the National Indian Association.

Arrivals.—Mr. Ramunni Nair, from the Malabar Coast. Mr. Mahommed Hague, from Patna. Mr. N. G. Velunker, Government of India Scholar, from Bombay.

Departures.—Mr. Framji R. Desai, of the Bombay Forest Service, for Sindh. Surgeon Kanta Prasad, in H.M. troopship *Euphrates*, for Calcutta. Nawab Fatheh Newaz Jung Bahadur, Chief Justice of Hyderabad; Mr. N. D. Allbless, B.A. (Cantab), for Bombay. Mr. C. Rustomjee, Joint Magistrate, for the N.W.P. Kumar Sivanath Sinha, for Allahabad.

NOTICE.—During the absence, on a short visit to India, of the Honorary Secretary, all communications for the *Indian Magazine* to be addressed to

JAS. B. KNIGHT, Esq.,
19 Eardley Crescent, Earl's Court,
S.W.

PERSONAL INTELLIGENCE.

...e Home Education Classes, established by the Bangalore ...nittee of the National Indian Association, have been lately ...ined by Mrs. Theophilus, of Madras, who has expressed ...elf pleased with the progress made. The pupils were ...ited lately to the house of Mr. Justice T. R. A. Thumboo ...ettyar, and some handsome prizes were distributed by Mrs. ...humboo Chetty Garu. We expect to be able later to give ...nore details as to this interesting party from the Hon. Sec., Mr. V. Krishnasawmy Moodeliar

It is said that the Rev. Lal Behari Dey, widely known as the author of *Govinda Samanta*, a novel descriptive of Bengali peasant life, who has retired from the Government service, is to be appointed editor of the *Hindoo Patriot*

It is proposed to make a knowledge of one of the vernacular languages of Southern India a compulsory examination test for Eurasians and Europeans seeking admission into the public service. The Government consider that hitherto the service has not been benefitted, nor have the interests of the Eurasian community been really promoted, by not enforcing a pass in this test. Hindus and Mahomedans, they argue, have now to pass, what must be to them, a severe test in English, which virtually is their second language; and it is not too hard on the Eurasian and European to require him to pass in a language he, like the native, has to acqure. The proposal, it is urged, goes in the direction of equalisation.—*Hindoo Patriot*.

PERSONAL INTELLIGENCE.

In the report of the proceedings at the annual prize distribution at the Royal Agricultural College, Cirencester, it is stated that the Principal referred as follows to Mr. Syad Mohammed Hadi, in congratulating him upon obtaining th... Gold Medal (as mentioned last month): To Mr. Hadi, the Gol... Medallist, the Principal said he had undoubtedly conferred gre... credit on himself by the way in which he had overcome t... difficulties which stood in his path when he first came amon... them. His career had been in every way, as it appeared ... them, unexceptionable. Mr. Hadi had come on his own resp... sibility to the College, and he was glad to learn that the ... of Deara, the British Indian Association of Oudh, and ... Government of Oudh had recognised his energy and ab... and had given him in a substantial manner their commend... He would remember that when he went to his country ... ... well as his own depended upon his enterprise, a...

NATIONAL ASSOCIATION FOR SUPPLYING MEDICAL AID TO THE WOMEN OF INDIA.

The Countess of Dufferin has written an interesting valedictory account of this Association, which was founded three years ago, and is now established on a permanent basis. It appears from her Excellency's statement that the present income of the Association from investments is Rs. 30,000, an inadequate amount for the work to be done; and she expresses an earnest hope that a new period of prosperity will open in 1889, and that Lady Lansdowne will begin her administration of the Fund with an increasing income. Her Excellency draws a vivid picture of the sufferings of the women of India owing to incompetent treatment and barbarous customs. We hope to publish a full abstract of this interesting document next month.

THE RUKHMABAI CASE.

The *Bombay Gazette* says: "The interest taken by English people in the defendant in the Rukhmabai case has received a striking exemplification. Dr. Edith Pechey has been made the medium of a generous and considerate offer on the part of Mrs. Walter Maclaren, wife of Mr. W. Maclaren, M.P. for Crewe. Mr. Maclaren is a nephew of Mr. John Bright. Mrs. Maclaren has written to Dr. Edith Pechey to state that her mother, Mrs. Müller, desires to provide a sum of Rs. 3,500 to enable Rukhmabai to enter on her studies for the medical profession in England. Mrs. Maclaren offers Rukhmabai a home in her own house for the first year. Other ladies will undertake to provide funds for the further pursuit of the medical course. The advantages thus placed at the disposal of the young Hindu lady, who has shown so much courage and steadfastness in the face of opposition arising in no small part from misconception as to her point of view, are such as to compensate for many trials."

The Indian Magazine.

No. 215. NOVEMBER. 1888.

NATIONAL INDIAN ASSOCIATION.

The following arrangements have been made for the conduct of the business of the Association during Miss Manning's absence on her Indian tour :

Miss TESCHEMACHER, the Assistant Secretary, will receive and answer letters, and issue summonses and invitations to Meetings and Soirées.

Address: 8 Aberdeen Road, Highbury, N.

Mrs. CARMICHAEL has kindly consented to fill the office of Assistant Treasurer, and it is requested that all subscriptions, as they fall due, and donations, may be paid to her (or to the London and Westminster Bank, 1 St. James' Square, S.W.)

Address: 21 Sussex Gardens, Hyde Park, W.

Lieut.-General CHARLES POLLARD, R.E., will act as Secretary to the Superintendence Committee.

Address: 11 Hanover Terrace, Ladbroke Square, W.

JAMES B. KNIGHT, Esq., C.I.E., has undertaken the charge of the *Indian Magazine.*

Address: 19 Eardley Crescent, Earl's Court, S.W.

The hearty good wishes of the Committee, and of all who are interested in the Association, will follow Miss Manning in her visit to the land and people with which her labours have been so long and so worthily associated. She goes to India, not as a stranger, but rather as a well-known and trusted friend; and her visit cannot fail to be a source of pleasure to herself, and a means of extending the work and influence of the Association and its branches.

in graphic language his early years, his struggles for the introduction of English education, for securing the advantages of a free press, and numerous other reforms. He was listened to with breathless attention by a large audience, among whom were several who retained a vivid recollection of Rám Mohan Rái's visit to Bristol fifty-five years ago.

MARRIAGE REFORMS AMONG MOHAMEDANS IN THE PUNJAB.

A great deal has been said and written about social reforms among the Hindus in different parts of India. We have had heated discussions on the momentous questions of infant marriage and enforced widowhood; and some very valuable suggestions have been made by practical men to remedy these social evils. The present phase of the movement for reform in this direction, though practically initiated by a Parsee gentleman, has been taken up with more or less earnestness by the present generation of Hindus; and it is to be hoped that the tide of public opinion, which is perceptibly rising day by day, will ere long sweep away all that is pernicious and inconsistent with the growth of national life in the antiquated institutions of Hindu society. It is a matter for rejoicing that the Hindus are fast accommodating themselves to the new era, and introducing into their traditionary practices a fresh element more in harmony with the necessities of modern existence. It is, doubtless, a hope-inspiring and healthy sign of the times; but this is not all that we Indians want. India is the mother of several children; and not the least attractive of them is her second child, with a rather peculiar temperament, whose movements we must closely watch. The Hindus, it is true, have long been trying to rub their eyes open; and they, perhaps, already perceive some faint glimmer of the approaching dawn.

But have the Mohamedans been slumbering all this time? What have they done, for instance, in the social sphere? Not much, I am afraid, up to this time. There are some few indications, however, which lead us to expect that the Mohamedans in the Punjab are, in the matter of social reform at least, half-conscious of what is going on around them.

RÁJÁ RÁM MOHAN RAI.

"The year 1831 is rendered memorable to the natives of Calcutta on account of one of their number, the celebrated Bengali Reformer, Rájá Rám Mohan Rái, embarking for England on a mission from the Delhi Princes to the English Court. He was the first native who had the moral courage openly to break through the trammels of caste, and he was a ripe classical scholar, conversant with various languages; viz., Hebrew, Greek, Sanskrit, Bengali, Persian, Arabic, and English. According to the *Vrihanna rádá Sanhita*, Hindus are forbidden, among other things, to travel by sea during the *Káli Yuga*, the fourth Age, which is now current. Rám Mohan Rái was the first who refused to conform to it, and he left for England, where he died, at Bristol, on the 23rd September, 1833."

This paragraph is taken from an interesting "Historical and Topographical Sketch of Calcutta," by H. James Rainey, compiled from various sources, which appeared in the Calcutta *Englishman* some twelve or fifteen years ago. The date of the Rájá's death was the 27th September, on the eve of his departure for his native land, and he lies entombed in Arno's Vale Cemetery, Bristol, where a handsome monument is erected over his grave, which has just been restored and beautified at the cost of Mr. Durga Mohan Das, a liberal supporter of the Brahmo Somaj in Calcutta.

On the 27th September, 1888, the fifty-fifth anniversary of Rám Mohan Rái's death, a public meeting was held in Maudlin Street Schoolroom, Bristol, in commemoration of the Life and Work of the great Indian Reformer. The chair was taken by Herbert Thomas, Esq., J.P., who, in his opening speech, alluded to the wonderful influence which the Rájá exercised over the minds of those with whom he came in contact during his brief stay in Bristol, and more especially with regard to Miss Mary Carpenter, whose interest in India and its people was awakened even in those early days.

Pandit Sivanath Sastri, M.A., the Missionary of the Sadharan Brahmo Somaj, gave an animated and eloquent sketch of the life and career of Rám Mohan Rái, the founder of the new religious body called the Brahmo Somaj, tracing

might have been in totally different conditions of life and society. The Punjabee Mussalmans, half-conscious of this truth, are introducing well-considered changes in marriage and other customs, and are shaping their future social life more in keeping with the demands and spirit of the present age.

At Lahore, the misguided generosity of the old effeminate Mohamedan aristocracy has long played a conspicuous part on the occasions of marriage. In many instances the chief prompting has been that meaningless display of riches which so often is thought essential to keep up an appearance of respectability; while, in some other cases, an unquestioning faith in some time-honored custom has led our Raises to do what others have done. A party of clowns, a band of country musicians, various orders of mendicants, minstrels, jugglers, torch bearers, tom-tom beaters, and, above all, the indispensable nautch girl (the observed of all observers) with her following,—all these form an heterogeneous mass of noisy people that attend marriage festivities; while, on the occasion of *barát*, a display of fireworks has always been considered as a thing most essential.

Marriage, like all other important institutions, has its peculiar technicalities and forms, which in process of time have crystallized into a social creed. Some of the forms and technicalities are also more or less a source of expenditure, into an explanation of which, however, it is not my object at present to enter. Some persons may rightly think that such expenditure is needful, and therefore legitimately incurred. The Mohamedan aristocracy at Lahore, though they may be said thus far to have gone on substantially the same lines, as regards the chief features of marriage expenditure, as their predecessors of the last generation, have yet appreciably reduced the scale on which marriages have been celebrated in the East, and there are indications of still more marked reductions in the near future. Mirza 'Azam Beg, a widely-known Rais of Lahore, was, perhaps, the first amongst the Mohamedan gentry to lead the van of practical reform in the matter of marriage expenses. To him belongs the honour of having shaken off, with characteristic moral courage, the trammels of long-established usage, when, on the occasion of his son's marriage, he called together a few relatives and friends, in whose presence, the marriage service having been

hat is true of the Punjab might be true of other parts of
dia; but my remarks refer especially to that particular
róvince.

Laying aside for the present the questions of child
narriage and widowhood (not in this case "enforced"), it
would be interesting to trace any reforms in the marriage and
funeral ceremonies, and other cognate social customs, preva-
lent among Mohamedans in the Punjab. Lahore, being the
capital city of the Province, fairly represents the social
practices observed by the bulk of the Punjabi Mussalmans,
allowance being, of course, made for slight unessential differ-
ences in the case of a few customs followed by the strictly
rural population. The well-to-do classes, again, naturally
take the lead in social, as in most other matters, their example
being followed readily and cheerfully by men in less favoured
conditions of life. It is unnecessary to refer in any special
terms to reckless expenditure on the part of Mohamedan
parents in the majority of cases, on the marriage of a son
or daughter, and the consequent indebtedness in which the
family is, not unfrequently, involved. This is a fact too
notorious to require any special mention. One point, how-
ever, we must not leave out of consideration. That this
"reckless" expenditure (which evidently has been exaggerated
in some quarters) is in most cases, from one particular point
of view, not altogether destitute of a reasonable basis, it
would not, perhaps, be difficult to show. The explanation
may lie partly in the economical working, and partly in [illegible]
very social constitution, of the different strata of Moham[illegible]
society in the Punjab. The rationale of this part [illegible]
subject has, however, no necessary connection with the [illegible]
diate object I have in view. My purpose is to trace, [illegible]
ultimate socio-economic grounds on which the [illegible]
marriage ceremonies, and the attendant expen[illegible]
based; but to indicate the movements for refor[illegible]
gradually working their way into our vital social [illegible]
—reforms necessitated, for the most part, by a [illegible]
environment, and by the new political atmo[illegible]
we live.

The whole aspect of the Indian people i[illegible]
and this must of necessity be attended wit[illegible]
change in Indian institutions, whether [illegible]
even religious, however useful or necessar[illegible]

brought about by such moral forces as are constantly at work in every progressive people. The Aráins, Játs, and other sections of the rural population, engaged mostly in the peaceful pursuits of agricultural life, are also following in the footsteps of their Mussalman brethren living in the towns; and, having been proverbially economical in the past, they are becoming still more thrifty in their small outlay on the occasions of marriage. In their case, however, this "thrift" means so much curtailment of their occasional enjoyment. In fact, those of us who preach reform to these poor, half-starved people seem scarcely to realise that after all it is not such a very serious crime for these human beings to derive a modicum of innocent enjoyment from a simple wedding feast after years of keen and constant struggle for bread. But the cruel conditions of life under which they are living force these unhappy folks to reduce their few homely joys, and they have to yield to the dictates of tyrant necessity.

My remarks about marriage reforms among the Mohamedans of the Punjab have been necessarily general, and I have purposely refrained from entering into technical details. In certain cases, alluded to above, sets of rules have been drawn up to regulate the expenses of marriage. In other instances an unconscious change for the better has taken place in the social beliefs of the masses, and the current of popular thought, like a stream that gradually changes its course, is drifting into the right direction. The sanction of public opinion in favour of old practices is fast diminishing in its rigour, and, as a natural consequence, the new reforms are steadily gaining ground. No general rules, so far as I know, have been laid down by any section of the community in connection with child-marriage; but this evil custom is now looked upon with some degree of disfavour by the people, and the healthier practice of late marriages is gradually growing up, not only among the more advanced Mohamedans, but also, to a certain extent, among the uneducated masses. Progress in this direction will necessarily be very slow.

The reforms of which I have spoken above have been carried out chiefly in connection with marriage customs and their attendant expenses. As regards funeral ceremonies, very little or nothing has been done in the way of setting aside unnecessary formalities involving more or less expenditure. These ceremonies among the Mohamedans stand as much in

read by the Maulvi, the marriage tie was contracted between the couple, and the happy event was celebrated by the distribution of some sweets among those present, and by a feast, to which only the select few were invited. There was no hideous beating of tom-toms; no vainglorious display of fireworks; no trumpeting abroad of a private marriage; no squandering of hard-earned money, to win the short-lived applause of the senseless multitude.

This noble example has had some marked effects on the thinking portion of the community, not only at Lahore but elsewhere. Some nine years ago, the Raises of Baghbánpura, a well-known place in the vicinity of Lahore, having realised the crying evils of prevalent social usages, and actuated by a noble spirit of reform, called a meeting of influential men in the neighbourhood and drew up a set of practical rules to regulate expenditure in connection with marriage ceremonies and other customs that have a similar social origin. The movement was initiated by a number of progressive members of the Mián family, and though considerable opposition has been experienced from some wrong-headed and recalcitrant men, as also occasional backslidings from a few supporters of the new cause, still the party of progress and reform has so far succeeded in influencing the popular mind that reckless expenditure on the occasions of marriage is now almost a thing of the past. Similar reforms have been introduced at Lahore among the Kalåls, an influential and prosperous community, and, in an emphatic sense, long enthralled by the bondage of pernicious customs. To my thinking, the escape of the Kalál mind—saturated as it is with antiquated notions and moving still in old familiar grooves—from the galling servitude of tyrant usage, is a significant phenomenon presaging the advent of a hopeful time. The Khojas are also astir, and the readiness with which they are giving up firmly-established and religiously observed practices, that had come to be considered as of the very essence of the institution of marriage, is an unmistakable indication of a silent yet deep change in the social beliefs of the masses in the Punjab. This healthy change is none the less remarkable because it is imperceptible and slow. Society is an organism whose development is achieved by a gradual advance from the crude to the perfect; and no change, be it in the political world or in the social sphere, can be lasting unless it is spontaneously

brought about by such moral forces as are constantly at work in every progressive people. The Aráins, Játs, and other sections of the rural population, engaged mostly in the peaceful pursuits of agricultural life, are also following in the footsteps of their Mussalman brethren living in the towns; and, having been proverbially economical in the past, they are becoming still more thrifty in their small outlay on the occasions of marriage. In their case, however, this "thrift" means so much curtailment of their occasional enjoyment. In fact, those of us who preach reform to these poor, half-starved people seem scarcely to realise that after all it is not such a very serious crime for these human beings to derive a modicum of innocent enjoyment from a simple wedding feast after years of keen and constant struggle for bread. But the cruel conditions of life under which they are living force these unhappy folks to reduce their few homely joys, and they have to yield to the dictates of tyrant necessity.

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The reforms of which I have spoken above have been carried out chiefly in connection with marriage customs and their attendant expenses. As regards funeral ceremonies, very little or nothing has been done in the way of setting aside unnecessary formalities involving more or less expenditure. These ceremonies among the Mohamedans stand as much in

need of reform as marriage customs. But here we tread upon sacred ground. Our Maulvies, chiefly with a view to their own selfish gain, have invested these ritual forms with a religious character, and linked them in the Muslim mind with such leading principles of Islam as are generally supposed to form part of the Mohamedan creed. The Mussalmans are, as a rule, very touchy on matters religious, and the very name of reform in this direction is enough to doom the reformer. In these, as in most other things, our selfish, ignorant, stiff-necked, and despotic Mullas are to blame. The cynical inaction of the Mohamedan aristocracy in the social sphere is only equalled by the mental thraldom and dogmatic adhesion to lifeless symbolism of the Mohamedan priesthood in the domain of religion. In some respects, perhaps, the latter have exercised a far more blighting influence on the whole Muslim community than the former ever did or are likely to do. While, on the one hand, our aristocratic classes, being unable to catch the spirit of the times, have failed to prove themselves in the world of action the natural leaders of the people, and have therefore left undone what they ought to have done; our Maulvies, on the other, have actively, though sometimes unconsciously, opposed all attempts to rescue the Mohamedan intellect from the bondage of authority, and have discountenanced its progressive development under the healthier influences of the new era. The funeral ceremonies, utterly unreasonable as some of them are, have long been observed by the Mohamedans with a blind faith in their sacred character—a faith inspired mostly by the uniform and stereotyped preaching of a selfish priestly class, who have built upon the ignorance of the masses an elaborate system of self-aggrandisement and plunder. It is high time that these ceremonial observances—such of them, at least, as contain in them the germs of social evil—should be weeded out by the hand of Reform; and I hope and trust that such of my co-religionists as think for themselves, and are loath to remain the blind followers of the blind, will soon take the matter in their own hands, and will not rest till the galling yoke of authoritative custom—for it is nothing but custom, pure and simple—in funeral ceremonies is taken away from the necks of the Mohamedan community, not only in the Punjab, but in all other parts of the country.

MOHAMED SHAH DIN.

REPORT ON THE ADMINISTRATION OF TRAVANCORE FOR THE YEAR $\frac{\text{M.E. 1062.}}{\text{A.D. 1886-87.}}$

This is the first report in which Mr. T. Rama Row, the new Dewan of Travancore, has given an account of his administration. The chapters relating to criminal and civil justice do not contain much matter for comment. In some points there has been an advance. Thus, whereas out of 52 persons committed for murder last year only five were convicted, this year 50 persons were committed, and of these 19 were found guilty of murder or culpable homicide, and seven of minor offences. There has been an increase in the number of serious offences reported, but the High Court observe that "most of the so-called robbery cases were either false, or civil disputes in disguise." The appeals from the Sessions Courts in criminal cases resulted in their orders being modified or reversed with regard to 61 out of 98 persons, which, as the Dewan observes, does not speak well for the quality of their decisions. On the civil side also the work of three of these Zillah judges is pronounced very unsatisfactory. With this exception, there has been a general improvement in the civil tribunals of all grades. Most of the litigation which came before them was of a very petty character, only about 2 per cent. of the suits being for sums exceeding Rs. 500. Small cause suits of the value of Rs. 20 and under constituted nearly 36 per cent. of the whole.

The chapter on land revenue contains a new table showing how difficult the collection of the land tax is, owing to the small size of the holdings. Out of 180,217 holders of paddy fields, 64,294 have not more than an acre, 54,781 not more than two acres, and 37,891 not more than three acres. On turning to the amount paid, we find that out of 378,200 persons, 138,652 pay a land tax not exceeding one rupee per annum, 74,274 not exceeding two rupees, and 72,499 not exceeding three rupees. Some useful rules have been passed for preventing delays in the disposal of applications for waste lands, for assessing hill cultivation, and for enabling the ryots to throw up unremunerative lands. A fund has been sanctioned for the holding of annual agricultural ex-

need of reform as marriage customs. But here we tread upon sacred ground. Our Maulvies, chiefly with a view to their own selfish gain, have invested these ritual forms with a religious character, and linked them in the Muslim mind with such leading principles of Islam as are generally supposed to form part of the Mohamedan creed. The Mussalmans are, as a rule, very touchy on matters religious, and the very name of reform in this direction is enough to doom the reformer. In these, as in most other things, our selfish, ignorant, stiff-necked, and despotic Mullas are to blame. The cynical inaction of the Mohamedan aristocracy in the social [illegible] mental thraldom and dogmatic [illegible] of the Mohamedan priesthood [illegible] n some respects, perhaps, the latter have exercised a far more blighting influence on the whole Muslim community than the former ever did or are likely to do. While, on the one hand, our aristocratic classes, being unable to catch the spirit of the times, have failed to prove themselves in the world of action the natural leaders of the people, and have therefore left undone what they ought to have done; our Maulvies, on the other, have actively, though sometimes unconsciously, opposed all attempts to rescue the Mohamedan intellect from the bondage of authority, and have discountenanced its progressive development under the healthier influences of the new era. The funeral ceremonies, utterly unreasonable as some of them are, have long been observed by the Mohamedans with a blind faith in their *sacred character*—a faith inspired mostly by the uniform and *stereotyped* preaching of a selfish priestly class, who have *built upon* the ignorance of the masses an elaborate system of *self-aggrandisement* and plunder. It is high time that these *ceremonial* observances—such of them, at least, as contain in them the germs of social evil—should be weeded out by the hand of Reform; and I hope and trust that such of my co-religionists as think for themselves, and are loath to remain the blind followers of the blind, will soon take the matter in their *own* hands, and will not rest till the galling yoke of authoritative *custom*—for it is nothing but custom, pure and simple—*in* funeral ceremonies is taken away from the necks of the Mohamedan community, not only in the Punjab, but in all *other* parts of the country.

MOHAMED SHAH DIN.

Examination 24 passed, three being in the first class. The gross cost of the institution, exclusive of buildings and furniture, fell from Rs. 38,536 to Rs. 37,801, while the fees rose from Rs. 10,612 to Rs. 13,106. A permanent building for the laboratory is in course of construction.

The Aided English School of Vycoore having been constituted a Government institution, there are now 22 District Schools, and the numbers have risen from 1,959 to 2,470. The Kottar and Alleppey Schools have been raised to the grade of High Schools, and Mr. Duthie, the headmaster of the former, has been appointed Superintendent of District Schools, the Principal of the Trevandrum College still exercising a general supervision under the designation of "Director of English Education." The expenditure has risen from Rs. 23,400 to Rs. 25,660; but as Rs. 8,920 was collected in fees, the net cost was only Rs. 480 more than in the previous year.

There are now three Aided English Schools, the Trevandrum Fort and High Schools and the Quilon Convent School. The two former have lost many of their pupils in consequence of the opening of a Hindu High School, which attracts boys by offers of ready promotion. The Convent School has improved, and six girls out of eight passed the Special Upper Primary Examination.

The attendance in the English Girls' School, Trevandrum, has fallen from 86 to 75. One girl passed the Higher Examination for Women, three the Middle School Examination, and seven out of eight the Special Upper Primary Examination.

The Zenana Mission School, under Miss Blandford, continues to receive a monthly grant of Rs. 60, and is allowed the use of a palace for a schoolroom.

The following statistics show the advance made in vernacular education:—

Classification.	1885—86.				1886—87.			
	Schools.	Boys.	Girls.	Total.	Schools.	Boys.	Girls.	Total.
Government	226	11,466	2,035	13,501	226	11,732	2,021	13,753
Aided { Mission	398	14,752	4,050	18,802	416	15,267	4,173	19,440
Aided { Native ..	247	9,729	2,439	12,168	259	10,048	2,498	12,546
Total	871	35,947	8,524	44,471	901	37,047	8,692	45,739

hibitions and cattle shows, and negotiations have been entered into with a native graduate of the Madras Agricultural College for opening an experimental farm and dairy near Trevandrum.

The chief expenditure in the Public Works Department has been on roads. A good deal has been done of late years for irrigation in South Travancore, in which all the principal irrigation channels have been restored and improved, and now a grant of five lakhs of rupees has been made for repairing the reservoirs fed by these channels. It is also proposed to spend Rs. 20,000 a year on irrigation repairs in north and central Travancore, where all work of this kind has been hitherto mainly left to the ryots, and, in consequence, much neglected. Three important buildings have been completed during the year in the Chief Engineer's Department. These are the Central Jail at Trevandrum, the Trevandrum Residency, and a palace for the Maharajah at Thavelly, Quilon. In the Muramut Department there has been a further expenditure of nearly Rs. 55,000 on a palace for the Maharajah, besides repairs to palaces and bungalows.

The annexed statement shows the strength of the Trevandrum College and School. Mr. Read, the Professor of

	1885–86.	1886–87.
College ...	191	212
High School	468	458
Preparatory School	293	265
Total	952	935

Science, officiated as Principal during the absence of Dr. Harvey. The institution distinguished itself in the University examinations. Of 25 students who went up for the language branch of the B A. degree, 20 passed, one being placed in the first class. Of these, 17 had been studying for the optional branch; and of this number nine passed, three in Science. Of nine students who appeared for the B.L. degree, only one passed: 45 appeared for the First Examination in Arts, and 24 passed. Three of these were in the first class, and one of them was bracketed with another student at the head of the list. Out of 68 pupils who appeared at the Matriculation

old Calcutta." This subject is named shortly "The Black Hole." Our limits do not permit us, if we had the will, to forestall the interest of the reader by pointing out new material or fresh treatment. We desire to show the spirit in which the work is written, and particularly to note the justice accorded to all actors in that tragedy, the moderation in speaking of the cowardly retreat of Drake and his following, and of the native enemy, who rarely meets with any consideration from English writers.

"As this is the first and only instance," writes Dr. Busteed, "in the history of British India in which those bearing the names of Englishmen, and placed in a conspicuous position in a time of war, set an example of cowardice, desertion and inhumanity, it will be better to let an eye-witness or two speak to the facts (Captain Grant). The Adjutant-General's account goes more into personal detail than any that I have seen. He certainly is a witness well qualified to testify about a stampede in which he cut a prominent figure."

Then, after giving a page from Captain Grant's account, Dr. Busteed remarks:

"Drake is said to have behaved with courage up to the moment of his flight, cheerfully taking his part with the lowest in the labour that devolved on all. He must have lost his head, and yielded to evil example and the impulse of terror. 'What weak heart,' as Thackeray finely says, 'confident before trial, may not succumb under temptation invincible.' But his subsequent conduct, when he had opportunity for reflection, admits of no palliation."

Again, with regard to the Nawab Sirajud Dowla, after marking the few alleviating points in his conduct, from the shutting up of the prisoners in the Black Hole to the release of the survivors at Murshidabad, Dr. Busteed writes in a note:

"It is only fair to say, that of the extreme brutality of the treatment suffered by those four gentlemen on their agonising journey to his capital the Nawab knew nothing till afterwards; and when he himself reached Hughli, where he released Watts and Collett, on his return from Calcutta, he enquired for Holwell and his fellow-prisoners, and expressed anger at their having been sent to Murshidabad. Soon after his arrival there, when the prisoners managed to attract his notice as he passed by in his palankin, he seems to have but just recalled their existence, and he at once ordered them their liberty, directing at the same time that, when their irons were cut off, they were to be con-

The 675 aided schools received grants amounting to Rs.27,277, against Rs. 28,029 last year.

There are Vernacular Normal Schools at Trevandrum and Kottar, and 19 students out of 20 obtained certificates. The question of establishing a Female Normal School is under consideration.

The Medical School contains ten young men in their third year. An institution for training women as midwives and sick nurses was sanctioned by the Maharajah on the occasion of the celebration of the Jubilee. It is called "The Victoria Medical School and Hospital for Women," and was opened at Quilon with a class of nine pupils, eight of whom receive stipends of Rs. 10 each.

R. M. M.

REVIEWS.

ECHOES FROM OLD CALCUTTA. By H. E. BUSTEED, M.D., C.I.E. Second edition, enlarged and illustrated. W. Thacker & Co., 87 Newgate Street.

We would draw special attention to this work as an enthralling presentment of a familiar theme, which no reader will be ready to lay down until the end is reached. We know not which is most rare, the patient research, the catholic sympathy, or the fine sense of justice displayed throughout. There are many persons wholly indifferent to Calcutta, old or new; there are many positively averse to the name of that city; but there is no one in the reading world who can feel absolutely uninterested when the names of Warren Hastings, Philip Francis, and Elijah Impey meet his eye, who will not at least wish to know whether this new claim upon his attention is a mere hash of used-up material, or a fresh contribution to a theme of undying interest. We venture to think that a glance at any part of the book will ensure an eager reading of the whole.

"The first article," the writer says in his preface to the second edition, "treats of an event in Indian history long anterior in point of time to the period mainly contemplated in the title-page. Still the subject is one which almost of necessity finds a place in any book purporting to speak of

But on the point of refusing to grant a respite to the prisoner, Dr. Busteed agrees that Impey and his colleagues may have been unconsciously biassed by a desire to assert the privilege of the Supreme Court.

Chapter v. relates to the duel between Hastings and Francis, a recital that excites amazement that even the ideas of the time as to the mode of settling questions of honour between gentlemen should have overcome the sense of responsibility in the minds of two such men as Hastings and Francis; Hastings, whose strength of character was heroic, and Francis, whose opinion of his own importance to English interests in India caused him to write to Lord Clive, "I will not scruple to say to you . . . that if I am recalled, or if an arrangement should take place under which I cannot exert myself with effect, you may as well take leave of Bengal for ever." Yet these two men did not scruple to encounter the risk of depriving the English community of its two principal supports, on a mere personal quarrel.

Chapter vi. tells us "something about the general routine of life in Calcutta during and about the period that Philip Francis sojourned there, keeping him as the central figure." Thus in December, 1774, the year of Francis' arrival, Macrabie, his brother-in-law and secretary, writes: "The expenses of this settlement are beyond all conception. Mr. F— pays £500 a year for a large but rather mean house, like a barn, with bare walls, and not a single glass window." A lady, writing from Calcutta in 1783, says the Governor's house was almost the only one that had glass windows; cane-work took the place of glass. Expenses might well mount up, since they thought themselves obliged, as Macrabie writes, "to keep one hundred and ten servants to wait upon four people, and yet we are economists." It is not in the wages paid to this horde of domestics that the loss is sustained, though wages had risen to about the present average rates, but in the enormous peculation tolerated, the only check imposed being the employment of greater rogues to watch the smaller ones.

They led a merry life in Calcutta in those days; but, if merry, it was also, too often, very short. Francis had the advantage of youth on his side, and it carried him through much to which others succumbed. That any survived the medical treatment of the time is a marvel, treatment which only a Dr. Samuel Johnson had the sense to see the folly of,

ducted wherever they chose to go, and that care was to be taken that they suffered no trouble or insult. And even when pressure had been put on him by his courtiers to detain Holwell, and hand him over to Manick Chand to be 'squeezed,' on the plea that he *must* be able to procure money, the young Nawab replied: 'It may be; if he has anything left, let him keep it; his sufferings have been great; he shall have his liberty.' Sirajud Dowla was brought up in a bad school for the development of generosity or any other laudable quality. The over-indulged favourite of the old Nawab never probably had a wish thwarted, or never had a mentor who would venture to tell him the difference between right and wrong. His short life is said to have been fruitful in vice and crime. Very probably it was. But writers (amongst recent ones let me notably except Colonel Malleson) have dwelt on these, and have kept out of sight the few good acts which might fairly be shown, not in exculpation, but in mitigation of damages So true is it that 'men's evil manners live in brass; their virtues we write in water.'"

The Black Hole tragedy concluded, Dr. Busteed comes down to the time with which his book is chiefly concerned, that of Warren Hastings and his colleagues, Barwell, Clavering, Monson, and Francis, the last of whom he considers as absolutely identified with Junius. To give something of form and consistency to these sketches of old Calcutta life, Dr. Busteed has grouped them under the head of "Philip Francis and his Times;" the community being so small, and Francis so central a figure, it would be difficult to omit him from the detail of any social event of the time.

The second chapter under the above heading gives us the story of Nuncomar. In the first edition of this work Dr. Busteed kept clear "of the controversial topics in which the trial of Nuncomar has proved so fruitful." But having been [illegible]

Dr. Busteed, after duly setting forth the views [illegible] the two most recent and most powerful contro[illegible] Beveridge and Sir James Stephen, states that [illegible] as to the soundness of Sir J. Stephen's conclusion [illegible] trial was scrupulously fair; the summing-up [illegible] partial, and gave every possible advantage to [illegible] that Impey's conduct in the trial was not [illegible] favourable and indulgent to Nuncomar."

great undercurrent of humanity pervading them all." The political and religious causes of this state of things are temperately and intelligently discussed. But perhaps the most tangible cause is set forth in the following sentences: "Let us not forget that our people are very backward in their social customs;" and again, "It is quite natural for the social intercourse of the English people with the natives of this country to remain in a very backward condition until and unless we learn to respect our women more, and to cease enforcing the absurd custom of *purda* to its extremest limits." Mr. Siva Ram appeals to all classes to study the resemblances more than the differences: "The recognition of a humanity common to us all must be the firm and happy ground upon which the whole fabric of our enlightened patriotism has to be built, the happy condition upon which our noble projects of reform and social improvement are to be reared."

THE STUDENT'S MAGAZINE AND EDUCATIONAL JOURNAL. Bombay, 1888.—The July number of this magazine contains a portrait and sketch of the life and rule of His Highness Sir Takht Singhjee, Kt., G.C.S.I., Thakur Saheb of Bhownugger, the enlightened ruler of a territory the largest, in area, in population, and in revenue, in Kathiawar. . . . the one State that has set a good example to its neighbours in education and in public works of utility. The State has an area of 2,860 square miles, a population of 400,323, and an annual revenue of Rs. 26,00,000. The present Thakur Saheb succeeded to the *Gadee* in 1870, being then a minor, and during his rule has secured the esteem of the Supreme Government, and the love and affection of his people. Two lines of railway, extending to 264 miles, have been constructed, and another line of 67 miles has been sanctioned. The total receipts from these lines in 1887 were Rs. 9,58,989, the net earnings showing a return on capital outlay of Rs.4.47 per cent. In addition to this, Rs. 6,00,000 per annum are devoted to other public works. The business of the State is conducted by a Council, consisting of the Dewan; Mr. Proctor Sim, Public Works Councillor; Mr. M. M. Bhownuggree, Judicial Councillor; and the Finance Commissioner. The Thakur Saheb has also done very much to advance the cause of education. In 1886 His Highness was invested with the insignia of a Knight Grand Commander of the Star of India.

and the courage to oppose—yet to oppose in vain, for the public heartily fell in with it. "Men and women, even delicate ladies, got themselves bled at regular intervals, to improve their blood as they were told." "Patty has been bled," writes Francis to his wife about her sister; "her blood is so bad that Price says she must be bled once a week for two years and some months."

Dr. Busteed takes occasion to show the better side of the character of Francis, whose "letters to his wife, before the Indian appointment, testify to the strong attachment which existed between them, and to the winning and delicate thoughtfulness on his part regarding her and his children." But, alas! that wife's journal "shows the gradual effect of distance, and the evil influences engendered by long absence on domestic love which had been so deeply rooted as theirs; until she is forced to say at last, 'I was but too sure separation for seven years would make a great alteration in your affection, and I am sorry to say I fear it has—a very great one indeed.'" The episode of Madame Grand is a proof of the justice of the wife's misgivings; but we do not enter upon that theme, nor upon much else of absorbing interest in this chapter and those that follow, as may be judged by their headings, viz.:—

"Life and Death of the first Indian Newspaper."

"Madame Grand."

"Letters from Warren Hastings to his Wife, and Specimens of Letters by Mrs. Hastings."

"An old Calcutta Grave."

These, with an Appendix, make up a whole of some 360 pages of matter which will enchain the reader's attention, not more by its intrinsic interest than by the just yet charitable spirit in which it is handled.

M. S. KNIGHT.

THE PUNJAB MAGAZINE: the Organ of the Punjab Assoc ation. 1888.—The July number contains an interesting ar able article from the pen of Mr. Siva Ram Pr judice, under the somewhat obscure title, " of the Great Disparity." "Our true com that people living in the same country, s and the Natives, the Hindus and the thoroughly mix with each other, realis

are given in the text; but no doubt the Burmese translator has given his version a certain amount of local colouring. Still there are incidents related which are not Burmese in character, and the tale can be taken generally as descriptive of old Indian manners and customs. The following incident is chosen specially because it relates to marriage. Mahosahtá was of the Vaisya caste, but taken by the king as one of his advisers in the affairs of State.

Udumpara, the queen (Dévi) of King Vidéha, tells her husband that, as Mahosahtá is now of full age and very wealthy, he ought to have a wife to look after his household affairs, and the king being of the same opinion, told her to speak to him on the subject of marriage.

The queen, therefore, told Mahosahtá that she would look out for a suitable lady, and asked him what he thought about it. Mahosahtá answered that if the queen thought it suitable, he was quite ready to marry; but thinking that the queen would probably choose a lady from the royal family, and that he might not get on with her, represented that he would rather that the king would allow him to look about and choose for himself.

Queen Udumpara consented to this arrangement, and Mahosahtá started off.

MAHOSAHTÁ CHOOSES AMARA TO WIFE.

Mahosahtá having taken off all his ornaments of nobility, and disguised himself as a poor man, and taking with him the needles and thread, &c., generally used by tailors, went forth alone by the north gate. Now in that quarter there dwelt an old Vaisya and his wife, who had formerly been wealthy, but through misfortune were now in a condition of poverty. They had an only daughter, whose name was Amara (immortal). She was neither stout nor lean, nor black nor white, nor tall nor short; but possessed the five points of beauty in an extreme degree, and was in fact most pleasing to the eye. She was also endowed with all the qualities most lovable in women. Having in former existences associated with excellent persons, she was replete with wisdom and nobility of character. Every morning she cooked her father's breakfast, and carried it to him in the field. When Mahosahtá went out at the northern gate, he saw Amara coming not far off with the rice (yágú) pot on her head, and by his wisdom, accumulated in former states, he at once knew her to be a woman of noble qualities, though clad in the garb of a common peasant. So he thought, "If this woman

Another article in this number strongly advocates the study of shorthand as a branch of education in Indian schools. The writer ("Charles Ackrill, ex-*Times* reporter in Parliament") states that in Patcheappah's College, in Madras, a system of commercial education has been established, and amongst the courses of study provided is shorthand-writing, for which prizes are given. This has led to a resolution on the part of the merchants and leading tradesmen of Madras to give preference, in all cases, in the matter of employment, to the commercial students of Patcheappah's College. Why should not Calcutta and Bombay follow so excellent an example?

Mr. K. N. Banají, the editor, is to be congratulated on the care and intelligence with which his magazine is conducted. We wish him every success.

RESULTS OF METEOROLOGICAL OBSERVATIONS IN THE G. V. JUGGAROW OBSERVATORY, VIZAGAPATAM. By A. V. NURSINGROW, Esq., F.R.A.S., F.R.G.S.

This Observatory was established by the late G. V. Juggarow, Esq., and is supported by an endowment of three lakhs of rupees, given by his widow. A flagstaff adjoining communicates to the community the time and the error of the evening gun by hoisting signals. The tables, forty in number, appear to be exhaustively and carefully compiled. The observatory is a monument to the intelligent public spirit of its founder, who has found a worthy successor in Mr. Nursingrow. The book is well printed by Messrs. Thacker, Spink and Co., of Calcutta.

THE GREAT "JATAKA" OF MAHOSAHTÁ.

The following extract from the great *Jataka* of *Mahosahtá* is translated from the Burmese version. *Mahosahtá* means "The Physician;" or, "He who was born with a charm-drug." This *jataka* is said to have been related by Gotama Buddha to his disciples, to account for his great wisdom, which had been accumulated in many previous existences, but more especially in this one. The scene is laid in the country of Vidéha, one of the kingdoms of Buddhist India. Some of the Pali stanzas

water in the cup, gave it him, saying, "Wash your hands, my lord;" and after he had washed his hands, she took the cup and, without letting it touch the edge of the pot where the rice gruel was, put it on the ground, and having stirred up the rice gruel, poured it into the cup until it was full. Now, since there was a good deal of water and little rice, the gruel was thin; so when she handed it to Mahosahtá, he said, "Lady, your gruel is too thick; how is this?" And Amara answered, "It is because water is scarce." "Ah!" said Mahosahtá, "I understand. It is on account of the scarcity of water that your father's land does not yield good rice." "Yes," said Amara; "that is so." Thus, having kept sufficient for her father, she fed him; and after he had eaten, she washed out the cup carefully, and brought him water to wash his hands. After he had washed his hands, Mahosahtá said, "Lady, I would go to your father's house; please point out the road." So Amara said, "Very good, my lord;" and directed him in the following Pali stanzas, which are thus translated: "My lord, if you wish to reach my village, you must go by this road. When you first get into the village, you will find the bread market; and if you follow straight on you will come to a tree (a kind of *ficus*), and after you have passed it, you will find a tree with double leaves, in full flower; after that, take not the hand which I gave, but take the other, and by this road you will arrive at our house." Having said this, Amara put the rice pot on her head, and went on to her father. Mahosahtá having proceeded by the road which she pointed out, got to the village; and having entered it, found out the bread sellers' quarters. After he had passed through this, he came to a coral tree; and as there was a path there leading between the houses, he stood at the foot of the tree considering as to what she meant by telling him not to take the hand which she gave him, and as she had told him to take the road as far as the coral tree, he came to the conclusion that she meant him to go no further on the road that she had described, but to enter the path she had not described; so he left the coral tree on the left, and entering the path on the right hand, arrived at once at her parents' house. When Amara's mother saw him coming to the house, and that he was a stranger, she made everything ready for him in accordance with the laws of hospitality, and asked him he if had eaten his breakfast; and told him that as she was very poor she could only give him some rice gruel, but that he was welcome to it if he cared to have it. Mahosahtá said, "Mother, I met my younger sister Amara on the road, and she has already given me some rice; do not get me any more." So Amara's mother knew that he had come there on account of her daughter. Mahosahtá, knowing how

is not already mated, she will be the woman to make me a good wife." When Amara saw Mahosahtá coming towards her, she too, by virtue of her former experience, at once saw through Mahosahtá's disguise, and knew that he was no common man. Mahosahtá then thought, "I do not know yet if this woman has a husband. Instead of drawing near to her and enquiring, I will at a distance show her my clenched fist: if she has wisdom, she will understand; but if she has not, I will pass on and leave her." So, standing at a distance, he showed her his clenched fist. Then Amara thought to herself, "This man is asking me if I have a husband;" so she showed him her open palm. So Mahosahtá, knowing that she had no husband, went near to her and said, "Lady, what is your name?" Amara answered, "My lord, as for my name, it is not in the present, in the past, or in the future." Then said Mahosahtá, "Thy name is Amara (immortal); for there has not been such a one in either of those periods of time." And she answered, "My name is even as my lord has said." Then said Mahosahtá, "Lady, to whom are you bearing this rice gruel (yágú)?" Amara answered, "Sir, I am bearing it to the lord of the eastern house." And Mahosahtá said, "Is not that your father?" And when she had confessed that that was so, he said, "Lady, what work is your father now engaged in?" And she answered, "He, though alone, is making two clefts." "Then, lady, he must be ploughing; for the ploughshare turns up the earth on both sides. Where is he at work?" And Amara answered, "My father is working in that place to which men go and return not." "Ah!" said Mahosahtá, "then your father is ploughing on the burial-ground hill: is it not so?" And when Amara confessed that it was so, Mahosahtá said, "My lady, will you return to-day?" Amara answered, "If the master comes, I shall not return; but if he comes not, I shall." Mahosahtá answered, "Then you are going to the other side of a stream; for if it rains it will be full of water, and you will not be able to return." Amara answered, "It is so." After they had thus conversed, Amara said, "Would my lord eat some of this rice gruel if I were to offer it to him?" And Mahosahtá, thinking that it is not blessed to reject that which is offered in love, said, "Lady, in food and raiment there is no standard of excellence or worthlessness: even when food or raiment be of little value, if it be given by one who loves us, it becomes excellent. Why, then, should I not [illegible] ed for my sustenance out of [illegible] this she set down the pot on [illegible]. "If this woman offers me [illegible] water to wash my hands, or gives me the rice without washing out the cup, I will leave her." But Amara, having brought

the money, and all that he had earned by tailoring, to her parents, and said, "I desire to take your daughter to be my house-mother (wife); take this money as her price, and in return for what you have done for me." Amara's parents, seeing that the young man had all the characteristics and bearing of a man of good family, without even asking his name, said, "Dear son, though this is our only daughter, whom we love as our own lives, we give her to you as a nephew or brother, for better or worse, since we have both learnt to love you during your few days' stay here." And Mahosahtá said, "Do not be afraid, my uncle" (a mode of respectful address). Having thus got his wife, he took leave of his parents-in-law, and departed with her to his own country. On the way, being desirous of testing Amara's wisdom, he gave her an umbrella and a pair of sandals. Amara, as long as she was in the open place where the sun was hot, did not open the umbrella; but when she got under the shade of the forest she opened it. In places where there was no water, but dry land, she did not wear her sandals; but put them on when she went into the water. When Mahosahtá saw this, he said, "Lady Amara, why do you act thus?" Amara answered, "My lord, on dry ground I can see the thorns and sharp lumps of earth; but in the water I cannot see the fish, turtles, thorns, or hard stones, and therefore I put on my shoes to prevent them hurting me." A little further on they got to a forest, and Amara immediately put up her umbrella, and when Mahosahtá saw her do so, he asked her the reason; whereupon she answered, "My lord, when one goes through a forest one cannot see the sticks and bamboos that may fall on one, and they might hurt one's head; that is why I have put up my umbrella." Mahosahtá was pleased at her answer, and thought she was exceedingly clever for her years. After they had gone on somewhat further, they came to a wild jujube tree by the side of the road, in full fruit, and they sat down under its shade. Amara asked Mahosahtá to get up the tree and pick some of the fruit. Mahosahtá said he could not, for he was weary, and asked her to go up and pluck some for him. So Amara got up into a fork of the tree, and picked some of the fruit. Mahosahtá asked her to throw some down to him; and as she thought it a good opportunity to test his wisdom, she said, "My lord, would you like them cool or hot?" Mahosahtá, pretending not to know what she meant, said, "I should like them hot?" whereupon she threw them down into the hot dusty road. Mahosahtá picked them up, and, having wiped off the dust, ate them. He then said, "Now I should like some cool." She then threw them down into the grass. Mahosahtá was pleased at this, and told her to come

poor they were, said, "Mother, I am a tailor by trade; have you any clothes that want mending?" The Vaisya's wife answered, "My dear son, I have; but I cannot afford to pay you your wages." But Mahosahtá said, "Mother, I look upon you as my real mother; how could I take any wages from you? I will sew them for love; if you have anything that wants sewing, bring it out." So the old woman brought out all the old things and gave them to him to sew, and he mended everything she gave him. After he had done this, he said, "Mother, go and tell all your friends in the village." So she went and told all her friends that a tailor had come to her house, and that they were to bring any clothes they wanted sewn; and in that day he mended over a thousand garments. In the cool of the evening Amara came home, with a bundle of fuel on her head, and throwing it down by the front door, went round to the back and came in. Her father also came in from his work. Amara having cooked the food, took some to Mahosahtá, and after she had served her parents according to custom, took her own. After they had eaten their evening meal, Amara, in accordance with her daily custom, having washed and shampooed their feet, did the same to Mahosahtá. So he stayed there two or three days, watching her habits; and one day, wishing to test her wisdom, he said, "Miss Amara, to-morrow morning I shall be obliged by your taking one measure of rice and making me some cakes, some gruel, and some boiled rice?" So she took the rice, and, having cleaned it, boiled the large grains, the seconds she made into gruel, and with the remainder she made cakes. Then, having made some suitable curry, she brought them to Mahosahtá. As soon as he had tasted the gruel, though he knew it to be the most delicious possible, he spat it out, saying, "What do you mean by spoiling my rice and cooking such filth?" When Amara saw this, she asked him to try the cakes, and was not in the least put out; and when he complained that they also were bad, she offered him the rice. Having tasted it, he got very angry, and mixing the whole into a mess he smeared it over her head and body, ordering her to go and stand in the doorway, in an imperious tone, as if she belonged to him. But Amara was not in the least angry, and went and stood where she was told. Mahosahtá, seeing that she was a woman of the most excellent temper, said, "Amara, come here;" and without saying a word she at once came and stood by him. Mahosahtá then took out a thousand pieces from his wallet, and a good dress which he had brought with him, and gave them to her, saying, "Amara, go down to the river with your companions, and, having bathed, put on this dress." Amara did as she was told, and then Mahosahtá gave

towards me, who am the wife of another, and that for having used force towards me you would hereafter be punished in hell, I was unable to restrain my pity for you and burst into weeping." When Mahosahtá heard this, he ordered that she should be taken back to the care of the porter's wife. He then changed his clothes, and returned to her in the disguise of the tailor. Next morning he sent to the queen, to let her know that he had found a wife; and she having told the king, a large retinue was sent to bring them to the palace, and the wedding was celebrated with great pomp.

R. F. St. Andrew St. John, M.A.

BURMESE SPIRIT OR NAT WORSHIP.

It is with great diffidence I approach the subject of spirit or *nat* worship of the Burmese, owing to the diversity of opinions held by the different sections of that community in respect to it, various degrees of belief being prevalent among them. Indeed, in every race there are to be found, co-existing, several forms of belief in respect to various matters of thought, each struggling with the others to gain the supremacy.

The influence of Western ideas has, in a great measure, modified the superstitions of those who have come into contact with them: the living belief in *nats* is only to be found among the lower and ignorant classes. It is a good criterion, in the absence of more direct evidence, to assume that the prevalent belief among the lower classes of to-day represents the pre-existing belief of the whole race in the past; and, "wherever we discover symbolical forms, we are justified in inferring that, in the past life of the people employing them, there were corresponding realities." (McLennan, *Primitive Marriage*, p. 5.)

The Burmese mind is imaginative, and inclined to exaggerate the importance of events inexplicable to it. It is not strange, therefore, to find the typical Burman superstitious. Climate, soil, food, and dress combine to confirm him in this state of ignorance. The climate is unfavourable to independent thought and action: excessive heat and torrents of rain, with one or two cool months, alternately prevail throughout the year. The general aspect of Nature

down. Amara came down, and going to the waterpot stand (these are often placed under wayside trees in Burma for the benefit of travellers) took the pot, and having gone down to the stream fetched some water and gave it to her husband, saying, "Drink, my lord." They then went on, and when they got to the gate of the city, Mahosahtá, again desiring to try her, told her to wait a little in the porter's lodge, and having left her in charge of the porter's wife, went to his own house. He then sent for the king's pages, and said, "I have left a woman in charge of the wife of the porter of the north gate, go to her with this bag of a thousand pieces (of silver), and tempt her, saying, 'The prince has sent for you.'" They took the money and did as they were told. Amara said to them, "My brothers, this thousand pieces is not worth as much as the smallest particle of dust on the sole of my husband's feet. Go elsewhere and seek what you want. I am a married woman." So they returned and told Mahosahtá all that she had said. Mahosahtá said, "Go again; your words were not pressing enough. Try her a second time, with more enticing words." So they went a second time, and used greater entreaties; but Amara only answered as before. He sent them also a third time; but with a like result. Then he told them to go and say they had the king's order. And they did as he directed them; but Amara said, "I did not refuse the prince out of disrespect, though he wished to be my benefactor. Though I may not be fortunate, I have, nevertheless, a husband who has been given me by fate: and though my lord may wish to do me an honour, he ought not to act thus. Return and tell him that this is so." But the pages would not take this answer, and said, "We have the king's orders, and you must come; you cannot disobey." And they caught hold of her hand to drag her. And they took her before Mahosahtá, who was in full state, surrounded by his attendants, like a prince. When Amara saw Mahosahtá in all his splendour, being in a great state of excitement and trouble, she did not recognise him; but burst out into a fit of laughter, followed by a fit of weeping. Mahosahtá asked her the cause of this, and she answered as follows: "O my lord, who art the son of the lord of the golden palace (the king), I do not mean to be disrespectful towards you; but when I beheld all this splendour, which I have never seen before, and which is not suitable to persons whose lot in life is unfortunate, I could not help thinking on the happiness that results from having been charitable in former states of existence, and being elated with astonishment and wonder, I was filled with rapturous delight; but when I thought on the evil which would probably fall upon you, my lord, in a future state, in consequence of your evil designs

hill tribes who surround them." *Journal of the Society of Arts*, January 29th, 1886: "A Lecture on Burmah" by Mr. J. G. Scott (Shway Yoe.)

Colonel Lewin, writing about the wild races of South Eastern India of Burmese extraction, has a similar remark:

"Before their conversion to Buddhism, they probably performed the same simple natural religious rites which we see to this day among the wilder hill tribes—that is, offerings of rice, fruit, and flowers to the spirits of the hill and river."

The spirits or *nats* of the Burmese are supposed to have existed from the beginning of the world, unlike the ghosts which come into existence after the decease of persons who are doomed to undergo this kind of punishment for the sins committed in the past life, prior to further transmigration. Ghost-belief appears to be an offshoot of spirit-worship, tinged with the Buddhist doctrine of transmigration.

The *nats* are of several kinds and orders: there are good and evil *nats*, having a *king nat* to rule over them.

"The Burmese, although Buddhists, and indeed carrying out the tenets of their religion perhaps more strictly than any other nation, privately as well as publicly indulge in the worship of spirits or *nats*, which are supposed to be endowed with bodies of such subtle nature as to be able to convey themselves at pleasure, with the utmost rapidity, from their seats in the upper heavens to that of man, and *vice versâ*. These are the good genii. Other *nats*, again, who have been banished from their blissful abodes on account of misconduct, and doomed to drag on a wretched existence in gloomy recesses, vent their spite on mortals by bringing down all sorts of calamities on their heads. In Buddhist lore, the exertions of good and beneficent *nats*, in causing virtue to triumph over vice, are always a prominent feature; we also find examples of wicked *nats*, who seem to take a pleasure in ministering to the evil passions of men." (MacMahon, *The Karens of the Golden Chersonese*, p. 123.)

According to their order and kind, the *nats* dwell in diverse places, such as houses, forests, rivers, trees, hills, and mountains. An extract from the *Laws of Manu* (Richardson's translation), the Burmese legal scripture, will show how the belief in *nats* was regarded in ancient times:

"One man owned a piece of land, and another, to the knowledge of many people, cultivated it. On inquiring into the case, it was found he had worked it for ten years without any inter-

is imposing. A Burman is afraid to ford the wild rivers running through mountainous tracts inhabited by savage tribes; he is terrified by volcanic eruptions, accounting for their occurrence by conceiving that some gigantic being spouts fire from his mouth through the volcano; earthquakes are supposed by him to be caused by the four beings who, in his mythical lore, support the world, changing the burden from one shoulder to the other; a boisterous sea is caused, in his mind, through the movements of the sea-dragon.

It seems natural, therefore, for the imaginative and impressionable Burman to attribute to superhuman agencies the occurrence of events which his mind cannot understand or explain.

In the earliest phase of the intellectual development of the Burmese, they conceived the earth to be peopled with spirits, and every natural feature had its presiding deity. Primeval man had the same conception of Nature. Superstitions have arisen through the want of knowledge of the laws of the physical world Diseases, famines, and pestilences rage among nations from time to time, partly through man's ignorance of the laws of Nature, and the untrained mind seeks to avert such evils by giving offerings to the deity of its reverence. This is, in a large measure, the origin of Burmese *nat* worship and of other kindred superstitions. On this point Buckle said rightly, that, "so far as natural phenomena are conceived, it is evident, that whatever inspires feelings of terror, or great wonder, and whatever excites in the mind an idea of the vague and uncontrollable, has a special tendency to inflame the imagination, and bring under its dominion the slower and more deliberate operations of the understanding."

The worship of *nats* is indigenous to the races of the Indo-Chinese peninsula. It is a worship still practised by the bordering tribes of China, Burmah, and Siam; and the form prevalent in the lower classes of Burmese society is presented in its earlier stages among the Chins, who, of all the neighbouring tribes, most closely resemble the Burmese.

"Notwithstanding their (Burmese) devotion to Buddhism, they have a great many superstitions derived from the Shamism which was undoubtedly the faith of their forefathers before Buddhaghosa came among them as an apostle. These heresies are also kept alive by their contact with the spirit-worshipping

support the house. "When building a house, he will first ascertain a propitious site where to erect it; set the principal posts according to the instructions received from the punna (village sage), and reserve a particular corner of the house for the tutelary *house-nat*." (*Jardine Prize Essay*, p. 21). Again, before partaking of the first meal, scraps from every dish are gathered together and placed in a prominent part of this reserved corner of the house, as an offering to the household god. Though this practice is still prevalent, the rigid Buddhists have diverted the offering from the *nats* to Gautama Buddha.

If, to take another frequent event, a play is to be acted, the actors, before beginning the play, propitiate the *nats* by a meat and rice offering, in order that the undertaking may not be unsuccessful; because, if the play be a religious one, as is usually the case, and some part breaks down, the actors would have to suffer, perhaps fatally, if they had not first asked for the aid of the presiding deities to guide them throughout.

In respect to the trees presided over by *nats*, if they are fruit-bearing, people may only climb for the fruit after appropriate reverence to the presiding *nat;* but very few brave the attempt, as a fall from such a tree is supposed to be attended with more injury than a fall from any other tree, it being imagined that the *nat* must have pushed the climber down for want of respect due to it. Again, lopping off the branches of these trees is attended with misfortune; but if disrespect is shown to these trees by people ignorant of their being the abodes of *nats*, the offenders are not punished, but the *nats* change their residence and inhabit other trees. Such a change is generally communicated to some one in the village in a dream. Consequently, dreams among the Burmese are held to be inspirations from the *nats*.

It seems, then, that the untutored mind always attributes to supernatural beings events which are inexplicable to it. The Burman believes that storms are produced through the anger of the *nats*, and that it is through the kindness of the *ocean-nat* that his boat is allowed to sail safely into port. If he sails past a rocky shore, he disembarks to let loose pigeons, fowls, goats, &c., as marks of reverence to *nats* who control the winds and waves. Of the various orders of *nats*, the evil ones sometimes reveal themselves to men, and the sight of them is supposed to bring misfortune. It is rarer for the

ruption from the owner. *In former times (the judge begins to* draw an analogy from the law supposed to be prevailing among the *nats*) there was a yendike tree, which had a guardian *nat*. On this yendike tree a pepul tree sprang up, and immediately a *nat* came and took possession of it. In time it increased and enclosed the yendike tree, which died, and its *nat* ordered the *nat of the pepul tree to leave*, as the habitation was originally his. The *nat* of the pepul replied, 'Your habitation is gone; mine only is left. Do you leave.' So they went for settlement of the case to the king of the *nat* country, who addressed the *nat* of the yendike tree thus: 'You did not first pull up the pepul tree and throw it away; nor did you tell the *nat* that he *should* not watch it. The pepul has increased and swallowed up the yendike; and, my friend, you did not watch the pepul tree, but the other *nat* did. Your habitation is gone; you have no right to turn him out. Now, the pepul tree is the habitation of the presiding *nat* of that tree. Let the *nat* of the yendike leave.' Thus the king of the *nats* decided. The judge (in the case of the two men) followed *the grounds of decision of the* king of the *nats* in the above case."

This passage is taken from a book reverenced by the Burmese, the code of laws compiled at the time when the belief in *nats* pervaded the whole society, and probably before the people were influenced by the teaching of the apostle Buddhaghosa. The quotation clearly shows that cases were decided according to the law, as the judge conceived, prevailing in the *nat* country—an unknown region, sometimes importing the Burmese heaven. The case also illustrates the manner in [illegible]

Turning [illegible] are disting[illegible] The minor [illegible] bed is watched over by four *nats*, one at each corner; and, accord[illegible] walk over him, [illegible] Another order [illegible] A higher order [illegible]

T[illegible] guarding over villages from recognised trees are the most important. Whenever something is to be done in a village, its *nat* must be previously invoked. If, for example, a house is to be erected, it must be found out whether such an undertaking is favoured by the *nat*, and to this end offerings of fruit and flowers are attached to the posts, which are to

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

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(Continued from page 534.)

PATHOLOGICAL EFFECTS OF ALCOHOL.

It is obvious that, in order to maintain the integrity of the various organs and tissues of which the human body is composed, the blood, by which they are constructed, nourished, and kept in repair, must be pure and wholesome. This purity and wholesomeness will largely depend upon the food and the fluids which feed, and upon the air which purifies, it. The brain and nervous system, the heart, and the lungs, have been—to a certain extent justly—called the tripod of life; which will not, however, continue in a state of efficiency, unless the functions of digestion and respiration be kept in good working order. And not only so. The human machinery, grand in its simplicity, is yet made up of a *variety* of subordinate parts, between which harmony—inter-departmental harmony, so to speak—must be *complete*.

It must not be supposed that the temperance movement is a mushroom growth of the present generation only, that will, like other (so called) fashionable "crazes," pass away in due course. On the contrary, during the past two thousand years and upwards—from the days of Aristotle, when that philosopher enunciated his celebrated dictum, *ebrii gignunt ebrios* (drunkards beget drunkards)—it has been steadily (more particularly in later times), though at times haltingly, advancing until now, when, not temperance, *i.e.* moderation in the use of intoxicating beverages, but total abstinence from them, is advocated by an ever-increasing army of, in the United Kingdom alone, nearly five million supporters. Excessive indulgence in these drinks, followed in almost every case by *a state of repulsive intoxication*,* has generally been deprecated, though all too readily condoned in the past, by the better classes of society;—the inebriety being, however, attributed, mainly, to a too free use of spirits: whilst malt liquor and wine, so far from doing any harm, were, it has been contended, essential, if taken in moderation, to health. Dr. R. B. Grindrod was, it is believed, the first medical authority

* In order to deter young men from excessive indulgence in intoxicating drinks, the Spartans were in the habit of making their Greek slaves drunk, and then exhibiting them! And Mahomet wisely inculcated total abstinence, as a religious principle, in his followers.

good *nats* to show themselves, and the sight of them brings good fortune. The Burmese legal scripture has a passage descriptive of a hamadryad *(evil nat)* revealing itself:

"A Toungthoo making a garden, as is the custom amongst men, in cutting and clearing away the grass, creepers, brushes, and trees on his own ground, cut down a young tree. The *Yoketso* who watched the tree made itself visible, and said, 'I have watched this tree since it had three leaves above the ground. I have made it my habitation. Now, there it is, as high as an elephant. My friend, you have cut down the tree. My friend, I will cut your throat.'"

A belief in such mythical fancies has produced a class who profess to have communication with the *nats:* they are said to be sexless, and are supposed to be the wives or husbands of the *nats.* They are a different class of people from the village sages, and dabble in sorcery and witchcraft. They have their homes in strange and deserted places, and on being consulted, especially by the abjectly poor and ignorant, assume whimsical shapes, to make-believe that the *nats* are entering their bodies to inspire them when giving advice. These sorcerers and witches are prohibited from entering monasteries and temples, and are ineligible to become priests of Buddha's order.

The purpose of these observations is not so much to detail the practises relating to *nat* worship as to give a general idea representing a phase of thought in the history of the Burmese people, now happily, though not wholly, superseded by Buddhism, and still prevalent among the bordering hill tribes. It is difficult to say whether *nat* worship was the first religious belief of the Indo-Chinese races, though there can be no doubt of its antiquity. In its earliest form, every aspect of Nature was supposed to be under the guidance of a *nat:* thus, thunder and lightning were reserved for the supreme *nat* wherewith to vent his wrath; trees decayed because their *nats* had deserted them; sickness was brought about through the instrumentality of the *nats;* houses burnt by the action of the sun on some combustible matter, were supposed to have been set on fire by a malicious spirit; or, people accidentally falling down, must have been tripped up by an invisible being; and, in short, every otherwise unaccountable event was traced to this supernatural influence.

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persons to keep them small is based on a scientific truth. Quite recently, Dr. Richardson placed jelly-fish in a tank of water, through which alcohol, in the proportion of 1 part to 1,000, was diffused. Swimming about, at first, with vigour, they presently collapsed, and sunk to the bottom of the tank,—there remaining stationary and evidently defunct;—each presenting the appearance of a "pearly mass with soft fluffy margins." Upon the human body alcohol has four distinct deleterious influences, which may act separately, or in combination. (1) It paralyses; (2) narcotises; (3) irritates; (4) abstracts water from the blood and important organs and tissues. By this last action thirst is induced; the supporting, lubricating, and filtering properties of some tissues are deranged; the form of the others is altered; and the elasticity of those in which this quality exists is destroyed.

With these few prefatory remarks, I proceed to show how alcohol affects each organ and structure throughout the body.

One of the most common results of alcoholic indulgence,—a result with which we are all familiar when it appears in the face,—is congestion: *i.e.* the blood-vessels become inordinately distended, and the blood within them flows, if at all, more slowly. Blood-vessels, it must be remembered, are of two principal kinds: viz., the arteries, which, by reason of their muscular structure and elasticity, co-operate with the heart in propelling onward the blood; and the veins, in which the motion of the blood towards, and into, the heart is passive. Between the two is a network of minute (and to the naked eye) invisible vessels, called capillaries, in which the congestion chiefly occurs. There is no inherent propelling power in the veins or in the smaller capillaries, but a system of valves in the former supports the blood and prevents its back-flow. The progress of the blood in these vessels depends upon the *vis a tergo* (the force from behind), *i.e.* upon the combined action of the heart and arteries. If these be weakened in any way, slow circulation in the veins and capillaries, to a greater or less extent, will follow. This will especially be the case in the smaller veins and capillaries,—those minute vessels which, not apparent to the naked eye in health, now become conspicuously distended. It should be stated that the heart and arteries are under the control of a system of regulating nerves, those in connection with the heart being known as inhibitory, and those in connection with the arteries as vaso-motor. The effect of alcohol is to paralyse these nerves—an effect more pronounced (depending upon individual proclivities) in some parts than in others,—the consequence being that, whilst under its influence, the heart and blood-vessels, deprived for the moment of the accustomed regu-

who demonstrated, some fifty years ago, the fallacy of this argument. He pointed out that alcohol, whether in large quantity as found in brandy, rum, whiskey, and gin, &c., or in the mildest home-brewed beer, was alcohol still; and that not only might intoxication, with diseases characteristic of alcoholic indulgence, supervene upon liberal libations of the latter, but that still more serious condition, known as "dipsomania," or the "drink crave," —a disorder of the nervous system, which seemingly exhibiting merely a deplorable love of drink in the individual, might yet be the precursor of serious and often incurable diseases of the same system in succeeding generations;—to wit, epilepsy, paralysis, and even insanity itself. The evils of intemperance have indeed been pointed out, during the past four hundred years, by medical practitioners in various countries;—in Russia, in Germany, in Austria, in Holland, in Norway, in Sweden, in France, in America, and in England. But all have laid the blame, principally, upon spirits: and the aim of temperance societies has, for the most part, been to forbid indulgence in *them*. When the present temperance organisation was commenced towards the close of the first half of the present century—there had been no united* effort against intemperance till then—*total* abstinence was not thought of. Moderation was the basis of the movement. In fact, the true character of alcohol was not then understood. Following the lead of Dr. Grindrod, however, other investigators entered the field of enquiry, and in due course fully endorsed his views. About fifteen years ago, it having been found that moderation was quite inadequate to check the progressive tide of intemperance which was flowing over the land, abstinence from every form of intoxicating liquors was inculcated in these societies by precept and example; and "total abstinence," or "teetotalism," became, henceforth, the watchword of the advanced temperance reformer. During this period the physiological action of alcohol upon vegetable and animal life, as also its specific effect upon the various component parts of the body, has been carefully studied by scientific experts,—notably by Drs. B. W. Richardson, Norman Kerr, Lionel Beale, J. Edmonds, J. J. Ridge, and others, in our own country, as well as by able investigators in others. Dr. Beale has shown that alcohol cuts short the life of rapidly-growing cells. And similarly, in Dr. Ridge's experiments with cress, alcohol arrested the growth of vegetable tissue;—thus showing that the practice, which obtains in some communities, of giving spirits to young

* Individual temperance reformers, advocating even total abstinence, were, indeed, at work;—to wit, Father Mathew, whose success was very great. Though many subsequently fell away, very many kept their pledge till death

attacks of tropical dysentery from which with careful dieting and total abstinence from alcoholic drinks he always soon recovered, was dosed, in his last and fatal illness from the same disorder, with several ounces of brandy, daily. Palpitation of the heart, with spots of congestion in the legs below the knees, were striking, and (to his then medical attendant) unaccountable, symptoms towards the end. There had been no history of previous heart disease nor of heart weakness. The case seems to be typically illustrative of how alcohol may enfeeble the heart, causing palpitation and congestion in a dependent part of the body. It is known that, under ordinary circumstances, the heart, in health, will, during each day and night, perform work equal to lifting a certain weight one foot from the ground. Dr. E. A. Parkes, the much esteemed Professor of Hygiene in the Army Medical School at Netley, made, with Count Wollowicz, a series of experiments to show the effect of alcohol upon the heart. They found that it was enabled, under the influence of this drug in full physiological doses, to lift from 15 to 24 tons extra weight—or some 122 tons altogether—to the same height during the same time. But, there was a season of corresponding debility in the heart, afterwards.

(To be continued.)

Erratum in the last article.—After "malt," page 531, line 25, read "liquor."

THE NATIONAL INDIAN ASSOCIATION, POONA BRANCH.

The first annual meeting of the above Association took place on Monday, the 3rd Sept. The members of the Committee and a large number of the Association were present. Mrs. Sheppard, the President, was in the chair, and requested the Secretary, Mrs. Kirkham, to read the Report of the year, which was as follows:

REPORT.

The Committee, in presenting the First Annual Report of the Poona Branch of the National Indian Association, think it desirable to make a few remarks on the origin and purposes of the Society. The Poona National Indian Association was formed at a meeting convened by Mrs. Sheppard in July, 1887. The

lating control, become temporarily weakened, and the blood does not flow with its wonted vigour. That is to say, it would not, and the stagnation would be complete, but for the increased activity of the heart. The condition of this organ, when under the influence of alcohol, may be compared to a horse that, mounted by a timid or unskilful rider who does not keep a tight rein over the animal, takes the bit in his mouth and bolts. If the hand be placed over the heart of a person who has exceeded the physiological* quantity of alcohol, and the pulse be felt at the same time, it will be found that both are quickened. This result may not be so marked in persons who have long been accustomed to [illegible] with peculiar nervous and susceptible temperaments. On the removal of the alcohol, either by conversion into other substances, or by elimination from the body, the heart and vessels, if healthy, will return to their former condition: but the same train of events will recur on its being again taken. According to the strength and frequency of the potations will be the intensity of the events. If the indulgence be long continued, and especially if life be advanced, the heart, in consequence of these continued demands upon it, will become more enfeebled, and its pulsation accelerated, until at length, the alcoholic influence being continuously maintained, it will come to a standstill,—death being the final event. The accelerated pulsation of the heart is, by the public generally and by many medical practitioners, looked upon as a response to a beneficial spur:—in their estimation alcohol acts as a stimulant. Its paralysing nature, however, is evidenced by such cases as the following. A retired Indian officer of 60, liable to occasional

* It has been affirmed, as the result of direct experiment, that a limited quantity of alcohol, *i.e.* about 1½ ounces (equal to between three and four glasses of sherry or port, a like quantity of claret or hock, and 1½ pints or tumblers of beer), may be taken with impunity by a healthy adult in twenty-four hours. But so much would be a pathological quantity for many; and such is the seductiveness of alcohol, many more would find themselves unable to avoid exceeding the assigned quantity. Better leave it alone altogether.

† Blushing is a temporary congestion, or rather filling of vessels not usually visible, and having an emotional origin. Congestion, and distention of blood-vessels, may be caused in various ways. A red (congested) nose may, for example, be due to tight-fitting corsets,—not in early life, perhaps; but later, when the vessels have lost the propelling power. As old age approaches, and the tone of the entire system is lessened, congestions sometimes appear naturally in extreme situations; as, in the lower limbs, on the nose, and occasionally (especially if they have been much used) in the eyes. Alcohol favours such congestions.

encouraging. They accepted the assistance of the ladies in the spirit in which it was offered, and if the plan were continued he was sure much practical improvement would result. He might mention that all their visits were made without notice or pre-arrangement, and thus the ladies were brought face to face with the unadulterated facts of the situation. Another thing they had done was to stimulate the mistresses of the Schools by the offer of rewards for the best work, and a third thing was their offer, so cordially accepted by Government, to co-operate in the Middle School Scholarship scheme by giving a Scholarship to the best female candidate in the competition at the Poona centre. In his opinion the Committee had struck out a very valuable idea in this matter, and one which would probably be followed by other benevolent individuals or societies with the happiest results. What a benevolent person wants in such a matter is a guarantee that the money given will actually do the good that is sought and not be wasted, and the Association has hit on a plan whereby this guarantee is secured. The payment of the sum of Rs. 108 furnishes a Scholarship for three years, and the donor is guaranteed the selection of the best object for his charity, and also adequate supervision of the beneficiary as long as the Scholarship is paid. The third object they set before themselves at their foundation meeting was the promotion of the training of native female nurses, and in this matter also a respectable beginning had been made. The labours of the Committee will in the course of a short time furnish the native homes of Poona with the opportunity of securing the unspeakable blessings of skilful nursing in times of sickness. As regards their fourth and last object of attainment, the promotion of female industrial education in the town of Poona, they had not yet done much, but he understood some of the ladies of the Committee were in conference with Mr. Kunte with a view to something practical in this direction also. Anyhow, he thought that to be able to report real, though unostentatious, progress in regard to three out of four of the objects aimed at by the Association, was not bad for a first year's work, and was a subject for legitimate congratulation on this their first annual meeting. Referring to the departure of Mrs. Sheppard, Mr. Kirkham said he was sure he was expressing the feelings of every member of the Association when he wished her a hearty god-speed; and equally sure he was in interpreting Mrs. Sheppard's feelings when he said that the best way of proving the value they set upon the services Mrs. Sheppard had rendered the community in many directions, would be by fostering in every way the Association she had founded, and by carrying out to more complete success every year the objects of the Association, which were

special object the meeting had in view was the formation of a Society that would further the advancement of female education, the social intercourse between natives and Europeans, and that would aid in the training of native female nurses of the sick, and in the promotion of female industial education generally. The meeting unanimously elected Mrs. Sheppard, President; Rao Bahadur G. H. Deshmukh, Vice-President; and Mrs. Kirkham, Secretary and Treasurer. They also elected a Committee of twenty-two ladies and gentlemen. When the Society had fairly started, his Excellency Lord Reay, Governor of Bombay, graciously offered to become the patron, and sent a contribution of Rs. 100 to its funds. The total receipts for the year ending August, 1888, are Rs. 769-13-6. This sum includes donations from his Excellency the Governor of Rs. 100; from Shrimant Kumabai, Princess of Baroda, Rs. 100; from the Rani of Mudhol, Rs. 50; gift of £10 from the Parent Society in London, which realised Rs. 139-13-6, and the subscriptions from the annual members of Rs. 380. Of this Rs. 188 have been spent in School and Hospital Scholarships, and Rs. 73-10-6 in paying for copies of the *Indian Magazine*, printing charges, school rewards, and sundries, making a total expenditure of Rs. 261-10-6, and leaving a balance of Rs. 505-5 in the Bank of Bombay and Rs. 2-14 in hand. The Committee have decided to reserve Rs. 300 of this, and to spend the remainder in Scholarships and rewards for the encouragement of good teaching in the Municipal Girls' Schools, the Committee ladies having undertaken to visit the Poona City Girls' Schools from time to time, and to send brief reports containing suggestions regarding their improvement to the Municipality. A number of pleasant afternoon parties have been given under the auspices of the Poona National Indian Association, all attended by ladies and gentlemen of different nationalities. His Excellency the Governor and Lady Reay gave a party at Government House to members of the Association and others friendly to native advancement—the advancement particularly of native women. The Hon. Mr. Naylor and Mrs. Naylor, Mr. and Mrs. Sheppard, Mr. and Mrs. Gungaram Bhau Mhaski, and Mr. and Mrs. E. T. Candy, have all entertained the members of the Association and other sympathetic friends, paying the expenses without drawing upon the [illegible] Lady Reay [illegible] ir presence, [illegible] Connaught have also been present at several parties. Considering that the Society is quite in its infancy, the past year may be pronounced successful. The second year opens encouragingly. Her Highness the Maharani of Baroda has made a donation of Rs. 150 to the

After a Sanskrit song of welcome by the students of the Female Training College, the children of the Practising School went through their drill, all appearing to thoroughly enjoy the exercise.

The Training College students then sang (in English) a part song "The Gleaner," and did so remarkably well; and this was followed by a series of Kindergarten songs, charmingly rendered in English by the little girls, with appropriate gestures. The Training College girls also sang two Sanskrit shlokes, one being a special ode in praise of "Victoria Ranee." All the above songs were conducted by Miss Brookes, who is not only an accomplished musician herself, but must have wonderful patience and earnestness to have trained the girls to so high a pitch of proficiency.

The prizes were distributed by Her Royal Highness the Duchess of Connaught, at the request of His Excellency the Governor. These mostly consisted of Saris and Cholis; and when all had received their prizes, the more serious business of the evening began. The report for the past year having been taken as read,

H.E. the Governor rose and said: Your Royal Highnesses, Ladies and Gentlemen,—In the first place, I am certain all present will agree that our best thanks are due to H.R.H. the Duchess of Connaught for graciously consenting to present the prizes on this occasion. In the next place, I may congratulate the youthful performers whom we had the pleasure of seeing on the stage, and I only hope that none of them have lost any ornaments during their vigorous exercises. Such occasions as the present are usually extremely happy; but to-day a cloud—and a dark cloud—hangs over our proceedings, in that I believe it is the last occasion on which we shall have an opportunity of congratulating the Superintendent on the work done during the past year. Mrs. Davies may justly claim to be one of the pioneers of female education in Western India. The beginning of all work is surrounded with difficulties; but this has been singularly so in laying the foundation of female education in this country. No one has described these difficulties better than Mrs. Davies herself, and I shall therefore read a portion of her answers to the Education Commission on this subject:

"Female education is as yet a tender plant, which will need delicate and cautious fostering to bring it to anything like

also the objects for which Mrs. Sheppard had laboured for many years.

Mr. M. G. Ranade said he felt great pleasure in supporting the resolution. He regarded the work done by the lady members of this Association, who visited and inspected the City Girls' Schools, as of the greatest importance. The Chairman of the School Board had already expressed his thanks for the work done, but he thought that the Board would be prepared to do better than offer thanks; they would be glad to incur the expenditure necessary to fit up the Schools with the necessary apparatus, books, maps, pictures, &c. In this way the lady visitors would find that their labours, self-imposed though they were, would bear ample fruit. He hoped that Mrs. Sheppard would continue to preside over them until her final departure from the country, and that she would then hand over the charge to a kindred spirit full of sympathy and charity.

Mrs. Sheppard concluded the proceedings by thanking in very hearty terms the Secretary, Mrs. Kirkham, for her work on behalf of the Association.—*Bombay Gazette.*

POONA FEMALE TRAINING COLLEGE.

On Wednesday evening the annual distribution of prizes to the students of the Female Training College and Practising School was held at the Council Hall, Poona, and may in every way be recorded as a great success. The work shown by the native girls far exceeded our expectations. The maps were excellent, and we are able to speak equally highly of the needlework.

Behind the tables on which the needlework and maps were displayed, was a stage, the decorations of which were tasteful and effective. The entire stage was carpeted, and bordered with pots of many-hued flowers and foliage plants.

Punctually at 5.30 p.m. their Excellencies the Governor and Lady Reay arrived, accompanied by T.R.H. the Duke and Duchess of Connaught. There were also present Mrs. Sheppard, Mrs. Kirkham, Lady Sassoon, and Mrs. Pottinger; the Chief of Jamkhundi, and his nephew, the Prince of Porebunder; the Nawabs of Beyla and Wahi; Sir Jamsetjee Jeejebhoy, Bart.; Dr. Dustoor Hoshang Jamasp, Parsee High Priest; Khan Bahadur Mir Ghulam Baba, of Surat, and Mr. Raste.

opinion. In reply to a question as to whether, in the promotion of female education, ladies could give much help, Mrs. Davies stated that she had received much valuable assistance from Mrs. Oliphant, Mrs. Sheppard and Mrs. Newnham, and Mrs. Sheppard was in the habit of constantly visiting the District Girls' Schools; but that little help could be given, except by ladies who had a good colloquial knowledge of the vernacular. Mrs. Davies has herself passed the higher standard in Guzerat and Marathi; and I am quite sure that Her Royal Highness the Duchess of Connaught, with her knowledge of the language, will endorse that opinion. I must again express my regret that this is the last time we shall see Mrs. Sheppard on an occasion of this sort. I know that she has done all in her power to promote female education in Guzerat by personal effort and sympathy, and that, when a schoolmistress has been in any difficulty, Mrs. Sheppard has thought nothing of having her pony saddled and riding any number of miles to the rescue. Lady Commissioners of Divisions can in that way do an immense amount of useful work; and in bidding Mrs. Sheppard farewell, I hope she will accept this warm expression of our gratitude.

The success of Female Training Colleges is a matter that may well puzzle the greatest philosopher. It is not book-learning that is required so much as sympathy and the exertion of personal influence. A very accomplished lady was once asked by a gentleman of her acquaintance, "Will you kindly tell me what you can do that others, less highly educated, or equally well educated, cannot also do?" The lady asked him what he meant, upon which he replied, "Well, can you smile naturally and laugh heartily?" That is the problem—is the work a labour of love? The main object of a superintendent of a training college should be to elicit to the utmost the individuality of her pupils. Mrs. Davies has shown what it is to be an individuality. Pupils of a training college will have to confront their classes, not as drill sergeants training numbers, but as individuals teaching individuals. What we want in our teachers is the exercise of moral ascendancy. Individual attainments are not so much required as personal force of character, and a teacher should recognise that she has to develop the various and different characters of her pupils. She must develop their moral

strength or maturity. Of course the greatest stumbling-block in the way of female education is the early marriage system and the constant visits to the house of the mother-in-law entailed by it. The latter affects the children in the lower school to a much greater extent than it does the women of the training college, who overrule love in their husbands' power; but, though the mother-in-law difficulty is in some degree overcome in their cases, they have still many drawbacks to contend against. These are the home duties: up by dawn grinding the corn for the consumption of the little household, taking the clothes to the river to wash, bringing water from the well, cooking the morning meal; and after all this, attendance in their various classes. I wonder how many English women could pursue a course of study with any success under similar difficulties."

But if Mrs. Davies found her difficulties great in Guzerat, they have been still greater here. In a despatch, issued by the Duke of Argyle in 1869, we are told:

"Female education, so far as the Bombay Presidency is concerned, is a reality among the Parsees, and a pretence among Hindoos. Forty years ago, perhaps thirty years ago, female education was a pretence among the Parsees; but such of late has been the acceleration of educational progress, that there is good ground for believing that ten years hence it will be a reality among Hindoos."

Speaking twenty years after that almost prophetic expression of opinion, I can say that at the present time female education among the Hindoos is beginning to be a reality; and it would be so to a greater extent if only we could retain Mrs. Davies. Perhaps some day after a few years of rest her own wish may be gratified, and she may be appointed the first female inspectress for the Bombay Presidency. Mrs. Davies's success in Guzerat was so marked as to meet with special recognition at the time of her leaving that province. It was then stated by the Educational Inspector in his report:

"It is my pleasing duty to report that I consider the institution to be in the highest state of efficiency, and that the Lady [illegible] ceeded in a very unusual way in [illegible] good discipline, and in securing [illegible] opinion and confidence of the whole of Guzerat."

I have no doubt that, on the occasion of her leaving Poona, Mr. Kirkham will be able to fully endorse this high

justified by the results disclosed by the Report? Unfortunately, when tested in this way, they seem to be of a somewhat Utopian character, for we learn that the girls trained in the school find it difficult afterwards to get any suitable employment worth more than the pay of an uneducated Ayah. Mrs. Davies' statement upon this point introduces a very discouraging element in the consideration of the subject:

"There is another matter in connection with the trained mistresses on which I should like to make a few remarks: that is, the difficulties that lie in the way of providing our passed students with appointments in Municipal schools, on a pay at all suitable to the certificates they hold. There are still many girls' schools in the Deccan under male teachers; and when a vacancy in any of these schools is brought to my notice, and I write to the Chairman of the Municipality or Local Board offering the services of a trained certificated mistress, I generally receive a reply informing me that the School Board intend to appoint a male teacher, or offering to appoint the mistress on so small a pay that it is out of the question to think of sending her. I will here give you an example of what I say. Some time ago I wrote to the Municipal Chairman of an important district town, asking him to employ a trained mistress who held a Rs. 25 certificate and was a native of the town in question, pointing out to him that there was a girls' school in the city under a male teacher, and suggesting that he should transfer the master and appoint a trained mistress. I received an answer from him to the effect that the School Board intended to keep the master over the girls' school, but if I were agreeable they would appoint any trained mistress to a place, the pay of which would be Rs. 8 or 10. Fancy a pay of Rs. 8 or 10 for a well-educated woman—a first class certificated teacher! Why, a second or third class Ayah would refuse such an offer with scorn. The truth is, that these Municipalities and Local Boards are in a great measure composed of men of the old school, or orthodox, as I suppose they consider themselves to be—men who hate an innovation of any kind, and who are sometimes covertly, and often openly, bitterly opposed to female education; besides this, many of them have impecunious relatives whom they wish to provide for, and a village girls' school is a comfortable little sinecure. The Female Training Colleges were established for the purpose of providing well-trained mistresses for the Vernacular Girls' Schools; and when the charge of these schools was confided to the Municipalities, Government certainly never meant to ruin the cause for which Female Training

character; she must increase their sense of modesty, without which no woman can exercise real influence and increase their sympathy with their own race, without which they cannot gain the affection of their pupils. The teachers trained here have an important future before them: they will become in their villages centres of light, not only to their country-women, but through them to the men also. As an accomplished young lady wrote: "A great power goes out from hate without remorse; a greater power from ambition without scruple, but the greatest power is that of love without selfishness." The girls, students of this Training College, should understand that it is not through their *minds* that they can best mould and reform their pupils, but through their *hearts*, by setting them an example of this love without selfishness. If these principles are not lost sight of, I am confident that my successors may hereafter be able to say, "This school has not degenerated, because the excellent example set has not been departed from."

His Excellency's speech was received with much applause; and after the students had sung a verse of the National Anthem, the proceedings came to an end.—*Deccan Herald*, August 31st.

Commenting on the meeting, the *Deccan Herald* says: Mrs. Davies' Report gives a graphic account of the history of the institution since its establishment nearly twenty years ago. It is a record of excellent work done by those who have had the direction of this school, and indicates a sphere in education of extended and practical usefulness to the young women of the country. We want it to be regarded as the school system is regarded which provides for the education of native boys, as something to be kept up and improved, and, if need arise, even extended, and liberally supported both by Government and the public. We contemplate a day when it shall be possible to award scholarships for the encouragement of studies considerably beyond those the girls are at present restricted to in order to qualify for some useful and lucrative profession. The time will come, no doubt, when Euclid and music will be introduced into the curriculum, and when native girls here will receive as good education as is imparted in schools for English girls. But how far are such speculations

justified by the results disclosed by the Report? Unfortunately, when tested in this way, they seem to be of a somewhat Utopian character, for we learn that the girls trained in the school find it difficult afterwards to get any suitable employment worth more than the pay of an uneducated Ayah. Mrs. Davies' statement upon this point introduces a very discouraging element in the consideration of the subject:

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Colleges exist by putting it in the power of these bodies to refuse to appoint trained mistresses over the girls' schools under their management."

If this is the scale of payment sanctioned by the Municipality, we must express our surprise at the quality of the work purchased for such a ridiculously small salary. Those who are so paid are not in a position of equality, in either efficiency or ability, with trained teachers in England; but it may be reasonably supposed that they are perfectly fit to teach within the limits assigned to their duties, and to attain this proficiency they have successfully devoted themselves to studies involving labour and diligence: and when all this is considered, it seems most absurd that their remuneration should be fixed at a figure below that which marks the wages of ordinary servants.

Great regret is expressed at the departure of Mrs Sheppard from Poona. "Since her first going to the Province of Gujerat, she has thrown herself heart and soul into every worthy object which has been started. With the co-operation of Mr. Sheppard in money and advice, there has not been a scheme for the benefit of the Gujerat people which has not received practical assistance from her." Eight years ago Mr. and Mrs. Sheppard came to Poona "as regular monsoon residents" During her residence Mrs. Sheppard has worked a wonderful reformation in the management of the Sassoon Hospital, paying daily visits and helping it in every possible way. In 1883 Mrs. Sheppard established the Needlewomen's Working Rooms, where all, of whatever caste or creed, who are willing to help themselves are enabled to gain a maintenance. Besides this, Mrs. Sheppard is on the Committee of St. Mary's School, the Widows' Home, the Y.W.C. Association, and last, but not least, she is President of the Poona Branch of the National Indian Association, which, in fact, owes its existence to her efforts. Her departure leaves a blank which it will be difficult to fill. She will find plenty of scope for her energies in the old country; for where there is any work of charity to be done, Mrs. Sheppard will never sit idle.

ROYAL VICTORIA HOSPITAL, MADRAS.

The first Annual Report (1887-88) of the Committee of the Royal Victoria Hospital for Caste and Gosha Women begins with a brief account of its origin and growth. An influential meeting was held on the 6th March, 1885; and it was mainly due to the deep interest and stirring words of Her Excellency Lady Grant Duff that the proposition to establish a hospital in Madras, for those Hindu and Mahomedan women whose social obligations prevent them from seeking medical aid from institutions open to the public and officered by men, was carried with enthusiasm. On the 7th December, 1885, the hospital was opened and placed under the charge of Mrs. Scharlieb; and on her leaving, on account of ill-health, by the kind intercession of Her Excellency Lady Dufferin, the services of Miss Bourchier, M.D., were secured as Superintendent. A site for a permanent hospital has been given by Government free of cost, and the Rajah of Venkatagiri has generously promised a lakh of rupees towards the building expenses. The foundation-stone of the proposed buildings was laid by Her Excellency Lady Grant Duff on the 18th September, 1886, and the revised plan has now received the sanction of Government, and the work will be carried out under the supervision of the Government architect.

The Government made a grant of Rs. 10,000 towards the general expenses in 1886-87, with a free supply of medicines. In 1887-88 the Government accorded a reduced grant of Rs. 4,000, with a free supply of surgical implements only.

The total number of in-patients treated in 1887 was 801, of whom 713 were women and 88 children; of out-patients 2,984, of whom 2,244 were women and 740 children. Of the total, 1,446 were Mussulmans, and 2,339 Hindus.

The amount of invested capital is Rs. 1,30,501, of which a considerable portion will be expended on the construction of the new buildings. The Committee estimate that there will be an annual deficiency of Rs. 5,000 to Rs. 6,000; and, while acknowledging the liberality of the contributions already received, they earnestly appeal for aid to "all those who are nobly ambitious to mitigate suffering, to promote health, and

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age at the time of his death. He arrived in England, to study for the Bar, on the 10th October, 1887. One who was well acquainted with him affectionately writes: "I knew him from the time when he was fifteen years of age, and I never knew a better or truer man than he. He possessed a genial temper, and was of a very kindly disposition; and his life in India, as well as in London, was marked by purity and uprightness."

M. MULL.

INDIAN INTELLIGENCE.

The Queen has been pleased to confer the dignity of a marquisate upon the Earl of Dufferin, who will take the titles of Marquis of Dufferin and Ava and Earl of Ava. The title of Ava—after the ancient capital of Burmah—has been assumed by Her Majesty's special command.

The Government of India have offered a reward of Rs. 1000 for the best Text-book on Domestic Economy and Sanitary Science, for use in the senior classes of English and Anglo-vernacular Schools. The principles of Elementary Physiology, so far as is appropriate and necessary to elucidate the other subjects, should also be discussed. The book must be handy in form, and must not extend to more than 150 pages of small octavo size. Competitors should send their compositions to the Home Office, Simla, either in print or in very legible manuscript (half margin) not later than the 1st of September, 1889. Each work should bear a motto, and have a sealed envelope attached with the same motto outside and the name of the author within. The successful manuscript will become the property of Government.

Mr. H. H. Risley, C.S., who was placed on special duty by the Government of Bengal, with instructions to make an exhaustive enquiry into the castes and occupations of the people of these provinces, expects to publish the first volume of his work by the end of the year. It will include an elaborate account of the Santhals, who have never yet been accurately described.

A very good practice is coming into vogue among certain professors in Calcutta. It is to invite their students to evening parties with the praiseworthy object of becoming better acquainted with one another. The latest party of the kind reported in the papers was that given by Mrs. Hector, wife of the Principal of the Free Church Institution, who invited all the

with health develop the happiness of domestic life among native women, whose closely-protected seclusion and jealous social customs render them the least susceptible to modern influences."

Rajah T. Rama Row and Mr. V. Krishnama Chariyár are the Joint Hon. Secretaries.

OBITUARY.

The *Punjab Magazine* notices the untimely death, by cholera, of Mrs. Dickson, which sad event occurred at Lahore on the 31st July. Mrs. Dickson was Honorary Secretary of the Punjab Branch of the Countess of Dufferin's Fund for supplying medical aid to Indian women, and was very much respected and esteemed by the natives on account of her many virtues and accomplishments She was a generous-hearted and accomplished worker in the field of social and educational reform among the natives, and her death is a public loss.

The death is announced of Mr. Navalram Laxmiram, Principal of the Training College at Rajkote. The *Indian Spectator* says he was one of the best Gujarati writers of the present generation. His knowledge of Gujarati literature was wide and intimate; he was well read in English literature also.

The fatal accident by drowning which befel Mr Mukand Lal Varmá, of the Punjab, on the 4th September last, at Clackton-on-Sea, has caused profound grief among the whole circle of Indians in England, and among the many friends to whom the deceased was known in the Province from which he came. His own family and other relations are, of course, stricken with sorrow, which even the tenderest sympathy can only partially assuage. The fatality occurred on the very day when he had purposed to return to London; and it took place at the spot where he had bathed several times during his stay at this popular summer resort. On this occasion the tide was receding, and he was suddenly carried off his feet into deep water. Every effort was made by a friend who was near to save him; but he could not succeed. The body was recovered and conveyed to the Woking Crematory, and on the 7th it was cremated there. Sixteen Indian gentlemen, and one European friend, were present. A larger company of [illegible] have joined in these last rites [illegible] many were away and [illegible] holidays. Mr. Mukand [illegible] twenty-three years of

As a first step towards a scheme of technical education in the Punjab, the Local Government has sanctioned a grant of Rs. 10,000 from the Provincial revenues for the purpose of providing a building for the accommodation of a school *of technical instruction, to be established in connection with the* railway workshops at Lahore. The building, which is to be of a temporary character till funds are available for a permanent one, is expected to be ready in three months, and will accommodate 300 boys.

Education has been made compulsory in Ceylon. It has been laid down that any parent or other guardian who refuses, or fails without sufficient cause, to send his children between the ages of seven and thirteen to the school within his Division, shall be liable to a fine not exceeding five rupees for each child for every month he or she so refuses or fails.—*Tribune*.

PERSONAL INTELLIGENCE.

Mr. Framroz S. Davar, of the Grant Medical College, Bombay, and of Mr. Cooke's School of Anatomy and Physiology, has passed the Second Examination in Anatomy and Physiology of the Royal College of Physicians and Surgeons.

In the October Previous Examination of the University of Cambridge, the following Indian students passed:—PART I.—*Second Class*, Nizamoodeen Ahmed (Trinity); *Fourth Class*, Nusserwanji Jamsetji Dady (Trinity), C. V. Naidu (Downing), and C. S. Naidu (Downing). PART II.—*Third Class*, N. Ahmed (Trinity), N. J. Dady (Trinity), and — Mehta (Christ's). ADDITIONAL SUBJECTS.—MECHANICS—*First Class*, N. Ahmed (Trinity); *Second Class*, N. J. Dady (Trinity), M. Raout (King's). FRENCH—*Second Class*, Syed Hashim Bilgrami (non-collegiate) and Prince F. V. Duleep Singh (Magdalen).

Arrivals.—Mr. J. F. Batliboye, from Bombay, for the study of Engineering at the Hendon Institute, Sunderland. Mr. Trimbackrai Trikamrai, Mozumdar to H.H. the Gaikwar, to study for the Bar. Mr. Mohundas K. Gandhi, from Bombay, to study for the Bar. Mr. Raj Naryam, from Delhi. Mr. M. R. Gandhi, from Rajkote, Kathiawar. Mr. T. T. Mazmundar, from the Junagurh State, Sardar Ram Prasad, and Sardar Shadi Ram, from the Patiala State, Punjab.

Departures.—Mr. D. M. Das, Mr. Parbati Churn Roy, Munshi Azzudin, for Calcutta. Mr. M. Abdul Jalil, for the N.W.P.

fourth year students of that college to an evening party. Variou amusements were provided, and the evening passed away pleasantly.

The late Babu Sagore Datt of Calcutta, has, by will, left landed properties having an annual income of Rs. 47,000 and Government Securities amounting to Rs. 105,000, yielding an annual interest of Rs. 4,506, for the perpetual endowment of a charitable dispensary and hospital, and of a free school at Kamarhati. After providing from the above income all outgoings on account of the management of the landed estates, repairs of houses and establishment and other costs, it is estimated that an income of Rs. 30,000 per annum or Rs. 2,500 a month, will be available for the charitable purposes of the testator.

The Ninth Anniversary Festival of the Banga Mahila Samaj was held August 17th at the house of Dr. Mohini Mohun Bose, Calcutta. There were nearly a hundred ladies present, and a large gathering of gentlemen. Interesting lectures were given, illustrated by experiments. Music and conversation contributed to make an extremely pleasant evening. We congratulate this Society on its steady growth.

The *Bamabodhini Patrika* announces this, the 25th year of its existence, as its jubilee year. A sketch of its history, one of more than usual vicissitude perhaps, is given in the current number. It is a tale, somewhat dryly told, of noble courage and perseverance amid overwhelming difficulty. We shall return to the subject in a future number.

A Commercial School has lately been established at Bombay which might well form the nucleus of a larger institution. Those who know the value of handy clerks and business men for offices ought to form training classes, utilising boys who have passed the Final School Examination.

In the Rajkumar College, Mr. Tarkhad, the Principal, has commenced teaching the boys Photography. The boys take a lively interest in it, and make considerable progress.

The Victoria Jubilee Technical Institute, Bombay, has 120 students on the rolls, and has been obliged to refuse numerous pplications for admission. The present teaching staff consists f the Principal and two Professors, with two Assistant Teachers. nother English Professor has been engaged, and is expected Bombay in time to arrange the laboratory. The number of dents may then be increased. It is proposed that the stitute be formally opened by His Excellency the Governor, ly in January. The Institute starts with an income of little than Rs. 30,000 per annum.

THE COUNTESS OF DUFFERIN'S FUND.

In the last number we proposed to give an abstract of Lady Dufferin's "*Brief Account of the National Association for Supplying Medical Aid to the Women of India, August,* 1885, *to August,* 1888." The paper is so interesting and valuable that, did space permit, it would be desirable to print it entire; but this not being possible; and the growth of the Association being already well-known to readers of this *Magazine*, by Reports published from time to time, we shall rather seek to reproduce Lady Dufferin's commentary on its present condition and future prospects, with just so much detail of facts as may be necessary.

CHAPTER I.

Commencing with a slight history of the origin of the National Association, Lady Dufferin proceeds to describe the position taken up by the Central Committee, and the way in which it set about its work. "It is not without hesitation (she writes) that I undertake to write this myself, but I have determined to do so, because no one else has had quite such good opportunities of watching over the growth of the Institution as I have had. From the impartial standpoint of the Central Committee, I have been able to overlook the whole country; and being in correspondence with all parts of it, I have had almost every difficulty, every doubt, and every success brought before me either for sympathy, for advice, or for financial aid."

* * * * *

"The function of the Central Committee is to act as a link between all the branches, to collect information, to give advice, and to assign grants-in-aid. It is in direct communication with those parts of the country where no branches have been formed, and with those Indian princes who interest themselves in the movement, and who are endeavouring to promote its objects within their own dominions. Its duty is to study the information received, so that it may understand the wants of different localities; to see in what direction it can best help each; and to administer the funds at its disposal for the benefit of the most useful Institutions and the most needy districts.

The Indian Magazine.

No. 216. DECEMBER. 1888.

NATIONAL INDIAN ASSOCIATION.

The [illegible] made for the conduct of [illegible] Miss Manning's absence [illegible]

Miss TESCHEMACHER, the Assistant Secretary, will receive and answer letters, and issue summonses and invitations to Meetings and Soirées.

Address: 8 Aberdeen Road, Highbury, N.

Mrs. CARMICHAEL has kindly consented to fill the office of Assistant Treasurer, and it is requested that all subscriptions, as they fall due, and donations, may be paid to her (or to the London and Westminster Bank, 1 St. James' Square, S.W.)

Address: 21 Sussex Gardens, Hyde Park, W.

Lieut.-General CHARLES POLLARD, R.E., will act as Secretary to the Superintendence Committee.

Address: 11 Hanover Terrace, Ladbroke Square, W.

JAMES B. KNIGHT, Esq., C.I.E., has undertaken the charge of the *Indian Magazine*.

Address: 19 Eardley Crescent, Earl's Court, S.W.

His Excellency the Viceroy of India and the Marchioness of Lansdowne, accompanied by Captain and Lady Florence Streatfield, left Victoria Station by the eight o'clock Continental train on the 16th October for Brindisi, where they joined the P. and O. Steamer *Sutlej* for Bombay.

Miss Manning arrived in Bombay, by the *Arcadia*, on the 10th November, after a rapid passage of twenty-one days.

students the best possible instruction, we should have limited ourselves to one school, which would have been purely experimental, and even for that one we should have had almost insurmountable difficulty in providing the requisite professors. We should have had no money left for its support, and should have condemned ourselves to perpetual begging, with all its attendant anxieties. Had we, to use a sporting term, unduly 'forced the pace,' the same would have occurred with regard to hospitals and dispensaries. The buildings might have been erected, but there would have been no doctors to put into them. Even at our present cautious rate of progression, we are at the end of our supply of ready-trained medical women, and we could not at this moment officer one more hospital than already exists. But, then, our future is bright. From Calcutta, Madras, Bombay, Lahore, and Agra, a large number of female medical practitioners will, year by year emerge. The sums now spent on scholarships will bear fruit, and the small grants-in-aid we shall be able to give will encourage the establishment of hospitals and dispensaries, to be afterwards supported by their own neighbourhoods. But while I advocate the strictest economy, and am in favour of capitalising our funds, and of securing a sufficient income for current expenses, I think it is quite possible to overdo this system. There are many occasions when the expenditure of a few thousand rupees upon a promising institution will do far more to promote the objects of the association than the small annual sum derived from their investment can possibly do; in such cases it is certainly wiser to spend than to save.

"There is an impression abroad that the National Association is a very rich society, and that it has 'millions' at its disposal. I regret to say it is a false impression, and the real truth is we are rather poor.

"The sums that have been subscribed to branches amount to about three lakhs.

"In round numbers the Central Fund has received a little under seven lakhs. Of this sum, five and a half lakhs have been invested as a permanent endowment for the institution; Rs. 62,000 have been spent on the objects of the Association; Rs. 60,000 more have been promised in grants-in-aid, and this sum, with the remaining Rs. 10,000, is placed on deposit in the Bank of Bengal.

"The Central Committee have, therefore, at the present

"The Central Committee has also the responsibility of directing what may be called the policy of the Association, and a short account of its work in this particular will show the means it has taken to consolidate and to improve the position of the Society."

The sanction given by the Home Office to the employment of municipal funds in aid of female hospitals and dispensaries; and the Government permission to the Association to ask for the official services of the Surgeon-General in selecting suitable women as doctors, and also the Government order directing the chief medical authority in each province to supervise, guide, and control the employés of the Association, are recognised as of great value.

Details are next given of the system of grouping medical women under three grades, of the salaries attached to each, and of the conditions of service. At present, the registered medical women must come from Europe or America, but it is hoped that, in time, native Indian women, and residents in India, will, many of them, qualify themselves for registration.

CHAPTER II.—THE COUNTESS OF DUFFERIN'S FUND.

"One of the most important preoccupations of the Central Committee has been that of managing the money at our disposal to the best possible advantage. We have kept our thoughts fixed on the future, and whether in spending or in saving have ever considered the ultimate advantage of the Association and the promotion of its objects in a slow but certain way. This has also been the policy of the Branches, and it is owing to this care and forethought that we each have a certain sum invested as an Endowment Fund, which, however small it may be, supplies some data for calculation, and gives a sense of security to those who depend upon our funds.

"It would doubtless have been more easy, and much more striking, to have spent the money. We might have built a fine new medical college, with strictly purda arrangements; or might have started a number of female hospitals and dispensaries in all directions; but had this extravagant system been carried out by the Central and Branch Committees, we should by this time be penniless; we should have spent our substance in bricks and mortar, and instead of being able to point, as we can do, to five old-established medical schools, enlarging their female classes and giving their female

CHAPTER III.—MEDICAL TUITION.

"This we regard as the very foundation of our work, for it is only by preparing a large number of female medical practitioners, born in the country, versed in its customs, and belonging to its people, that we can ever hope to supply to the mass of Indian women that medical relief which it is our object to provide for them . . .

"About 200 girls are now being educated in the medical schools in this country. The majority of these become hospital assistants, a class which among men has been found very useful in India. The remainder take the degree of assistant-surgeon.

"At the beginning of the year there were 24 female students attending the Medical College at Calcutta, three of whom were matriculated students. . . .

"A Vernacular Class has been started at the Campbell Medical School, and although it is too early to say very much about it, it has opened in a decidedly encouraging manner. Thirteen pupils have been admitted. Of these, eight are Hindus, two Brahmos, two Native Christians, and one East Indian. This class will, it is thought, be very useful in supplying cheap medical aid to the country districts of Bengal.

"Very forcible objections have been made to classes such as these by persons who contend that the multiplication of 'inferior medical practitioners' is a mistake, and who maintain that the National Association should employ none but the most fully qualified doctors that are to be procured from the English or Indian Universities. But the Branch Reports show that this is not the general opinion of those who know the country well. They declare that the creation of a class of native female hospital assistants is desirable; that men of the same grade are well-known and appreciated in India; and that there is every reason to suppose that women of the same class will prove equally useful.

"It must be remembered by those who object to them that hospital assistants are not intended to take independent charges, or to be placed on an equal footing with ladies possessing superior qualifications. They are exactly what their name implies, and they will always be expected to work under supervision. Nor must it be forgotten that the choice does not lie between the most highly-educated lady doctor

time an income of Rs. 30,000 from investments, and a sum of Rs. 10,000 in hand."

It is stated that of the seven lakhs subscribed, two were given by three Indian nobles, leaving only five for the rest of India to have subscribed; and the following suggestions are offered: That branches should be punctual in the payment of the small percentage to the Central Fund on their gross receipts; that every Indian gentleman should become a Life Councillor by a donation of Rs. 5,000, or a Life Member by that of Rs. 500, or a subscriber of Rs. 10 annually; that no one should think the donation they are able to afford too small to send; that the sums of money which it is the custom in India to give in celebration of some family event, or at certain seasons, should be sent to the National Association, either for Scholarships or for disposal at the discretion of the Committee.

The English Fund has amounted to £3,560, out of which £2,295 has been paid into the Indian account; the passages and outfit of five doctors and a nurse have been provided; and two Scholarships have been given at the London School of Medicine for students who will eventually come to India. About £1,000 will be required every year to meet these expenses. It is proposed to establish a Corresponding Committee in England to superintend this branch of the work.

"It will be readily seen from this account of the Central Committee and of the Central Fund that, to my mind, the maintenance of the authority of the one, and of the increase of the other, is of the very greatest importance to the welfare of the Association. The more I see of the work, the more certain I feel that, however well it may be carried *on in the* provin[illegible] shown in each separat[illegible]ay be the fund at a br[illegible] work that this movement can have a true and abiding success. I believe there is scarcely any part of the country where the sense of belonging to one large society has not a stimulating effect upon those who interest themselves in the matter; it encourages the energetic, it goads on the listless; the experience of one place suggests plans to another, or modifies its procedure. One district supplies what another lacks; and so on, in a thousand ways, the work is strengthened, and a common effort made in a particular direction does far more to break down indifference and to promote the objects of the Association than isolated efforts, although made with identical intentions, can possibly do.

pointed out. The students at Agra are almost all supported by scholarships given by Municipalities, by the National Association funds, by the Maharajahs of Jeypore, Ulwar, Puttiala, and Rutlam. Eleven scholarships at Calcutta are the gift of Sir Walter De Souza, but terminate next year. The High Priest of the Hindu temple at Baidyanath has offered one of Rs. 150 a year to a Hindu of high caste, and Sir Dinshaw Manuckjee Petit has also given a valuable scholarship to a female student at this University. Twenty scholarships have been founded in connection with the Madras Branch by Municipalities; and the Mahant (or High Priest) of Tripante offers two scholarships for hospital assistants, two gold medals and two scholarships for midwives, and to pay half the salary and to provide hospital accommodation for an apothecary or hospital assistant for Tripante. The moral support and substantial aid to the movement thus given by Hindu priests is rightly esteemed of great value.

Chapter IV.—Medical Relief.

"Medical relief, which may be briefly described as the establishment of female hospitals and dispensaries, and the placing of lady doctors in different towns or districts, is the most expensive part of our scheme. For this reason, and also because our supply of doctors is limited, progress in this particular must be somewhat slow. A great advance has, however, been made during the last three years, and there are now more or less connected with the Association twelve female hospitals and fifteen dispensaries, most of which are officered by women. Eleven lady doctors are employed, five of whom have been brought out to India by the Central Committee, and six of whom were residents of the country. Three more have for some years been working in hospitals at Lahore, Oodeypore, and Hyderabad; and one who came from England last winter married here, and has found employment at Hyderabad-Scinde."

The following are specially mentioned:

The Victoria Caste Hospital, at Madras, under the charge of Miss Bourchier. A new hospital will be built at once.

The Lady Aitchison Hospital at Lahore, under the charge of Dr. Elizabeth Bielby. The new building will be opened in November.

The Hospital in Calcutta, under the superintendence of Mrs. Foggo. The money has been subscribed for a new building.

and the hospital assistant, but between the hospital assistant and the employment of no doctor at all. The day will never come when highly-educated women of any race will settle, down in country villages, and accept four annas for a fee; and we want women who will do this, and who, if unable to undertake those serious cases, for the treatment of which people rush up to London or Calcutta, are yet fully competent to deal with the hundreds of minor maladies which are so much more common, and the neglect of which so often leads to serious illness."

The work of the Colleges must be briefly summarised:

At the Grant Medical College, in Bombay, there are 7 students in the Matriculated Class, and 22 in the Non-matriculated.

Madras was the first place in India where female students were admitted to a University, the Council of which has sanctioned the gratuitous education of all female students recommended by the National Association. The women educated there obtain immediate employment.

The female class in the Agra Medical School was started in 1884 by Dr. Hilson, who was then its Principal. The Central and North-west committees have combined to improve this school; and a dispensary, lecture-hall, hospital, lady doctor's house, and student's house have been added in the last three years, and a lying-in hospital is now to be built. Two lady doctors and a competent female staff are employed. There are now 56 pupils in the school. The Principal takes a deep interest in his work.

At Lahore, there are two classes for women attached to the Medical College—one, the English, or College, Department; the other, the Hindustani, or School, Department. In November, 1887, 16 pupils were studying, midwifery and diseases of women being taught by Dr. Elizabeth Bielby.

A female class in connection with the Medical School at Indore was started in 1887, which is attended by 8 native women of good caste.

At Hyderabad, Deccan, a class of female students is instructed by Dr. Lawrie, two of whom secured the first places in their class at the half-yearly competitive examination, beating the whole of the male students. The Nizam's Government is sending these two young ladies to England to complete their medical education.

The extent to which medical tuition throughout the country has been facilitated by the creation of scholarships is specially

petent midwives. In so large a class there are doubtless many who act intelligently, and who do their duty conscientiously; but in what follows, it is not of the good ones, but of a very great number of bad ones, that I write, and of a system of treatment which requires alteration and improvement.

"All lady doctors practising in India have the same experience, and tell the same tale of unjustifiable interference and of rough treatment on the part of dhais; but it will be sufficient for my purpose if I refer to three papers on the subject which are more or less official documents. The first has passed through the hands of the Surgeon-General of the Punjab; the other two are published.

* * * * *

"From many other accounts that I have received of the treatment of women during childbirth, I gather some leading characteristics common to most parts of India. There is the unhealthy room, remarkable for the insanitary nature of its arrangements. There is the charcoal fire, the absolute lack of ventilation, and the crowd of spectators; there is the extreme and accumulating dirt, for in very many places nothing whatever is brought out of the sick-room while the mother remains there; and added to all this there is the further danger attending the ministrations of the ignorant or the careless, or the vicious dhai. Tetanus and puerperal fever, permanent delicacy, and death are the too frequent results of such a system.

"Nor can we, in the case of Indian women, comfort ourselves, as we are apt to do, with the idea that they lead a more natural life than Europeans, and therefore suffer little at childbirth. The very contrary is the case. The lives led by all but the very poor are most unnatural, in our sense of the term; and as they marry unnaturally young, they suffer more at the time, and are much more liable than older women would be to injuries causing life-long suffering.

"It seems to me that with such facts as these before us, we must bestir ourselves much more heartily than we are doing at present to bring some light into this region of darkness and pain. The Association and some Missionary Societies are doing what they can to educate and train midwives, but this is not enough. We must also make it worth their while to be trained. In a few years it will, I trust, be pos-

Seven female hospitals have been founded, and are entirely supported, by private liberality. The Maharajahs of Oodeypore, Ulwar, and Durbangah have each built new hospitals, and each maintains a lady doctor in his State. The Nizam of Hyderabad has announced his intention of building a hospital in commemoration of the Queen-Empress' Jubilee.

Hospitals for the training of dhais have been established at Nagpore and at Rangoon.

Many others are projected: the Maharajah of Kapurthala, the Raja of Nanpara, the Raja of Khetri, the Councils of Kotah and Rewah, the Municipalities of Ludhiana, Moradabad, Cawnpore, Shikarpore, Multan, &c., &c., are interesting themselves in the matter, and many of them are taking steps towards establishing similar institutions which they will themselves maintain.

It is gratifying to note the large attendance of patients at all the hospitals and dispensaries which have been established.

Chapter V.—Training of Female Nurses and Midwives.

"Although, in our prospectus, the training of dhais comes under the head of medical tuition, I have thought it best to separate it from that part of my subject, and to give an account of the efforts we are making, and to promote this object, under that of 'the supply of trained female nurses and midwives for women and children in hospitals and private houses.'

* * * * *

"There is no doubt whatever that the lives of thousands of women and of infants are yearly sacrificed, and that a still larger number of women are condemned to barrenness, and to a life of illhealth and suffering, by the violence and by the aggressive character of the treatment they are subjected to, when, in nine cases out of ten, gentleness, patience, fresh air, cleanliness, and quiet would be sufficient to bring them safely through a common experience of womenkind.

* * * * *

"I cannot, of course, give any technical or professional details, nor would it be right for me to do so; but there are, unfortunately, only too many customs in various parts of the country, the injurious character of which can be appreciated by all, and the relation of which will, at any rate, give some idea of the misery caused to suffering women by incom-

axiom 'A little knowledge is a dangerous thing,' that in such a case as this a very little knowledge may be a most life-saving thing. I might not feel so sure of this proposition if the practice of ignorant dhais were one of inactivity and non-interference, or were they a class of women who hesitated to inflict suffering, or to attempt, and even to invent, the most difficult operations; but they are not. They may truly be said to stick at nothing, and therefore every little bit of instruction that can be given them is valuable. It can do no possible harm, and it may do incalculable good.

"While, therefore, wherever and whenever we can, we should give the very best and most complete training possible to dhais, I feel sure we ought also to encourage and support every modest effort made to improve them. It does not require book learning to avoid rough handling, dirt, noise, want of air, poisonous fumes, and many other dangerous mistakes, which are too technical to be named here; and although after a short training a native midwife may not be equal to the successful conduct of a difficult case, her management of an ordinary one will be free from all injurious and unnecessary interference, and she will have learnt to give up those violent methods of procedure which cost so many lives, and cause so much ill-health."

Chapter VI.

"I have now given an account of the special work of the Central Committee and of the efforts which are being made all over the country to promote the objects of the National Association. In doing this I have incidentally shown how much each separate branch is doing for its own part of India, and how successful each has been in starting new institutions, and in employing the money at its disposal to the very best advantage, and with a due regard to the wants of the particular community it represents. To go further into the history of the Branches would be impossible; time and space would not permit of it; but there is one circumstance in connection with the different Committees forming the Executive of the National Association, which gives such satisfactory assurance of the vitality of the institution, and such confidence in its future welfare, that I must draw attention to it. Almost all the work connected with the Society, and there is a great deal of it, has, since the inauguration of the Association, been undertaken by voluntary labourers.

sible to insist upon the compulsory registration of dhais; and granting of licenses to them, without which it should be illegal for any one of them to practice. But at the present time, while the supply of well-trained ones is so inadequate, such a rule as this is out of the question, and we must look to private, or at any rate local, effort gradually to effect an improvement in the class."

The work done and doing in this department of medical education may be thus summarised:

The Eden Hospital at Calcutta, and the Maternity Hospital at Umritsir, have for some years done excellent work in the way of practical education to midwives.

In Madras, a great deal has been done for the training of dhais. At Lahore, the training given includes general nursing and midwifery.

The institution for training nurses in connection with the Cama Hospital, Bombay, continues to develop with increasing success. The Bombay Branch of the Fund also pays the salary of an English trained nurse, who attends midwifery cases at poor people's houses free of charge.

The Lady Lyall Medical School at Lucknow has 15 pupils, who attend lectures on midwifery twice a week; and in the female department of the hospital the pupils attended 154 patients, and applied surgical dressings, &c., for 5,751 out-patients.

The "Dufferin Hospital for Women" at Nagpore, opened in July, is the first hospital for women and children erected in the Central Provinces. It contains 24 beds, an out-patient room, and quarters for 12 pupils. During the first year, notwithstanding the absence of a lady doctor, "50 women have come into the hospital for their confinements, many of whom would certainly have died in the absence of the skilled aid extended to them."

At Rangoon, a Lying-in Hospital has been started, and 21 women, of whom 19 are Burmese, are being trained as midwives. Eleven Municipalities have provided funds for women while training.

In many other places qualified women have been engaged to practice, and by example and precept to improve the dhais with whom they work.

"The object I had in beginning this chapter with some details of their practice was to show those who deprecate such attempts, and who set them aside with the convenient

ference with the religions of Hindu and Mahometan patients and pupils, we discouraged Christians in the exercise of their personal religion, and were unwilling to grant medical aid to native women if they happened to be Christians. This was, of course, not our intention. Our desire is, that all medical students, whether Christian, Hindu, or Mahometan, should have proper opportunities of attending the services of their own religion and of obtaining instruction in it; and with regard to native Christian patients, they are most welcome to our hospitals and dispensaries, wherever other women of the same class are admitted and attended to.

The other difficulties that have arisen are with regard to the admission of Europeans and East Indians to our hospitals and dispensaries, and with regard to private practice for lady doctors. As to the first question, Lady Dufferin says: "Undoubtedly the object of the Association is to supply medical aid to native women, and more especially to purdah women;" and as our funds are limited, and our number of lady doctors still more so, we should begin by affording medical aid to those for whose benefit the Association was organised, and for whom the greater part of the money was subscribed.

The Central Committee are of opinion that private practice for lady doctors should be encouraged as much as possible, and that all who can afford it should pay for the medicine and for the advice given.

The statement concludes in the following impressive words:

"The National Association, and all those who have subscribed to it, those who have worked for it, those who are now striving to teach, and to train, and to relieve the sick, have done and are doing what they can for the women of this cuntry; but if their work is to be a universal one, if relief is to be brought, not to tens, but to hundreds of thousands of Indian homes, as it should be, then it is not one society, or a certain number of single individuals, who can accomplish such a task. It is a determined attitude of the men of this country which must do it. It lies with them to give the women dependent upon them relief in suffering, to save them from a kind of professional aid which is oftentimes destruction, and to introduce into their households those sanitary regulations, and that intelligent management of women and children, which saves life and promotes good health.

"It would have been a satisfaction to me, in closing this account of the Association, to have made mention of many

"The establishment of each branch was left to a single lividual, in most cases to a lady, who had all the responsi- lity and anxiety of selecting fellow-workers, and of launch- g the scheme in her own neighbourhood. This was every- here done wisely and well. But changes take place rapidly n India, and at the present time only one, out of the eight Branches of the Association, is carried on by the person who established it. And yet, in no case has the interest in its work, or the energy needed to carry it on, diminished in the slightest degree. On the contrary, encouraged by the success of the movement, and by the evident need there is for the medical aid we are endeavouring to supply, each branch is, if possible, working with more vigour than before, while it has all the advantages of greater experience to guide its efforts. The new presidents of branch committees have in every case taken up their duties, not only officially, but heartily, and the same may be said with regard to the secretaries and the members of the committees

"Of the difficulties which lay before us when organising this work, some have passed quite away; and though a few new ones have arisen, none of them are very serious The independence of each branch with regard to its own affairs enables those questions which it would be impossible to decide in the same way for all parts of the country, to be easily arranged in each separate district.

"The unsectarian character of the Association was at first considered a difficulty, but it has in practice proved to be no difficulty at all. It has been found perfectly easy to carry out strictly the principles of the Association, and at the same time to gain, if not the hearty approval, at any rate the good-will, of the medical missions in India. It is true that there were at first misunderstandings, and that some warm things were both written and said condemnatory of the purely secular character of our work, which, perhaps, we as warmly replied to. But I think I am right in saying that we have settled down into our respective places. Each side is willing to recognise what is good in the other; each is convinced that there is only too much room in India for the *employés* of both organisations, and has discovered that it is possible to work on parallel lines without the one ever interfering with or crossin the other. There was at first an idea on the part of mi sionary societies that, not content with absolute non-inte

present, and it was not, like war or famine, an intermittent evil. Nothing material, however, had been done to impede its calamitous activity. Great epidemics swept across the country like a wave of destruction. Dreadful diseases, such as smallpox, were perennially at work. Alike in towns and villages the seed-ground for every form of illness was assiduously prepared in the form of impure water, ill-cleansed and unventilated houses and streets, an undrained, polluted, and, often, over-saturated soil.

The losses in the European army in India aroused attention to the existence of sanitary evils, which affected the general population just as much as the British soldiers. In 1859 a Royal Commission was appointed, and its Report brought to light the causes of the high mortality. Every rule of health had been, the Commissioners reported, systematically violated. The soil was everywhere defiled; the wells and tanks were mere collections of, more or less diluted, sewage; the food and drink which the people consumed, the ground on which they lived, the very air which they breathed, were alive with every form of danger to human life and health. The Report led to great reforms in the army, which, in the course of the next few years, revolutionized its sanitary condition. *The death-rate had been so enormous that* Sir *A.* Tullock declared that, if the rates of the preceding 40 years continued, it would be impossible to keep up an army of 70,000 men in India, as sufficient recruits could not be obtained to fill the gaps. Of the European force, 69 men in every thousand had died each year, and 84 were always in hospital. Continuous improvements have now reduced the death-rate to 12 or 14 in the thousand. The loss from some special diseases, such, for instance, as cholera, has practically disappeared. The money-gain from such a change, to say nothing of its humanity, is enormous. The late Professor de Chaumont, the Head of Netley Hospital, reckoned the saving to the Indian army during the decade 1869-78, due to its improved health, at more than five millions sterling—a computation which will scarcely seem extravagant when it is remembered that, by the time the British soldier is trained, clothed, and put down in an Indian cantonment, he has cost the Government upwards of £100.

Improvements almost as remarkable have also been effected in the health of Indian jails: those of *Madras being*

sons whose assistance has been invaluable to our work—ose services have been constant, whose sympathy has been failing; but the list is a long one, and, to my great regret, I only able to express in general terms my deep appreciation of the efforts they have made to promote the objects of the Association, and my most heartfelt thanks for the aid I have personally received, and for the invariable kindness and indulgence with which the little I have been able to do has been regarded in India.

"HARRIOT DUFFERIN.

"Simla, *September 1st, 1888*"

SANITARY REFORM IN INDIA.

SANITARY REFORM IN INDIA.—J. MURDOCH, Madras, 1888.

BERNER'S "LESSONS ON HEALTH." Translated into Kanarese and Edited by R. K. VENCATASAMI AIYAR, B.A., 1888.

RESOLUTION OF THE GOVERNMENT OF INDIA (SANITARY), 27th July, 1888.

JOURNAL OF THE PUBLIC HEALTH SOCIETY OF CALCUTTA AND ITS SUBURBS, 1888.

MEMORANDUM BY THE ARMY SANITARY COMMISSION, 1887.

The British Administrators of India have at all times evinced a lively interest in the sanitary condition of the population. Recognizing "the moral and material progress" of the country as one of the main objects in view, they were naturally impressed by the activity of certain great physical causes, which tended powerfully to enfeeble the inhabitants, to curtail their numbers, diminish their resources, and lower the general standard of well-being. War, famine, and pestilence had, at the commencement of the British Raj, reduced many parts of India to the condition of a desert. When the epoch of wars closed, and the devastating effects of famines had been provided against by artificial irrigation and increased facilities of carriage, it became more apparent than before that an agency, infinitely more destructive than war or famine, still remained to be dealt with. Disease was omni-

of double that of England, and many Municipalities show ratios of 40, 50, 60 and even 80 in the thousand. In the suburbs of Calcutta three Wards showed, a few years ago, ratios ranging between 57 and 70 per mille, and one Ward, it was reckoned, lost two-thirds of its population in the course of eight years. During the last decade, the Army Sanitary Commission observe, no less than 38 millions of persons have perished from epidemics of preventable or mitigable diseases—cholera, smallpox, fever, and the like. "The record," they say, "is altogether a deplorable one, in face of the fact that all the diseases in the table belong to the well-known mitigable or preventable class, towards the extirpation of which every civilized country has been labouring, in times past, with the result that whole regions of the earth, which were formerly devastated by fevers, pestilences, and dysenteries, have long since been free from them, except in the milder forms in which they now occasion part of the ordinary mortality."

Assuming, as there is good reason for doing, that the effects of sanitation would be as efficacious in India as in England, and that the present death-rate of the general population is capable of as large a reduction as has been effected in England and in the European army in India, the Indian Sanitarians reckon that there occur annually five millions of preventable deaths, and, on the generally accepted ratio of 20 cases of disease to each death, 100 million cases of preventible disease. It is to this huge aggregate of human suffering that the efforts of the Public Health Society of Calcutta and other similar associations are directed, and their efforts are materially assisted by publications, such as those of Dr. Murdoch and Mr. Vencatasami Aiyar, which stand at the heading of the present article. Both are excellent Manuals of Health, putting the well-known, but too often neglected, rules of Sanitary Science in a clear and familiar manner, which is well calculated to impress the general intelligence. Dr. Murdoch has long been recognised in India as an intelligent and thoughtful writer on social subjects, inspired with a sincere enthusiasm for the amelioration of native life. His present pamphlet is a valuable contribution to the cause of sanitary reform, and will, we trust, have a wide circulation among the rising generation of Hindus, on whose intelligent co-operation all improvement for the future must so largely depend. Now that the control of Sanitation has been, to so

spicuous for their extraordinarily low death-rate; those of ngal for a mortality which shows that much in the way of nitary reform has yet to be done.

While these improvements were being carried out in ndia, the whole science of "preventive medicine" was assuming a new position in England Experience has demonstrated he possibility of bettering the health, not merely of particular classes, but of an entire community. London and all the great cities of England achieved a remarkable diminution in their death-rates, consequent on improved water-supply, scientific drainage, and efficient conservancy. Some dreadful diseases, such as typhus and cholera and smallpox, almost disappeared; the ravages of all were curtailed, and a material addition was made to the length of human life and to its immunity from sickness. It was stated by Mr. E. Chadwick, the President of the Association of Public Sanitary Inspectors, that, at the close of the 50th year of Queen Victoria's reign, 84,000 persons were alive, who, at the rates prevailing at the commencement of her reign, would have died during the year; that one and three-quarter millions had enjoyed, during the year, immunity from disease, who would have been sick at the former rates; and that, taken all round, every Englishman enjoyed three and a half years more of life. It is difficult to estimate the money-gain which such figures involve. Sir James Paget reckons that the disease of England costs the working classes alone twelve millions sterling of their annual earnings; the loss to the professional classes, occasioned by sickness and premature death, must be almost incalculable. No sane person can doubt that the existing generation of Englishmen have their money's worth, over and over again, for all the expenditure incurred during the last forty years in sanitary improvements.

Such being the demonstrated results in England, it became natural to enquire whether any corresponding improvement was being effected among the many millions of India. The statistics do not admit of a very precise calculation, as mortuary registration is still, in most parts of the country, in its infancy. But enough is known to make it certain that there prevails in that vast aggregate of humanity an amount of preventible disease and death, which it almost overpowers the imagination to contemplate. The death-rate, whenever an approach to accurate registration is effected, is not far short

by the putrefaction of their contents have been actually seen aflame on the surface of the tanks. The last Report of the Calcutta Health Officer mentions a case in which the gas, engendered by putrefying materials with which one of these tanks had been filled, forced its way through the floor of a neighbouring hut, and served for several days to keep a fire alight in it. Something could assuredly be done to improve the water-supply of the population. Safe wells and tanks should be chosen, and carefully protected from access and pollution; the surrounding locality should be kept clean; and the water, after filtration, should be supplied by means which would effectually guard the main body of the tank from impurity. This is a measure which every village might carry out for itself at no great expense; it would conduce enormously to the improvement of the public health.

But the native's sanitary dangers consist not only in the water he drinks. His hut is built without a plinth, generally on or below the surface of the soil, and is planned in entire disregard of cleanliness or drainage. The family well is dangerously near to the family cesspool, and its water is almost always defiled by surface impurities or percolation. In the case of brick houses, the sanitary dangers are still greater: the ventilation of the close rooms and courts is defective; the drainage arrangements are detestable; and the house itself often stands over a huge cesspool, where all its filth is treasured up. Here it is that the Indian sanitarian is able at once to indicate practicable measures of reform. He insists on the speedy and effectual removal of filth as a first essential: he protests against impure wells, an undrained soil-surface, close and unventilated quarters into which no fresh air can ever penetrate, sheds where, in close neighbourhood of the human residents, the cattle of the household are tethered. These are, he points out, the exact material out of which epidemics are manufactured, a truth which every year's experience places in a stronger light. Obscure as are many points in the history of cholera, nothing seems clearer than that it cannot make way or hold its ground against efficient sanitation. During a recent severe epidemic in Calcutta, the Fort and other properly sanitated localities enjoyed almost absolute immunity, while the disease was running riot in the insanitary Wards.

large an extent, handed over to Municipalities, Local Boards, and other independent bodies, it is more than ever important that the public mind should be well instructed on the subject, and that the persons entrusted with the care of the public health should adequately appreciate the importance of their work, and the means by which alone any substantial improvement can be brought about. Mr. Vencatasami Aiyar has done a most useful work in giving the people of Mysore a translation of a valuable Manual of Health in their own vernacular, and thus bringing the results of English science within reach of the classes, who do not come within the scope of an European education. Such volumes cannot be too widely diffused, or too earnestly pressed on public attention.

The ordinary maladies of native life are traceable to a few perfectly well-known causes. For some it is hopeless to expect a cure, except from great engineering measures on a scale large enough to affect the healthiness of an entire district. Fever, which is infinitely the greatest of the lethal agencies at work in India, arises from the malaria of low-lying grounds, which are under water during the rainy season and gradually dry up, exposing masses of decaying vegetation to the action of the sun and air. A population living in low huts on a wet soil, scantily clothed, ill-fed, and exposed, as in the North of India, to considerable variations of temperature, is certain to be fever-stricken. Bengal and the North-western Provinces each show a million of registered deaths every year, shown as arising from this disease alone. Great schemes of arterial drainage, houses properly raised above the soil, better clothes, better food, and more plentiful supplies of the cinchona febrifuge, which the Indian Government now manufactures for its subjects at a low rate, are the remedies which will, it may be hoped, gradually curtail the ravages of this dreadful malady. Many of these lie beyond the immediate province of the Indian sanitarian, and involve the general improvement of the community in resources and intelligence. But, short of heroic remedies, much good can, even with existing means, be effected. The tanks in which the native washes his person, his clothes, his cooking utensils, and his bullocks are almost invariably in a state of the grossest pollution. In Calcutta they frequently serve also as receptacles for the drainage of the surrounding houses, and credible official testimony records that the miasmatic gases engendered

from costly blunders, or to spur them to action when zeal is running low.

Another most important reform, announced by the Resolution, concerns the providing of the funds necessary for large structural works, such as drainage and water-supply. As to this, the Government contemplates a return to the policy which, up to a recent period, it pursued, of itself providing the loans which public bodies required to raise. This system was, unfortunately, abandoned without any due consideration of the inevitable consequences of the change. The result has been to arrest all important measures of sanitation, as Municipalities are unable to borrow in the open market, except on prohibitive terms. "The Governor-General," says the Resolution, "is satisfied that no policy of sanitary reform in India can be successful unless facilities are provided for local bodies to raise funds for sanitary improvements on less onerous terms than they can at present do." Accordingly, it is intended to authorize provincial governments to establish a Provincial Loan Fund, from which local bodies would be able to borrow the funds necessary for these purposes.

A third great measure of reform, indicated by the Resolution, is the preparation of projects and estimates of sanitary reform, based on accurate survey of each locality, in which the means would be found for providing "each town and village with an efficient system of water-supply, drainage, and conservancy." The progress of improvement will thus be continuous, each project being carried out with reference to the general plan; "the object aimed at being persistently kept in view till it was completed." Much wasteful expenditure would, no doubt, be avoided by the due preparation of such a systematic plan. We can only hope that these wise and enlightened designs of the Supreme Government may not be frustrated by local incompetence and want of zeal. Official machinery is always difficult to move in any unaccustomed direction, and official prejudice may present a most formidable resistance to reforms suggested at Head-quarters. But if the scheme of the Resolution is successfully realized, there can be no doubt that Indian sanitation will have passed into a new phase, and that a marked improvement in the Public Health will inevitably result.

H. S. CUNNINGHAM.

Lord Dufferin has left no more valuable legacy to India than the important Sanitary Resolution which was issued last July. In this the Government of India announces the adoption of a new sanitary policy, and a development which, from the sanitarian's point of view, may be regarded as a general advance all along the line. The ignorance of the people, the dislike of changes, and the danger of arousing irrational prejudice are alleged as the main explanation of the small progress hitherto effected. A Government situated as is that of India, must necessarily proceed with circumspection. "But, with the rapidly advancing tide of popular education, the perception of the beneficent intentions of the Government comes home to the people more clearly than it did; and there is less danger than there was that measures, taken for the health of the people, should be misconstrued as an arbitrary interference with time-honoured practices." A more forward policy, though still cautious and tentative, may now be followed. In two important respects the recent Resolution announces a great advance In the first place, it creates in each Province adequate machinery for supervision and control. This is one of the points on which the Calcutta Public Health Society has most stringently insisted The present change must be regarded as a concession to its demands. "Experience in India, as well as in other countries," says the Resolution, "has shown that, unless local agencies are carefully guarded and controlled in sanitary matters, there is almost certain to be misdirection of energy and wasteful expenditure. As has been pertinently observed, it is in vain to hope that the numerous public bodies to which the sanitary administration of India has been committed will be found competent to discharge these important duties so long as there is no competent authority, possessing the necessary knowledge and armed with the necessary powers, to assist their deliberations, guide their action, and, when the occasion arises, correct their mistakes and remedy their inactivity." The Government of India, accordingly, has resolved to create a Sanitary Board in each Province, according to the recommendation of the Royal Commission in 1863, armed not only with consultative, but with executive powers, and possessing all the necessary knowledge, both in sanitary engineering and medical science, to guide the various public bodies of the Empire in a right direction, to deter them

forming or reproducing tender modulations, sweet music, or gentle sounds of all kinds:

And, ever, in the womb of that white roof,
Echoes sigh round and round, low murmurings,
Voices aërial, by a word evoked—
A footfall. Yet it will not render back
Ill noises, or a rude and scurril sound:
But if some woman's lips and gentle breath
Utter a strain, if some soft bar be played,
Some verse of hymn, or Indian love-lament,
Or chord of Seventh, the white walls listen close,
And take that music, and say note for note
Softly again; and then—echoing themselves—
Reverberate their melting antiphones,
Low waves of harmony encountering waves,
And rippling on the rounded milky shores,
And making wavelets of new harmonies.
Thus fainter, fainter—higher, higher,—sighing,
The music dieth upwards; but so sweet,
So fine and far, and lingering at the last,
*You cannot tell when Silence comes:** the air,
Peopled by hovering Angels, still seems full
With stir celestial, with foldings down
Of pinions; and those heavenly parting notes
As tender, as if great Isrâfil's self—
Who hath the sweetest voice in all God's world—
Still whispered o'er the tomb of Arjamand!

The poem itself, called "In the Garden of the Taj," consists of a variety of subjects somewhat heterogeneous in their character; such as tales, religious or moral readings from the "Bôstân," and love-songs; but all skilfully arranged, so as to bear in greater or less degree upon the one subject Love. Of the many love-songs, the following, which is also the first, seems to me to be the gem:

A Lover said: "For one touch of her hand
I would give Balkh, I would give Samarkand,
So sweet she is!" The Bulbul sang between:
"Rose of rare sweetnesses! *Shirîn! Shirîn!*"

The Sultan heard: "By Allah! this is much!
Two cities which my sword gained, for one touch!
How rich he seems!" The Bulbul sang between:
"Rose of rich sweetnesses! *Shirîn! Shirîn!*"

* The italics here are my own.

REVIEW.

With Sa'di in the Garden; or, The Book of Love. By Sir Edwin Arnold, K.C.I.E. Trübner & Co.

The publication of a new volume of poems from the pen of Sir Edwin Arnold is always looked forward to with pleasure by his many admirers; and this daintily-bound little book, *With Sa'di in the Garden*, will assuredly not disappoint them. I do not myself think this, nor indeed any of the author's later works, equal to his great work, *The Light of Asia.* Perhaps the exceptional sublimity of the subject may have evoked a more than ordinary power of treatment. But, putting that unique achievement aside, the present volume under review will bear comparison with any of the other works of Sir Edwin Arnold, so far as I am acquainted with them.

With Sa'di in the Garden is described on the title-page as being the "Ishk" or third chapter of the "Bôstân" of the Persian Poet Sa'di, embodied in a dialogue held in the garden of the Taj Mahal at Agra. And in a short note immediately preceding the *Proeme*, the author is careful to state that the sections in the poem taken directly from the Persian are printed in italics, and present the third chapter of the "Bôstân" nearly as it stands in the text of Sa'di. The bulk of the poem is original, though some passages imitate the Persian manner.

The plan of the book is as follows: A learned Mirza, an English Saheb, two dancing girls of the names of Gulbadan and Dilazâr, together with their maid, meet in the Mosque Juwáb at Agra, and pass a night in the garden of the Taj Mahal, discussing *Love*, a theme suggested by the monument raised to the memory of his beloved wife by Shah Jahan. But before the story has been properly commenced, the author has already devoted twenty-eight pages by way of introduction in description of the far-famed shrine, this introduction being, in my opinion (if not finer), certainly as fine as any portion of the poem itself. Indeed, there are one or two passages in it almost worthy of Milton, in his grander descriptive moods. Take, for instance, the following description of the magical effect the vaulted roof has in trans-

These lines will be felt to be of sufficient significance, even now. Their full force will not be perceived till we have learnt to recognise, as we almost certainly shall, that the mysteries of Life and Death, like all other natural phenomena, are under the domain of rigid Law, and that it is wiser, therefore, humbly to submit to what is in store for us, instead of vainly seeking to divert those laws from their course by human prayers and wishes.

I trust that the few extracts I have been enabled to give will show that *Sa'di in the Garden* is no unworthy companion of Sir Edwin Arnold's other works, and that it will meet with the success it certainly merits.

In its present dainty dress, and containing, as it does, a fitting representation of the far-famed shrine upon its cover, it would make a delightful gift-book.

CONSTANCE PLUMPTRE.

LITERATURE FOR HINDU HOMES.

BAMABODHINI PATRIKA: A Monthly Journal for the Instruction of Women. Calcutta.

BANABASHINI: *Household Reading Series.* Jubilee Offering from the Bamabodhini.

HOMES IN BENGAL. Mary Carpenter Series, 1884.

"EDUCATED NATIVE YOUTH.

"How many thousands of Hindu and Mohamedan youths have received a good English education and dispersed through the length and breadth of the country, after leaving the central colleges and towns. What do they do to brighten and improve their own homes, villages, and towns? Have they stopped short ter learning the technicalities of scholasticism? Or have their studies resulted in 'soul-getting soberness, righteousness, and wisdom'? At home they will find many who cannot share in their intellectual pursuits; for this generation, at least, they cannot enjoy with their mothers, wives, and sisters that bright intellectual sympathy that English youths and maidens, and men and women, share. Are these well-educated men doing anything to alter this state of things for the coming generations? million homes of the land, apart from schools and teachers,

[illegible] feet,

[illegible] reen :

"Oh, Rose!" the Sultan said; "but hast thou heard
This Lover's boasting, and thine answering bird?"
The Rose blushed while she sighed: "It is well seen!
Love is enough! Shirin! Shirintarin!"

"Oh, Sultan!" said the Nightingale, "I die
Pierced by the thorn, yet glad at heart am I!
Sweet, ever sweeter, sweetest, Love hath been
Shirin, Shirintar, and *Shirintarin!*"*

"Oh, Rose and Nightingale!" the Sultan said:
"There shall be raised a white shrine to the Dead,
Where Love shall have—in garden fair and green—
His endless song, Shirin, Shirintarin!"

Like the love-songs, the readings from the "Bôstân" are many in number, and, like the love-songs also, somewhat unequal in merit; but there is one—consisting of but a few lines—that has been rendered by Sir Edwin Arnold in such a way as to make it likely to rank among the more or less imperishable part of our literature; gradually growing to be absorbed by it, that is to say, till it is remembered as a sort of proverb, and apart from all connection with its author. There are certain lines of this description from various writers with which everyone is familiar, while only a few may be able to trace them to their true authors. Among these may be cited Keat's "A thing of beauty is a joy for ever;" Coleridge's "And to be wroth with one we love, doth work like madness in the brain;" or J. S Mill's "He who knows only his own side of the case, knows little of that"—lines which are remembered, not because they were written by this or that author, nor even because of any peculiar beauty of expression, but simply because they sum up in a few words a particular fact, an undeniable truth, which everyone feels to be true and common to all, though the truth has never been so felicitously expressed before. The lines from the "Bôstân" to which I allude are these:

[illegible]

t thou pray
"I ask nothing!
[illegible] *I accept alway!"*

* Persian for "sweet, sweeter, sweetest."

a story written with the same design as the above, to provide healthy literature for women. It cannot be said to equal its predecessors in the *Mary Carpenter Series*; but we are not anxious to point out failings, but rather to draw the attention of writers of this class of works to what seems to us a fundamental error in them all,—that of being too didactic. In the endeavour to provide a pure literature, they run the risk of nauseating their adult readers with nursery teaching. They should remember that those for whom their works are designed are grown women who, if they have not the opportunities for culture that Western women possess, have in their joint family life abundant opportunity for the study of character as it is developed under the influence of human passions and conflicting interests; and that this family life will have for them a more absorbing interest than tales which deal merely with external circumstances, with an obvious moral enforced at every step. To us it seems a mistake, in writing such literature, to take as models Miss Edgeworth, Miss Martineau, Mrs. Sherwood, and the author of *Sandford and Merton.* Even in their day, though useful to many, the works of these writers were felt by the majority of adult readers to belong to the nursery, and to deny the mind that healthy stimulus which is provided by true pictures of human life, in which the reader is left to draw the moral himself. Indian ladies, even if not highly educated, are quite capable of doing this, and are more likely to exercise reflection when fully interested, than to adopt cut-and-dried morality.

M. S. KNIGHT.

BURMAH AND THE BURMESE.

Paper read before the Balloon Society on the 12th October, 1888.

Mr. Chairman, Ladies and Gentlemen,—Being the first Burmese who has had the privilege of lecturing to an audience in England about his country and countrymen, I crave your special attention and cordial sympathy. Referring to the syllabus of the lecture, you will see that the subject is a comprehensive one; but my purpose is to give a general outline of the several divisions and subdivisions, to satisfy, if possible, the varied dispositions of my audience, and also with a feeling that the

much—very much—can be done with books. But where are the books? There are a few translations, by Englishmen, of simple stories of a religious tone, and many of an educational character suitable for examinations; but thousands of girls and women who have no intention of going to school, and certainly none of passing an examination, have almost *no* literature at their command, nothing to amuse their children with, nothing to interest their young sons and daughters in their leisure moments, nothing to discuss with their college-educated sons and husbands, beyond a few books of ancient poems"

The various works above named are issued with a view to meet, so far as they may, the want spoken of in the foregoing extract from the *Madras Times*

The first-named, the *Bamabodhini*, has, as we mentioned last month, striven during 25 years, amid manifold difficulties, to create at once a demand for, and a supply of, healthy literature for Indian women "When this periodical was first projected," writes the Editor, "25 years ago, the condition of women in this country was very desolate. Schools for their benefit were so few, they might have been counted on the fingers; there were scarcely any books for their reading; no periodical existed to meet this particular want; no ladies' improvement society had been formed. Some few philanthropic men lectured from time to time on the necessity of giving education to women, &c. The diffusion of knowledge has been a principal aim of this journal; that knowledge upon which rest the foundations of religion; that knowledge which conduces to the welfare and the true beauty of women. From the first the *Bamabodhini* has striven to enlighten and elevate the minds of its readers. It has excluded everything sectarian in character, neither favouring nor prejudicing one sect more than another: and it has sought to treat religious questions in a liberal and unsectarian spirit."

Writers from various sections of Hindu society hav[e] contributed to the pages of this journal Essays, Moral Tale[s], Papers on Elementary Science, Household Management, t[he] Nursing of the Sick, &c. Not a few have been written [by] ladies. To give a more permanent character to the best [of] these contributions, it has been proposed to print th[em] separately under the name of the "Household Rea[ding] Series." Several have already been issued; the latest, a s[tory] named *Banabashini*—"The Dwellers in the Forest." [...] Bengali Homes (*Bangagriha*), by Sitanath Nandi, B.

a story written with the same design as the above, to provide healthy literature for women. It cannot be said to equal its predecessors in the *Mary Carpenter Series;* but we are not anxious to point out failings, but rather to draw the attention of writers of this class of works to what seems to us a fundamental error in them all,—that of being too didactic. In the endeavour to provide a pure literature, they run the risk of nauseating their adult readers with nursery teaching. They should remember that those for whom their works are designed are grown women who, if they have not the opportunities for culture that Western women possess, have in their joint family life abundant opportunity for the study of character as it is developed under the influence of human passions and conflicting interests; and that this family life will have for them a more absorbing interest than tales which deal merely with external circumstances, with an obvious moral enforced at every step. To us it seems a mistake, in writing such literature, to take as models Miss Edgeworth, Miss Martineau, Mrs. Sherwood, and the author of *Sandford and Merton.* Even in their day, though useful to many, the works of these writers were felt by the majority of adult readers to belong to the nursery, and to deny the mind that healthy stimulus which is provided by true pictures of human life, in which the reader is left to draw the moral himself. Indian ladies, even if not highly educated, are quite capable of doing this, and are more likely to exercise reflection when fully interested, than to adopt cut-and-dried morality.

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people of the United Kingdom should have some idea of one of their most important and newly annexed dependencies.

1. Firstly, as to the features of the country. If you look at the map of Burmah,* you will see that it occupies the most important and best tracts of the Indo-Chinese peninsula. It is bounded on the north by the mountain ranges of Thibet and Assam, on the east by Yunnan and Tonquin, on the west by the Indian province of Bengal, and on the south by Cambodia and Siam. Within and around Burmah there are races of varied civilisations, ranging from the savage and barbarous condition, principally inhabitants of the hill-tracts, to the state of development peculiar to the Burmese, of which I hope to portray a few of the salient points. From the aspect of the study of sociology, therefore, Burmah would present a fine field.

Burmah has an area greater than that of France; but the population is not more numerous than that of Ireland. Burmah scarcely numbers six million souls; and this scarcity, according to the law of population, would imply some causes tending to the extirpation of the race. One cause can be traced to the despotic and tyrannical government of the former Burmese Kings; for, whilst the population of Upper Burmah has remained stationary, Lower Burmah has doubled its numbers, under British rule, in little more than two generations. We may anticipate, therefore, under the beneficial influence of security and liberty, characteristic of English government, that the number of the Burmese race will increase. At present, to supply a remedy for the evil of sparse population, the Indian Government has decided to reserve large portions of Burmese territory for the settlement of Indian emigrants.

The country is watered by several large rivers: the greatest of them, the Irrawaddi, runs very nearly from north to south, and discharges itself by nine different mouths into the Bay of Bengal. This river, 1,060 miles in length, and therefore greater than the Ganges, is not commonly known to travellers, and its exact source has not yet been traced. It runs through the most fertile parts of the country, passing mountains and hills in its course to the sea.

the pointed tops of

luxuriant foliage.

advantage if roads were constructed through the wild and virgin forests in which it abounds. By its teak and other timber forests, Burmah is principally known in other lands.

The mineral productions are rich and abundant: gold, silver, copper, tin, lead, coal, iron-ore, petroleum, amber, marble jade; rubies, of which so much has been said and written; sapphires,

* A map of Indo-China was hung on the wall.

of various hues, are to be found imbedded in their own and different strata.

Of the produce of the land, rice stands foremost as a means of enriching the country by export. In Lower Burmah alone three million acres are devoted to the growing of rice, and it is during the rice-season that Burmans show that they are not always lazy and careless. Rice being the grain chiefly cultivated, the land yields in excess of the quantity required for home consumption; and during the season vessels visit Rangoon, Bassein, Akyab, and Moulmain, to carry away the harvest of the year to various ports of Europe and America. Besides rice, maize, millet, wheat, tobacco, tea, cotton, indigo, &c., are cultivated. Fruits are plentiful, and among the different kinds I may enumerate the mango, the orange, the citron, the custard-apple, the papaya, the cocoanut, the plaintain, the pine, and the *durian*, for which alone Mr. Wallace, in his *Malay Archipelago*, declares it is quite worth a voyage to the East to experience the taste. It is, to use his words, "a rich butter-like custard, highly flavoured with almonds. It is neither acid, nor sweet, nor juicy; yet one feels the want of none of these qualities, for it is perfect as it is."

Of the fauna, "the country, abounding in forests, affords extensive shelter to wild animals," among which I may mention the elephant (the white elephant also), the rhinoceros, the tiger, the leopard, the bear, &c. The domestic animals consist of oxen, buffaloes, elephants for carrying timber from the forests, goats, and ponies. Dogs are neglected, and it is unpleasant to see the pariahs—mangy, diseased, and ravenous—in the streets. Among the birds, there are peacocks, pheasants, partridges, quails, and various breeds of pigeon and fowl.

Of trees, according to General Fytche, "ornamental ones are in great abundance, and remarkable for their beauty. In the first rank must be placed the *Amerstia nobilis*. It is peculiar to Lower Burmah, and attains the height of 40 feet when full grown. Nothing can be more graceful and beautiful than its slender pendulous branches, with their bright green foliage 'draperied with large pea-blossomed-shaped flowers of scarlet and gold, which hang down from its graceful arches in tassels more than a yard long.'"—*Burma: Past and Present*, Vol. I., p. 286.

2. Coming to the second head, *i.e.* the relation of England to Burmah, it will not be necessary to dwell on the subject at any length. It may be sufficient to say that in three successive generations, commencing about 1824–5, through the foolishness of three Kings or their advisers, parts of the country were gradually annexed, till, in 1886, the whole Burman Empire,

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whose sovereigns claimed relationship with the sun, moon, and stars, became a dependency of the British Empire.

* * * * *

3. Under the third section, the following topics are to be considered: (*a*) *Characteristics of the People;* (*b*) *Their Sport, Language, and Drama;* (*c*) *Position of Women;* and (*d*) *Religion.*

(*a*) The Burmese are a proud and conceited race, imagining that they are the descendants of the Brahmas, half-godlike beings who left their heavenly seats to inhabit the earth. We cannot find fault with their conceit, for no nation exists that has not some inherent pride; and, indeed, without it national feeling would not be strong. Anybody who has travelled both in India and Burmah cannot help noticing the differences between the two peoples; the Burmese being conspicuous for their independence, freedom from caste-systems and prejudices, for their joviality and gaiety. Some have called them the Irish of the East. A Burman has no desire to save his money; he takes life easily, and, whenever there is no necessity to work, he is the laziest of human beings. He believes a great deal in chance and fate. If, through the tide of fortune, he becomes rich, he takes the opportunity of erecting a resting-place for travellers, or of building a monastery. By doing either of these goodly works, he has conferred on him by the people an appropriate title, which flatters his vanity.

In features, a Burman is Mongoloid; his figure short; his skin light-brown, and sometimes yellowish; his hair jet-black, which he wears long and tied into a knot on the top of the head; women wear the knot on the nape of the neck. The dress and costumes are gorgeous, being of variegated colours, the appreciation of which is characteristic of the race. The Burmese are somewhat vain, and study outward appearance more than most nations. They usually spend a great proportion of their wealth in beautiful cloths and silks, precious stones and jewellery. In public the rich vie with one another in trying to produce the most effect by grand entertainments, which are open to all comers.

One characteristic custom of the males is the tatooing of the body from the waist to the knees with elaborate figures of animals, without which a Burman is [illegible] effeminate. These figures are [illegible] them the qualities apperta[illegible] other parts of the body are tatooed, for the sake of making them proof against diseases, snake-bites, and the power of evil spirits. The operation, as one may imagine, is very painful; and to render the feelings less acute, the patient is drugged with opium.

Every woman gets married; and if the husband should die before the wife is *passé*, she would find no difficulty in finding a second or a third husband. I must remind you that in Burmah there are more men than women. Marriage is a civil rite, and the law favours neither of the contracting parties. Both are at liberty to divorce one another on sufficient grounds being shown; yet divorces are far from being common, perhaps because the marriage-tie can be easily severed. The women are fit companions and associates, as they take a keen interest in the affairs of their husbands. A man usually takes his wife's opinion before embarking on a new adventure. If a husband is away, she, during his absence, usually carries on his trade or business, and customers look to her as his representative and agent. The Burmese women, unlike women in other Oriental countries, go about freely; receive the guests of their husbands; take a prominent part in the affairs of the village; and are consulted before arrangements are made for festivals and entertainments. As a rule, marriages are monogamic; but in a few cases, especially among the wealthy, polygamy may be practised, though it is not countenanced by the religious section of the community. In case of divorce, whatever property may be in the possession of the couple is divided equally, it being held in common according to the law of *Manu*. Where the couple have to separate through the gross misconduct of one of the parties, the innocent party obtains a larger share; when there are children, the woman takes the girls and the man takes the boys. These settlements are made by the village-elders, who have jurisdiction over matters of dispute between husband and wife.

In concluding this section, I cannot do better than quote Major-General MacMahon's opinion. What this writer says about the civilisation of the Burmese is invaluable; and those who wish to know the exact nature of the effects of civilisation on the Burmese from very early times, will do well to consult his article on the subject in the current number of the *Asiatic Quarterly Review*. From another article by the same writer, I take the following passage: "The position of women in Burmah is unique; for they have attained all that the most advanced exponents of women's rights demand, and exercise their privileges in a way to challenge criticism. Illiterate though they be, they compensate for this deficiency by their remarkable astuteness, *savoir faire*, and industry, which, with a more than usual share of common-sense, enables them to transact business of every kind most efficiently. Identifying themselves completely in everything that concerns their husbands; whether it be in the negotiation of a mercantile contract, raising a hue and cry

a nick is often cut to receive it."—*Burma: Past and Present*, Vol. I., p. 8.

The drama is universally appreciated, and every event of the slightest importance is accompanied with a dramatic performance (*pooay*). "The Burmese are more fortunate than the Europeans: they have not to book, or pay for, their tickets at the theatres, as the company of actors is specially hired by some person on festive occasions. It is an understood custom that everyone is invited to the play, though a few friends are expressly requested to be present. The theatre is a circular tent, surrounded by the audience in the manner of a circus audience, but not closed in, as there is no necessity to shut non-payers out, and the people have to obtain seats as best they can, except, of course, the few who are invited. The *pooay* usually commences at 9 p.m., and the playgoers do not go home till the morning. Stalls, supplying various kinds of delicious eatables, attract the weary ones from the play; they are scattered about the circular tent, and present a curious phase of Burmese life. The subject-matter of plays usually consists of mythology; and in their mythology, borrowed to a large extent from the Hindoos, beings other than man play a prominent part. In order to introduce these characters, masks are worn; and, accordingly, one beholds extraordinary-looking figures hanging inside the tent. Songs are composed and introduced into the plays by the leading playwrights, and are caught up and sung by the youths in the same way as the music-hall songs are reproduced in England according to the fancy of the individual."

(*c*) As to the position of women, I have only time to mention a few of the salient features. The Burmese women are not handsome, according to European ideas of beauty, yet they are [illegible] themselves elaborately to [illegible] They have long enjoyed [illegible] ...quently, are not hindered from marrying whomsoever they like. In this respect Burmese society is immeasurably superior to Oriental societies, and can compare favourably with most Western societies. Owing, however, to some religious sentiment of the Burmese, education is not of free access to women; but, in spite of this disadvantage, they prove themselves quicker than men in matters of common sense. They generally marry when they are about seventeen or eighteen, the parents not coercing them to prefer one man to another. To this freedom there is an exception in the province of Arakan, where women have not so much liberty as in the other provinces of Burmah.

mately attain happiness, or *Nirvana*. The idea involved in *Nirvana* seems to be a separation from the sorrow and miseries of life and existence, accompanied by perfect rest and quietness. It is an error to suppose that it means complete annihilation.

Buddhism is conspicuous for its pure morals. All are agreed that this religion has a pure system of ethics, and is in many respects similar to Christianity. Bishop Bigandet, an eminent Catholic divine, in the *Life of Gautama*, says that "the Christian system and the Buddhistic one, though different to each other in their respective objects and ends, as much as truth from error, have, it must be confessed, many striking features of an astonishing resemblance. There are many moral precepts equally commanded and enforced in common by both creeds. It will not be deemed rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhist Scriptures; and in reading the particulars of the life of Gautama, it is impossible not to feel reminded of many circumstances relating to our Saviour's life sketched out by the Evangelists." With these remarks a Buddhist would not find fault, except, of course, he would not consider Buddhism a mistake and Christianity Gospel truth.

The priests, following the example of Gautama, live an austere and humble life, apart from the usual haunts of the people. Monasteries and pagodas are their residences, and there they undertake the education of youth. They are unmarried, and not hindered from leaving the priesthood to re-enter the world. Of "the monastic system," General Fytche says that it "has a practical interest from its being connected with national education. Every monastery has its school, where, in harmony with the national religion, are learnt the same lessons which have been taught from generation to generation for a couple of thousand years. On arriving at some obscure spot in the interior of the country, the first sign of life that often strikes the ear is the murmuring sounds proceeding from the monastery school; and there is not a town or village, scarcely even a hamlet, that has not, at least, one of such schools." *Burma: Past and Present*, Vol. II., p. 205.

The Lecture included two other Sections—*The railway between India, Burmah, and China*, and *The future government of Burmah*, which are omitted as beyond the scope of *The Indian Magazine*.

CHAN-TOON.

Temple, London.

after some criminal wanted by the police, receiving Government dues, and so forth, the better-halves of merchants, police-officers, tax-collectors, and others, in their husbands' absence as a matter of course, carry on their duties."—*National Review*, November, 1886.

(*d*) Now we come to the religion of the country. [illegible] anything of the Burmese without saying something of their beliefs, would be like writing English history without tracing the development of Parliamentary government. The Burmese mind is pervaded with religion in a manner unknown in any other country, perhaps Ireland excepted. It is not meant by this that the people are strictly religious, but that whatever they do is always accompanied with, or preceded by, some regard for those beings who are supposed to exercise some supernatural influence over them. This supernatural [illegible] which is indigenous to the Indo-Chinese peninsula, still has some influence over Burmese minds, in spite of the existence of Buddhism amongst them for more than fourteen centuries. Under this system of primitive religion, the world is conceived as being filled with spirits of such subtle nature as to [illegible] to move about from place to place with the utmost rapidity; every prominent feature of the physical world is supposed to have its presiding deity or *nat*. On occasions of importance these spirits are propitiated and invoked to lend their assistance, that everything may be attended with success. The [illegible] though playing an important part in the lives of the Burmese, is practically superseded by Buddhism, which is [illegible] religion of the country. According to some authorities [illegible] hism, as it exists in Burmah, is said to be as pure as [illegible] found in any portion of the vast territories in which [illegible] fessed—500 millions of people, *or one-third of* [illegible] are adherents of the teachings of Gautama, who lived [illegible] before Christ. Those of you who know Sir [illegible] beautiful poem, *The Light of Asia*, will [illegible] following stanza, which fully represents the [illegible] faith and doctrine:

> "Nought from the helpless gods by gift and [illegible]
> Nor bribes with blood, *nor feed* with [illegible]
> Within yourselves deliverance must be [illegible]
> Each man his prison makes."

Buddhists have no conception of a Supreme [illegible] Being who takes care of them, and forgives [illegible] from day to day on repentance. They [illegible] must inevitably follow sin in the hereafter [illegible] that, after undergoing several stages of [illegible] having lived pure lives in each of the [illegible]

their greatest pleasure, and in the reverence of their husbands the amaranthine crown of a woman's truest glory."

THE MAHRATTA RAYAT.

"The Mahratta women of the *Rayat* class, although they soon lose the good looks of their girlhood, are a fine healthy race, tall and straight-grown, modest, frank, and chatty; and in their yellow or short red and purple bodices (*chali*), and dark green or indigo blue robes (*saris*), are everywhere, in the fields or in the village streets, welcome objects. The ladies of the higher castes, and particularly the *Deshast* Brahmanis, are very comely, although the latter are not so fair as their *Konkanast* sisters. They are all known at a glance by their great beauty and richer clothing; and as one of them sweeps past in her flowing *sari* of crimson, gold-bordered, nothing can be nobler than its glow against her olive flesh tints, as it waves round her stately figure, and ripples in gold about her dainty feet, a study worthy of a Lombard master's canvas."

There are many charming pictures of village life incidental to the main subject of the paper; and if there were no dark side to the picture, there are few that would not exclaim with the writer—

"Happy India! where all men may still possess themselves in natural sufficiency and contentment, and freely find their highest joys in the spiritual beliefs, or, let it be, illusions, which have transformed their trades-union village organization into a veritable *Civitas Dei.*"

PHYSICAL DETERIORATION OF THE BENGALIS.

The *Hindu Patriot* calls attention in the following terms to the physical deterioration that is coming over the Hindu race in Bengal. We bring it to the notice of our Indian readers in the hope that it may lead to some expression of opinion, not with reference to any particular form of disease, but on the general question. Intellectual occupation may be greatly on the increase, but it is questionable whether intellectual activity and mental power can exist in a nation alongside of physical degeneracy:

"The havoc that has been of late caused in the ranks of the educated Hindu community of Bengal by diabetes, has invested that fell disease with a peculiar importance. Our climate, our food,

THE MAHRATTA PLOUGH.

Under the above heading Sir George Birdwood contributes a most able and interesting article to the October number of the *Asiatic Quarterly Review*. Starting with the purpose of vindicating "the indigenous plough, in regard to its perfect adaptation to the surrounding conditions of the land, and life, and labour," from "the sweeping attack on the vernacular implements and operations of Indian agriculture made in a paper read by Pandit Srilal before the East Indian Association," Sir George indulges in a delightful description of the natural features of the "great" basaltic "kingdom" of Maharashtra—"dear to me as my native country"—and the habits and characteristics of its people.

The following extracts will be read with interest:

THE WOMEN OF THE KONKAN.

"The Chit-pavan women are of the most refined type of female loveliness, and in the sweetness, grace, and dignity of their high-bred beauty, at once modern in its exquisite delicacy and antique in its fearless freedom, they might well be taken for the Greek originals of the Tanagra 'figurines' awaked to a later life among the tropical gardens and orchards and cocoa-nut groves of the Southern Konkan. One never wearies of watching them, as seen in the dewy mornings in their gardens, perambulating, in archaic worship, the altar of Holy Basil (*tulsi*), placed before every Hindu house; or of an afternoon as they pass, in fetching water, to and from the near riverside or the lotus-laden tank of the village temple, all in flowing robes of cotton of unbleached white, or dyed a single colour, pink, scarlet, black, green, or primrose yellow, presenting as they move along the red laterite roads in the deepening shadow of the trees, and illumined across the blue sea by the sidelong rays of the declining sun, the richest chromatic effects, with all the bright glamour of a glowing Turner or a Claude." And the outward and visible charms of these fair *Chit-pavnis* do but faithfully mirror the innate virtues of their pure and gentle natures; for they are perfect daughters, wives, and mothers, after the severely-disciplined, self-sacrificing Hindu ideal—the ideal also of Solomon, Sophocles, and St. Paul—remaining modestly at home as the proper sphere of their duties, unknown beyond their families, and seeking in the happiness of their children

may become a stony, or bony, tube:—any of these changes causing more or less occlusion, and weakening of the vessel, with some arrest of the circulation;—thus favouring the formation of an aneurism or the occurrence of hæmorrhage. In any case the nourishment of the organ, or tissue, which is, or ought to be, supplied through the affected vessel, is diminished, or altogether cut off. It is in this way the brain is softened in those cases where this condition is found. It is possible that the softening, sometimes met with in other organs, may have a similar origin. It is commonly supposed that the brain becomes hardened in those addicted to alcohol, this being the effect of the spirit upon the organ when preserved as a specimen. But, the *modus operandi* of alcohol, in the two cases, is different: in the latter, alcohol abstracts the moisture from the brain, which, in consequence, is hardened.

THE BLOOD.—Alcohol is essentially a blood poison: not a single constituent of this fluid escapes.

The Blood Corpuscles, of which there are two kinds—the red and the white,—are important gas carriers. The former absorb, in the lungs, oxygen from the air and convey it to every part of the body. After the oxygen has combined with the carbon, which it meets with everywhere—in the organs and tissues of every description,—causing the combustion required to maintain the heat of the body at a uniform temperature (98° Fahr.), the carbonic acid, thus formed, is conveyed back by the same carriers to the lungs, there to be eliminated in expiration. The importance of these corpuscles may be estimated from the fact of there being 135 in every 1000 parts of the blood, or 175 millions in the whole of it. They float, in seeming myriads, in the centre of the blood-stream, whilst the white corpuscles move more sluggishly at the side. Both are, more or less, circular in form, which is preserved by the moisture (water) which they contain. The effect of alcohol is to absorb the moisture, and, thereby, to destroy the form.* They collapse and become oval, or star-like, or truncated or otherwise irregular in shape, with, occasionally, crenated edges. Sometimes, they run too closely together, adhering in rolls. The effect of these several derangements is seriously to impair the function of the red corpuscles as "vital instruments" of the circulation. Moreover, when several are agglutinated together in masses, they do not readily

* Doubts having been thrown upon this fact by some who are authorities as to the pathological action of alcohol, I wrote to Dr. B. W. Richardson, who first announced it; and he very kindly replied that he had seen, what he stated to be the case, under the microscope, and that no one, so far as he was aware, had controverted the statement from his own observation. The point is important.

our daily avocations are all against us. They make the course of our life sedentary in the extreme. And the evil is on the increase. The well-to-do among our ancestors were mostly given to horse exercise, and walking and wrestling were favourite pastimes among all classes Seventy years ago, there were few rich men under fifty years of age in Calcutta who did not take their constitutional on horseback. A friend at our elbow tells us that when five and twenty years old he purchased a thorough-bred English horse, which made him kiss the ground several times The matter came to the knowledge of his septuagenarian father, who said: 'That lad must be very lax not to be able to keep his seat on a horse. Let the horse be brought to me, and I shall see if the animal be really a vicious one.' The horse was accordingly sent to him, and he rode it hard for a week, and returned it, saying that 'it was, but for a little neighing, a pleasant hack to ride, as tame as a lamb' None of his descendants now can follow his example. And what is true of his descendants is true of the scions of those Hindu gentlemen who rode with him. One may now walk the streets of the Northern division of the town for a fortnight without seeing a Hindu gentleman rider out. Wrestling grounds are also quite as rare. And while exercise is all but tabooed, intellectual occupation is greatly on the increase, and the two circumstances contribute greatly to the increase of the disease, which, for a general remark, may be said to be all but incurable."

MARRIAGE IN THE PRABHU CASTE.

The Prabhus—the only caste in which bachelors and spinsters of more than eligible age are to be found—are thinking about following the example set by some of the Rajputana chiefs and their subjects. A requisition has lately gone in to the leaders of the caste, calling attention to the serious and burdensome expenses attendant upon marriage in the community, and suggesting the adoption of rules for bringing this expenditure within reasonable limits. There is substantial cause for such a movement. It may be doubted if in any of the Hindu castes the charges upon marriage are as heavy in proportion to the means of the people who bear them as amongst the Prabhus. The caste, like the corresponding clerkly class at home, conforms as closely as it can to an average social respectability. The Prabhu is seldom very poor; still more seldom is he very rich. But custom has taught him to look for a heavy dower with his bride and for a lavish expenditure on jewellery, clothes, and

of the membranous envelope, the surface of the organ—liver or kidney—loses its smoothness and becomes irregular, presenting an appearance that, occurring in the liver, is called hobnailed—hence the term "hobnailed" or "gin-drinker's" liver—and, when seen in the kidney, "granular" kidney.

The Salts (normally about 10 parts in 1000 parts of blood) are relatively increased in quantity by the disturbing action of alcohol. There is, then, a tendency to cataract in the crystalline lens of the eye, and to the formation of stone in the bladder.

Water, in which the other constituents of the blood are held in solution, constitutes more than seven-tenths of the vitalizing stream. At once, as already observed, the vehicle for the conveyance of nutriment to, and for the removal of effete matter from, all parts of the body, it enables every structure to retain its shape and (where required) its pliability, giving form also, and bulk to the frame. By abstracting some of the water, alcohol, besides causing thirst, in various ways injures one or more of these structures. The value of water in the animal economy cannot be overestimated. It has kept alive men shut up, through an accident, in a mine for days together, when alcohol—had it been available they would, in accordance with the popular belief in its sustaining power, have drunk it in preference—might, probably, have shortened their existence. Unemployed dock labourers have told the benevolent ladies, from St. Augustine's at Kilburn, that they could starve for four days, if they had water. And water has enabled those, who for a wager have foolishly abstained from food for a prolonged period, to accomplish their task. Its marvellous utility in the jelly-fish has been referred to in a previous article.

The Skin.—The action of alcohol in causing congestion of the skin is familiarly illustrated in the faces of some drivers of public conveyances.* Rubicund cheeks are characteristic of this class of men, and during the earlier years of life—say till 35 or 40—they may look, and be, healthy, having the benefit of fresh air (or at least as fresh as is attainable in a large town like London) throughout the day: but later, after a prolonged course of indulgence in alcohol—(even earlier in some cases)—the

* The redness of face in these men is not altogether due to alcohol. Exposure to wind and weather assists in causing it. And it may occur independently of alcoholic drinks, as sometimes evidenced in the case of abstaining sailors—a less uncommon phenomenon in the present day than in the past! I venture to think that the fact of conductors of omnibuses and of tramcars not, as a rule, having such red faces as the drivers, is due to the former not being so much exposed to the weather. Omnibus and cab drivers suffer considerably, says Dr. Norman Kerr who practises much amongst them, from gout, rheumatic gout, dropsy (doubtless due to liver disease), asthma, &c., owing to the toxic influence of their potations.

pass through the minute blood-vessels: and, by impeding the blood-current, they may cause considerable local injury.

The Fibrine, of which there are from 2 to 3 parts in every 1000 parts of the blood, either loses its power of coagulation in consequence of alcohol fixing the water with the fibrine, or, if the spirit extracts the water* determinately, the tendency *is* to coagulation. One or other of these results will ensue according to the degree in which the water that holds the fibrine in solution is affected. The blood of those addicted to alcohol is apt to be in a too fluid state, when the power of coagulation becomes diminished, if not altogether lost. This is strikingly seen, in the case of some drunkards, if they happen to cut a finger. Whereas the blood of the savage, or of those who live according to nature, coagulates at once,—forming a slight film upon the surface of the cut, which prevents further bleeding,—in them the blood continues to flow freely and is often arrested with difficulty. It may be well to observe here, for the benefit of practitioners in India, that the venom of some poisonous snakes has the same effect: hence the danger of applying leeches to, or of making incisions in, parts that may have become swollen after a bite.

The Albumen (of which there are 70 parts in 1000 parts of blood) is represented by the various colloidal structures, *e.g.* the arteries and muscles, and, indeed, all the organs in the body, together with the membranes (also colloidal) which envelope and support them. Alcohol causes the investing membrane of an organ—this is strikingly seen in the liver and kidney—to shrink, and contract, in consequence of which the organ becomes compressed, and even, in some cases, condensed; so that circulation through it is impeded, causing a block, as it were, behind with an undue accumulation of blood, to relieve which the watery constituents of this fluid exude, either into the areolar † tissue, in which case the exudation, that may be local or general, is called anasarca—the puffiness of the face due to this cause is often seen in cases of granular kidney, a similar swelling of the extremities being the result of contracted liver,—*or into* one of the shut serous cavities of the body, *e.g.* the peritoneum—the largest—which covers the intestines—when it is called dropsy. Strictly speaking, this latter term is applicable to both kinds. Owing to the shrinking and contraction of the intestinal portions

* Dr. B W. Richardson.

† A tissue or web, constituting a cellular framework,—hence the term cellular, or areolar, tissue,—permeates every structure throughout [illegible] The openings (cells) com-
[illegible] he alcohol-obstructed fluid
[illegible] wo Greek words signifying

the alcohol were given up. Some local treatment, in addition to hygienic measures, may be necessary (as change of air, a sojourn by the sea, and a suitable dietary); but, if the practice of taking alcoholic beverages be continued, no treatment, generally speaking, will avail. Unfortunately, skin affections caused by alcohol are indications of prolonged indulgence in the spirit, which has led to blood-vessels having, only too frequently, irremediably lost their elasticity and become permanently distended.

Mucous Membranes.—As is the skin to the surface of the body so is the mucous membrane, which is a form of inner skin, within it. At every opening, as the eyes, nostrils, ears, mouth, &c., the outer skin ceases, merging into a membrane, which, being furnished with small glandular bodies that yield a lubricating material known as mucus, is called a mucous membrane. Commencing at the orifices above mentioned, this membrane lines every cavity and tube therewith communicating, ending finally at the termination of the intestinal canal, where, doubling as it were upon itself, it again becomes a true skin. Congestion of the mucous membrane—more in one part than another depending on individual tendencies—is a common result of alcoholic excess. The reddened eye of the tippler, coupled, occasionally,—the symptom may sometimes occur alone,—with fulness in the nose conveying the idea of a "cold"; the congestive form of diarrhœa which, often caused by a "chill," though alcohol alone may produce it, is aggravated by the latter,—hence the want of judgment in giving port wine and arrowroot or sago, or hot brandy and water, as a matter of course, in diarrhœa which may be the result of one of a dozen different causes, and, if it be the congestive variety, alcohol will be likely to aggravate the congestion. Those who have suffered from a bronchial cough, and not refrained from alcoholic drinks, will have experienced the increased irritation and inclination to cough (due to congestion) following a libation, especially if it consists of "spirits." Indulgence in alcoholic beverages exposes the entire mucous membrane of the air-passages, from that lining the nose and mouth to the air-cells of the lungs, to the injurious influences of cold. The greater readiness with which those addicted to alcohol catch cold, or "take a chill," as compared with abstainers, is becoming a matter of general experience. In view of this effect of alcoholic beverages upon these passages, singers, public speakers, and all whose avocations require that their voices should be in a state of efficiency, would do well to rigidly abstain from them. Alcohol, though exhilarating for the moment, and in many cases enabling the individual to put forth a powerful vocal effort—it is known that Malibran often sang at her best, in response to an *encore*, under the influence of

the blo[illegible]
or even stagnates, and assumes, from impe[illegible] bluish tint. In confirmed tipplers the face, in warm weather, has a blotched, and in winter a dull leaden, appearance, both of which are characteristic. Sometimes, there is rupture of the smaller extremely dilated vessels, which gives a mottled aspect to the face. It is now that eruptions are apt to appear, acne—popularly known as grog-blossoms—being a common form. Mr. J. Startin, Surgeon to St. John's Hospital for Skin Diseases, has stated that 60 per cent. of the skin affections brought to him for treatment are, directly or indirectly, due to alcohol. Nor, is this surprising when the *modus operandi* of the alcohol is understood. By its injurious action, says Dr. B. W. Richardson, on the colloidal gelatinous structures—the skin is one—the epidermis (scarf skin) is imperfectly thrown off. Dying, it remains scaly upon the surface as dead *débris*; and, owing to deficient vascular and nervous tone in the true skin beneath, is not replaced so quickly as in health. Consequently, it accumulates; fluid also, in some cases, collecting. The protection of the scarf skin being thus partially withdrawn, pain and irritation follow in the surface of the true skin below. When the skin is in this condition, the bites of insects, as mosquitoes and gnats, often lead to troublesome sores, especially during the rainy season, in India. Sufferers from "prickly heat" * in that country would do well to drink as little of anything, even of water, as possible, as all fluids tend to increase the congestion and dilatation of the vessels; and alcoholic drinks do this in a marked degree. But, whilst alcohol has this effect when taken internally, when applied to any part on the surface of the body in the form of an evaporating lotion, it causes the superficial vessels, with which it comes in near contact, to contract, and, so, gives relief. Eau de Cologne acts in this way.

Dyspepsia is a prolific cause of cutaneous eruptions, partly owing to the strong sympathy existing between the mucous membrane and the skin, and partly by the blood being, more or less, impure. In these dyspeptic cases the stomach clearly first requires treatment. Skin affections may, also, be excited, or aggravated, by disorders of the liver, of the kidney, or of the uterus. Spots of congestion (as in the case of the officer before mentioned), resembling purpura, sometimes appear on the skin in dependent situations; *e.g.* the lower extremities. Many of the skin affections, which occur in persons addicted to alcohol, would disappear entirely, or in part at any rate, if

* Prickly heat, pathologically, is congestion, followed by inflammation, in the perspiratory glands.

alcohol on mucous membrane. Congestion of this membrane lining the uterus (womb), if not originally caused, is very frequently maintained, in consequence of patients declining to give up their glass of spirits at night, taken in many cases in addition to the wine or beer, or both, of the day. Prescribed originally, it may be, to relieve pain at the monthly period, the prescription only too frequently comes to be taken *daily*, nominally to anticipate it. Some ladies have a tendency to uterine *congestion—a tendency more common*, after parturition, in a tropical climate amongst married child-bearing women. This same condition is also, not unfrequently, an accompaniment of sterility. Our countrywomen in India would, therefore, do well to follow the example of the native females of the country, and abstain altogether. Uterine congestion is not, I believe,—this is one of the points for medical ladies who practise in zenanas to elucidate,—a common disorder with them, any more than is congestion of the liver with the (abstaining) natives generally. Uterine congestion is, in India, apt to supervene upon dysentery, as is the latter sometimes upon the former: and both are intensified and fostered by alcoholic drinks.

(To be continued.)

THE POSITION OF THE BAR IN INDIA.

On Saturday, the 28th July, the Members of the Calcutta Bar entertained Sir Charles Paul at dinner to mark their appreciation of the honour done to the profession by the elevation of the Advocate-General to the rank of K.C.I.E., and to congratulate him on having received that well-deserved distinction. Mr. L. P. D. Broughton, Senior Barrister, presided, and in proposing Sir Charles' health bore hearty testimony to the conspicuous and important services he had rendered as Advocate-General, and to the honourable, independent position he had always maintained.

In returning thanks, Sir Charles Paul made the following striking remarks, which will be read with interest and profit by the young men who have entered or are preparing to enter on one of the noblest professions:

"Now a few words with reference to the Bar, to which I invite the attention of the junior members of my profession. The Bar is a most important element in the constitution of the social and political system of this country; for while, on the one hand, its wealth, its prosperity, and the amelioration of the condition of its people are due to the development of its resources,

a glass, or more, of porter,—ultimately roughens and weakens the voice; and, in the case of a singer, who perhaps is never intoxicated, may yet cut short a promising career, as was painfully illustrated in the instance above quoted. Malibran died at 28, of inflammation of the lungs, supervening upon a chill. An egg-flip, made with milk or cream (without wine), lubricates and strengthens the voice, better perhaps than anything. Glycerine lozenges are, also, useful for softening it.

The feeling of warmth experienced at the pit of the stomach after drinking a glass of wine, popularly known as "warming the cockles of the heart," is due to congestion, assuming an arborescent form, of the mucous membrane at the point upon which the liquor impinges. In confirmed drinkers—in those who daily take much more than the physiological quantity of alcohol—the congestion increases in area and intensity (becoming permanent unless the practice be given up), and causing, in combination with a want of nerve-tone, a variety of dyspeptic symptoms,—as pain, loss of appetite, flatulence, nausea, and, in the worst cases, vomiting. Sometimes patches of intense congestion occur, with rupture of blood-vessels, and effusion of blood in the midst of a generally congested mucous membrane—similar to a condition met with in cases of acute arsenical poisoning. In some cases the mucous membrane is thickened, ropy mucus lying on the surface—in others it is thinned—the stomach itself, particularly in large beer-drinkers, being much dilated. In the experiments made upon the Canadian hunter, Alexis St. Martin,* it was noticed that the extensive congestion of the mucous membrane of the stomach, the drops of grumous blood exuded upon the surface, the aphthous patches, the vitiated gastric fluids mixed with thick ropy mucus, and the collection of muco-purulent matters slightly tinged with blood,—resembling the discharges in some cases of chronic dysentery, conditions which are frequently met in this disease in India,—all passed away after a very few days' abstinence from alcohol. This fact should serve as a warning to those dyspeptics who fly for relief to alcoholic drinks; whilst it is encouraging to those who give them up, if they do so in time. Nature and an appropriate dietary will, as a rule, do more for the dyspeptic than alcohol.

Increased pain in, and discharge from, certain other passages after (perhaps medically forbidden) indulgence in alcoholic drinks are familiar illustrations of the congesting effects of

* Alexis St. Martin was a Canadian hunter, in whose stomach a hole, which remained permanently open, was made by a rifle bullet. Dr. Beaumont—his medical attendant—availed himself of the opportunity of ascertaining the digestibility of various articles of diet, as also the effect of alcohol upon the stomach.

the man of honour, and I respect him as much for that as for the great and illustrious talents which have reflected so much honour upon his name and upon the professon of which he is such a distinguished ornament.'

"These principles should ever be present to your minds, in your daily avocations. Your deportment towards judges of every grade and description should be courteous. You should not imagine that mere acceptance of doctrines familiar to you, or of views tolerably clear to your minds, betrays a judicial attitude due to antagonism or opposition; nor should you, presuming on a supposed superiority of bearing and knowledge, yield to the temptation of saying things calculated to cause pain or to elicit the applause of persons present in court. If you are true to yourselves, and you conduct yourselves as high-minded gentlemen do, if you cherish the instincts of the English Bar and keep to its traditions, you are sure to achieve the success you desire and will deserve."

INDIAN INTELLIGENCE.

Her Majesty the Queen-Empress has been graciously pleased to honour their Highnesses the Maharaja and the Maharanee of Kuch Behar, by becoming Godmother to their infant son. She has wired her desire that the young prince be named Victor after her.

The Aitchison Hospital, at Lahore, was opened on the 15th November, by Her Excellency the Marchioness of Dufferin.

On the 16th Lady Dufferin received a deputation, representing all classes, who presented an address with 50,000 signatures, testifying to the general appreciation of her efforts to promote the happiness of the people of India. Addresses were also presented by the native ladies.—*Times Correspondent.*

A public meeting of *purdanashin* women was held at Lahore, on Tuesday last, at the house of the late Rai Bahadur Kanhya Lal, to vote an address of thanks-giving to Lady Dufferin for the noble work done by her during her stay in India for Indian women. Both the lady voted to the Chair and the Secretary to the meeting were ladies who have been to England with the son of Kanhya Lal, studying for the Bar. Resolutions were duly adopted regarding the nature of the address, and appointing a Committee to arrange for the same, and everything is said to have gone off well. This is the first meeting of its kind ever held in Lahore.—*Hindu,* Oct. 10th.

by means of railways, postal and telegraphic communications, and educational and other measures promoted by a wise and enlightened Government; yet, on the other hand, it scarcely can be doubted that the security of property, the maintenance of personal rights and liberty, the correction of errors, the reform of abuses, and the general public welfare, are in an appreciable degree due to the exertions, and, I may say, to the presence of the Bar in this country. You members of the Bar have your friends as well as your enemies; your admirers as well as your detractors. Your public life is liable to be subjected to honest criticism as well as misrepresentation and unfair animadversion. Your daily actions are scrutinised and jealously watched. It therefore behoves you to be most careful at all times to combine ability and skill with judgment and discretion, an even temper, and, above all things, to endeavour to maintain unsullied reputations. Your opportunities for doing good, of contributing to the happiness and promoting the welfare of your fellow-creatures, are many and varied. The fields which invite your labours and exertions are extensive and rich. Golden harvests can only be reaped by means of golden instruments, such as honest zeal, industry, integrity, and a thoroughly conscientious and honourable discharge of professional and forensic duties. The notion that a counsel is bound to do everything in his power for his client was a false one, and has been properly exploded. On the memorable occasion of the dinner given by the English Bar to M. Berryer of the French Bar, Sir Alexander Cockburn undertook the task of dispelling this popular delusion. Among other [illegible] 'And allow me to say that, [illegible] ttainments which distin- [illegible] whom we have this day met to honour, there is, in my mind, one virtue and one quality essential as the crowning virtue of every advocate, that of having conducted the functions of his great profession with unsullied and untarnished honour. My noble and learned friend, Lord Brougham, whose words are the words of wisdom, said that an advocate should be fearless in carrying out the interests of his client; but I couple that with this qualification and this restriction—that the arms which he yields are to be the arms of the warrior and not of the assassin. It is his duty to strive to accomplish the interests of his clients *per fas* and not *per nefas*; it is his duty, to the utmost of his power, to seek to reconcile the interests he is bound to maintain, and the duty it is incumbent upon him to discharge, with the eternal and immutable interests of truth and justice. In all the great causes he has been called upon to conduct, in all the great interests he has had to uphold, M. Berryer has never forgotten the gentleman and

Rs. 250, for a prize in memory of Bishop Meurin; Rs. 250, for a prize in memory of Sir Cowasji Jehangir.

The Jamsetjee Nesserwanjee Petit Parsee Orphanage at Bombay, which has been established by Nesserwanjee Maneckjee Petit in memory of his deceased son, was opened on the 20th Oct. The generous donor has spent about eight lakhs of rupees in establishing and endowing the Institution, and other subscriptions have been received and promised to the amount of about Rs. 60,000. Arrangements have been made for the maintenance and education of 100 students, from 8 to 16 years of age.

The Bombay Government has granted a free site for the Gymnasium near the Elphinstone High School, Esplanade, and has made a grant of Rs. 7,500 towards defraying the expenses of the building. The Hon. Sir Dinshaw Maneckjee Petit has also given Rs. 7,500 towards the building fund, and has further set apart Rs. 2,500 for repairs. The Government have stipulated that all the students of the Elphinstone College be admitted without any fee into this Institution, which will henceforth be called the Sir Dinshaw Maneckjee Petit Bombay Gymnasium.

At a meeting held at Lucknow, Raja Amir Hassan Khan gave a lakh and fifty thousand rupees towards a Mohamedan School up to the Entrance.

Mr. Lakshmipathi Naidu, barrister-at-law, died of bronchitis on the 12th Oct., at Srirangam. The deceased was the first native gentleman who proceeded to England and was called to the Bar from the Southern Presidency. He practised for some time in Hyderabad and Akola.

The death is announced of Mr. Justice Narayana Pillai, of Travancore.

The Gilchrist Scholarship for this year has been awarded to Mr. C. W. de Silva, of Colombo.

It is notified that the six Scholarships tenable in England, established in February, 1886, will be shared by the Indian Universities as follows: Allahabad and Madras in 1889, Punjab and Calcutta in 1890, Bombay and Allahabad in 1891, Madras and the Punjab in 1892, Calcutta and Bombay, 1893.

The distribution of prizes at the Canning College, Lucknow, took place on the afternoon of the 20th Oct. There were recitations in Arabic, Persian, and Sanskrit, but not in English. The President quoted Sir Alfred Lyall, that "the great defect in the native character was the want of accuracy." He urged the students to be thorough, and said that all great leaders had been accurate observers, and advised the students not to seek learned professions if they had a natural bent for arts or mechanics. He said that the great want of India was engineers, surveyors, and

At a Chapter of the Order of the Star of India held at the Viceregal Lodge, Simla, on the 13th Oct., the Raja of Sirmur was [illegible] and [illegible] Mr. [illegible] the Star of India. At the same time, Nawab Nawazish Ali Khan, Mr. Guildford Molesworth, Mr. F. R. Hogg, and Sirdar Atar Singh received the decoration of Knight Commander, and Mr. Henry Irwin and Mr. A. J. Lawrence that of Companion of the Indian Empire

Babu Guru Dass Banerji, of the Calcutta High Court Bar, has been selected to fill the vacancy in that Court caused by Mr. H. S. Cunningham's retirement. There are now three native Judges on the Bench of the Calcutta High Court.

The Nizam's Government is sending a young lady medical student to England, at a cost of £1,000, to complete her studies, with a view to employment in the State, in connection with the local "Medical Women for India" organisation. A trained English nurse has been engaged to teach native women in the Afzalgunge Hospital, and Dr. (Miss) White has been appointed Professor of Midwifery in the Medical School. At the recent half-yearly medical examinations at Hyderabad, a young lady, Miss Furdunji, took the first place in the School, beating the male students. Lady Dufferin has sent her a medal from the Dufferin Fund.

As the result of the recent examination held at the Grant Medical College, the following lady students are declared to have passed the Final Examination in Medicine: Miss Aiemai Jamshedjee Treasuryvalla and Miss D. Cruz The Lady Dufferin gold medal has been awarded to Miss Treasuryvalla.

A Zenana Hospital was opened at Quetta, in Beloochistan, on the 2nd Oct. Lady Dufferin's philanthropic work is thus bearing valuable fruit.

Mr. B. M. Malabari has recently handed over to the trustees of the Victoria Technical Institute a sum of Rs. 1,500, the interest on which will be applied in an annual prize of Rs. 60, to be called the Marquis of Ripon Prize, in connection with the Ripon Textile School. Mr. Malabari has also given the following donations: Rs. 500, for a Lady Reay Prize, in connection with her Medical Fund; Rs. 500, for a Lady Dufferin Prize, in connection with her Medical Fund; Rs. 500, for Bai Bhikhaiji Prizes for the Parsee Panchayet Girls' Schools at Surat; Rs. 500, for the Dixon and Taylor Prizes at the Surat Mission School; Rs. 1,000, for prizes in memory of Dr. and Mrs. Wilson at Bombay; Rs. 500, towards a prize in Mrs. D. E. Wacha's memory; Rs. 200, towards the Poor Home Fund for Parsees;

herself and Rs. 100 from her father, to start a subscription list. Her idea is to raise a fund, to be called "Lady Dufferin's Hindoo Widow Medical Fund," with the object of encouraging and assisting Hindoo widows to study medicine. She writes: "The widows who may thus be brought up as physicians are sure to feel comforted and ennobled. Their number increased, a subtle and independent influence will be born among them."

The name of Maharani Surnomoyi is a household word in Bengal for her distinguished liberality. One of her latest acts of munificence is the grant of a donation of Rs. 1,250 per month to the Berhampore College, which has now been raised to the status of a first class Arts' College. This College at one time held a prominent position; but latterly it had suffered, owing to the withdrawal of State aid. It required Rs. 2,000 per month to resuscitate it, of which Rs. 750 could be raised from fees and other sources. The Maharani has generously undertaken to provide the balance.

PERSONAL INTELLIGENCE.

At the Michaelmas Examination, 1888, of the Inns of Court, the Council of Legal Education awarded to the following students certificates that they had satisfactorily passed a Public Examination: Karsondas Chubildas, Inner Temple; Mahomed Sheriff, Lincoln's Inn; Zorab Manook, Middle Temple.

The following students passed a satisfactory Examination in Roman Law: Abdul Alin, Middle Temple; Abu Reza, Inner Temple; Mohamad Ali Khan, Inner Temple; Moulvi Zahid Ali Khan, Inner Temple; Bhagat Ram, Lincoln's Inn; Mahomed Shah Din, Middle Temple; Syed Ali Eman, Middle Temple; Ganpatrao Shravanrao Gaekwad, Middle Temple; Kizhepat Palat Krishna Menon, Inner Temple; Chenvary Krishnan, Middle Temple; Diwan Doulet Ram, Inner Temple.

At the B.Sc. Examination of the London University, Man Mohan Lal Agarwala passed in the First Division.

The following Students have been called to the Bar: INNER TEMPLE: Karsondas Chubildas; LINCOLN'S INN: Mahomed Sheriff, B.A., LL.B., Cambridge; Nandlol Banerji, Calcutta University.

Arrivals.—Mr. P. Nurassima Charrier and Mr. M. Armo Modelly, from Bombay; Mr. Gunpat Rai, from Lahore; and Miss Violet Turkhud, daughter of Mr. and Mrs. Turkhud, of the Rajkumar College, Rajkote, who is placed under the care of the Misses McMillan, of 74 Broadhurst Gardens, S. Hampstead; Mr. Rup Kishore Tandon, from the Punjab.

Departures.—Pundit Sivanath Sastri, M.A., for Calcutta; Mr. N. L. Banerjee and Mrs. Banerjee, for Bombay.

architects. If a pump was wanted in a town, no man could put one up, or repair it.

The Mysore Exhibition was opened by the Maharaja on the 16th Oct. In the address presented by the Committee it was stated that over 30,000 exhibits had been received, every taluq being represented. The Dewan replied on behalf of Maharaja. He stated that similar Exhibitions would be held in various parts of the Province.

The *Life of Sir Bartle Frere*, by Sir William Hunter, will be published by Messrs. Chapman, Hall, and Co., of Henrietta Street, Covent Garden, in the autumn of 1889. The friends of Sir Bartle Frere will be glad to learn that his biography is to be undertaken by so distinguished and able a writer as the Editor of the *Imperial Gazetteer of India*.

The Secretary of the Madras Victoria Technical Institution lately made an application to the Madras Government for the contribution to the funds, and at the same time made a statement as to their condition. From this it appears that Rs 1,04,826 have been already subscribed and some Rs. 15,000 promised, making a total of, say, Rs. 1,19,826. The following is the order of the Madras Government on the application: "The Government are prepared to contribute a sum equal to a maximum of half a lakh of rupees, but such special contributions as that of the Mangalore Jubilee Committee cannot be taken into account. The other sums mentioned by Mr. Adam come to Rs. 92,826, and the Accountant-General will at once pay to him half that sum, or Rs. 46,413, to be debited to 26 Scientific and Minor [illegible] is Excellency in [illegible] it the nomination [illegible] of the members of the Executive Council shall be reserved to the Government; and that an annual report of the working of the Institute be submitted to Government through the Director of Public Instruction. The Government members will be nominated from time to time after the other members have been elected."

A Chinese College.—The *Chinese Times* says: "In a few [illegible] ie south bank of our river, [illegible] under the auspices of the [illegible] and Sir Robert Hart, to serve as a Technical College in which Chinese youths will acquire a thorough knowledge of foreign languages and the sciences and arts of the West, will be opened, and we are confident that it will prove to be the progenitor of many similar institutions in the eighteen provinces of the Chinese Empire."

Srimati Swarna (Suvarna ?) Kumari Devi, the Editor of the *Bharati*, one of the first-class Bengalee magazines, is perhaps

OURSELVES.

In commencing a new volume of the *Indian Magazine* we desire gratefully to acknowledge the generous help given, during the past, and many previous, years, by those ladies and gentlemen, English and Indian, who, often in the midst of other pressing avocations, have contributed to its pages. The only monthly periodical published in England which, scrupulously avoiding religious and political controversy, is devoted to the advocacy of social reform and educational progress in India, the *Indian Magazine* has, like the Association of which it is the organ and exponent, a strong claim on the support of all who are interested in the advancement of the people of our great Indian Empire. There are some hundreds of men and women now in England, the best part of whose life has been spent in intimate personal contact with the natives of India; there are hundreds more who are connected by friendly or family ties with the administrators of that country, past and present; and it is difficult to realise how vast an influence for good they might exercise through an Association such as the National Indian Association.

It is the object of the conductors of the *Indian Magazine* to place before its readers a monthly record of progress in the directions indicated; to advocate the extended education of women, and the removal of the many disabilities under which they labour; to expose the evils attaching to the present system of caste; to encourage improved methods of education, moral, technical, and physical; to promote social and friendly intercourse between the English and the people of India; and to offer an opportunity for the discussion of these and kindred subjects in its pages.

It may be said this is an oft-told tale; but it may reach some to whom our methods are not familiar, and may awaken interest in an Association which has laboured in this direction for many years, and which can now point to many encouraging signs of progress; not the least noteworthy of which is "The Countess of Dufferin's Fund," the principles and objects of which were thoroughly discussed in this *Magazine*, and at public meetings of the National Indian Association, six years ago, and which only required the high personal

The Indian Magazine.

No. 217. JANUARY. 1889.

NATIONAL INDIAN ASSOCIATION.

The following arrangements have been made for the conduct of the business of the Association during Miss Manning's absence on her Indian tour:

Miss TESCHEMACHER, the Assistant Secretary, will receive and answer letters, and issue summonses and invitations to Meetings and Soirées.

Address: 8 Aberdeen Road, Highbury, N.

Mrs. CARMICHAEL has kindly consented to fill the office of Assistant Treasurer, and it is requested that all subscriptions as they fall due, and donations, may be paid to her (or to the London and Westminster Bank, 1 St. James' Square, S.W.).

Address: 21 Sussex Gardens, Hyde Park, W.

Lieut.-General CHARLES POLLARD, R.E., will act as Secretary to the Superintendence Committee.

Address: 11 Hanover Terrace, Ladbroke Square, W.

JAMES B. KNIGHT, Esq., C.I.E., has undertaken the charge of the *Indian Magazine.*

Address: 19 Eardley Crescent, Earl's Court, S.W.

Letters have been received from Miss Manning, from Poona and from Hyderabad, which place she reached on the 27th November. She writes with great sorrow of the death from fever, of Miss Arabai . . . will be shared by her many E . . . has endeared herself by her . . . and earnest life. A notice will be found under the head "Obituary."

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Nor must we omit to mention the munificent liberality by which the institutions we have mentioned, and many others, have been established and supported. These social and educational reforms have not been forced on an unwilling people, but are brought about mainly by the people themselves, and their benefits eagerly embraced by the classes for whom they are designed.

In all these movements the National Indian Association has taken an earnest and active interest. The funds at its disposal are unfortunately very limited in amount; but all that can be done by sympathy, by advice, by the diffusion of information, by friendly intercourse, both in England and in India, and by money grants and scholarships, so far as our means allow, is done.

The Branches of the Association in India have exercised an admirable influence, and have done more than any other

had been converted into a jealously-guarded zenana. Every man was rigidly excluded, and even the Viceroy was compelled to absent himself from Government House until the ceremony had concluded. A lady correspondent states that the ceremonial presented a marvellous pageant, lit up with flashing jewels, and brilliant with varied colouring; while the occasion of the assemblage induced an attitude of graceful sympathy, which exalted its character from an exhibition of scenic pomp into a touching display of human emotion. In the course of her reply to the address, Lady Dufferin said:—

"On returning to England I shall have no greater pleasure than that of conveying to the Empress your expressions of loyalty and gratitude, and of assuring her of the stability and vitality of a work in which Her Majesty has ever taken so great and active an interest."—(*Times' Telegram.*)

On the following day, her Ladyship performed the ceremony of laying the foundation-stone of the Dufferin Zenana Hospital.

The Marquis of Lansdowne arrived in Calcutta on the 8th December, and was received with the usual honours. His Excellency assumed office on the following day, and, on the 14th, the Marquis and Marchioness of Dufferin and their two daughters sailed for Brindisi in the S.S. *Kaiser-i-Hind*, followed by the pleasant memories and good wishes of all classes.

MISS MANNING AT BOMBAY.

In after pages will be found an account of the enthusiastic welcome which Miss Manning has received from all classes at Bombay, and of the interesting visits she has paid to schools and other institutions in that city. We are requested by Miss Manning to express her high appreciation of, and her gratitude for, the arrangements made by the Reception Committee and others thus to facilitate the purpose which she has long had so much at heart. "Last week" (writes a Bombay paper) "may not be inaptly described as Miss Manning's week"; and we can quite realise her feeling when she writes, "I seem to live two or three days in one." She has been the honoured guest of Mr. Justice and Mrs.

nfluence and splendid energy and organising power of Lady Dufferin to give it a truly national character.

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, the people of India are awakening to a higher life, among which may be mentioned the movement in favour of a reform of the Marriage Customs in Bombay, in the Punjab, and in Rajpootana; the steady increase in the number of Schools for Native girls throughout India, and the growing appreciation of higher education for women; the proposed introduction of systematic moral teaching in all Government Schools; the establishment of Institutions for technical education in Bombay, Madras, and the Punjab—Calcutta, unfortunately, still lags behind;—the opening of Industrial Art Exhibitions at Poona, Mysore, and other places; the remarkable increase in periodical literature, especially designed for women and children; and last, but not least, the multiplication of social gatherings where English and Indians, of both sexes, meet on terms of mutual friendship and esteem.

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large scale must be a gradual process; and, unfortunately, even the best-considered Building Acts, and most stringent regulations, do not always secure healthy homes, or prevent overcrowding.

I am inclined to think that, though there is much to be desired in the way of properly-built, well-ventilated, well-drained houses, especially in London, the *chief* fault in all these cases lies in the people themselves. Their habits from childhood have been such that they are quite unconscious of anything disagreeable in an atmosphere which causes positive suffering and sickness to new comers. They have become so degraded, both morally and physically, that cleanliness, large rooms, fresh air, and comparative solitude are a positive discomfort to them; and it is only by raising their general condition, educating them into some discontent with their surroundings, and giving them a higher ideal of life, that much improvement is to be hoped for.

I have known cases in London in which a poor family has been provided with a decent dwelling, containing rooms enough for proper separation at night, and other arrangements; but, instead of living in them as decency and propriety required, they insisted on leaving one empty as a spare room, and crowding into the others—father, mother, and children—small and big, boys and girls, all mixed up, just as much as if the accommodation had been insufficient.

If this could happen in London, how much more in Bombay? And I am convinced that, in both cases, no permanent good can be done till the people are so far advanced that they refuse to live in this fashion.

One cannot help being struck, as one reads this account of Bombay, with the general sameness of human nature in all parts of the world. There, as at home, we are confronted with the same difficulties—the grasping house-owner, and the still more grasping middle-man, and a poor degraded population so accustomed to live like pigs that they hardly feel any desire for better things, and require to be coerced into cleaner ways.

Governments and municipalities may pull down and rebuild, but they cannot touch the real evil. In London, whole streets of bad reputation have been swept away, the particular area has been purged, but its poor inhabitants have only moved away to perpetuate nearly the same evils elsewhere.

Scott, at whose residence, "Bella Vista," the first reception was held.

We are glad to know that the Bombay Branch of the National Indian Association will, in future, be under the Presidency of Mrs. Scott, who is highly esteemed by all classes of the community for her cordial interest in the welfare of the natives of India, and whose connection with the Association is a sure augury of success. We are glad also to hear that Mr. D. R. Chichgar has accepted the office of Secretary. His Excellency Lord Reay has kindly consented to be Patron of the Branch. The names of the new Committee, and other arrangements, have not yet been notified.

It is gratifying to notice the hearty welcome which the Newspaper Press throughout India has accorded to Miss Manning, and we shall watch and record her progress with great interest.

"THE HOUSING OF THE POOR."

I was struck by the very familiar sound of this title when I read it at the head of an article in the *Times of India* not long ago. For a moment it seemed as if I must have taken up the wrong paper.

The subject is one so often treated of in English journals, its importance is so universally recognized, and we read so much about the overcrowding that exists in our large cities, and all the terrible moral and physical evils which result from it, that [illegible] century Eng[illegible] population and limited space.

We are therefore quite unprepared to have the very same evil brought to our notice, in almost identical terms, in the case of a great Eastern city like Bombay. The fact was not unknown that enormous populations are huddled together in cities like Pekin and Benares; but, in the absence of harrowing details, it was looked upon as one of the customs of Eastern countries, and perhaps not necessarily an evil in a climate, and under circumstances, so different from our own.

Yet the writer of the article in the Indian paper, himself probably a native, gives an account of the house accommodation in the poorer parts of Bombay which, at first sight, is even more startling and repulsive than anything we read of

lating the subject, dragging dark places into the light, and urging upon the authorities the necessity for reform.

When, however, all the pulling down and rebuilding really takes place, I must express a hope that the movement may be guided with discretion, and with a full recognition of the fact that Bombay is not London, and that any servile imitation of Western architecture, methods of draining, and such matters, can only end in making things worse instead of better.

I am led to make this remark, because the writer of the article we have been discussing seems to think that it is a disgrace to Bombay to be "oriental." "The city," he says, with indignation, "that we say was oriental at the beginning of the century has been allowed to become more oriental still," —and more to the same purpose. But how can it rightly be anything else? Surely oriental forms of building can be made compatible with sufficient air and space and a good water-supply; and the idea of Bombay bereft of its oriental character, and rebuilt somewhat, perhaps, in the style of North London, makes one shudder to contemplate.

Once more, it is the people who require reformation, more than the buildings. It is so to a great extent in London, where it is not always the poorest who are the most degraded in their habits, although no doubt poverty, and consequent inability to house themselves decently, often does have a very deteriorating influence on their lives; but in Bombay, at present, the crowding together, and the dirt, and the want of common decency, are so habitual to the poor people that they are matters of perfect indifference to them; and until they learn to dislike living in this way, and begin to cultivate better ideas of life and happiness, they will probably continue to live much in the same fashion, whether they are housed in hovels or palaces.

Let the educated young men of Bombay spend some of their restless energies in this direction; let them go among the poor people, teaching them lessons of cleanliness, decency, and order;—they are fond of imitating Europeans—let them copy the devotion of those who do this work in the East-end of London, and they will do more to further the progress and civilisation of their city than could be done by any amount of Building Acts or public and political agitations.

MARY A. PINHEY.

The new parts of poor London are filled with houses of outwardly respectable appearance, with a good water-supply and plenty of windows to let in light and air; but they are let and sublet exactly in the old way: whole families of six or eight persons often living and sleeping in one small room, for which they have to pay the price of a moderate-sized cottage in the country. In Bombay, as we have seen, rents are much lower, and can scarcely be assigned as a chief reason for overcrowding; but the poor natives of India are very much afraid of fresh air, and indeed exposure to wind often seems to give them fever.

Not long ago, I observed in an article on the unpopularity of hospitals in India, that one of the reasons given for this was the size and loftiness of the wards, the palatial character of which made the patients feel frightened, and cold, and miserable! I very much fear that if half Bombay were pulled down at once, and rebuilt on the most improved sanitary system, the inhabitants, in their present state of advancement, would very soon contrive, by stuffing up ventilators, pasting round windows, and crowding in as many rentpayers as possible, to make the new houses as close and stuffy as the old ones.

In India, however, fortunately, more can be done by the direct intervention of Government than in England, although it is wisely slow to act against the stream of native feeling and prejudice. We see even municipalities sometimes overridden, when they refuse or neglect to do their duty; and, in spite of the "eminently suicidal" nature of "Chapter No. 12 of the Municipal Act," and the "absenteeism" of Government, of which the writer complains, there is no doubt that a beginning would soon be made in the right direction, if enlightened native opinion took up the subject and urged it with sufficient *unanimity*. It is very encouraging, and a great sign of progress in civilisation, to find natives of Bombay calling attention to such matters.

Sanitation is still very imperfect in many great European cities, almost unknown in some; and, even as it is, Bombay, considering its size, situation, and climate, is by no means an unhealthy city. But there is much that calls loudly for improvement, and its inhabitants are right to be discontented with anything short of perfection.

Young Bombay cannot employ itself better than in venti-

science, domestic medicine, women's rights and duties, photography, history, technical education, cookery, biographical notices, accounts of remarkable places, chemistry, sociology, &c., &c. These subjects are explained in good plain Hindî prose; which might well be accepted, by the general run of Indian writers, as a model for their guidance. In the four numbers which have reached us there is, happily, only one short poem. This proves that the editress is in earnest, and not disposed to trifle with frivolities; this earnestness of purpose is, no doubt, also the cause of the simplicity and excellence of the prose style. Those whose real desire is to make themselves understood, do not spend their efforts in constructing obscure, involved, and high-flown sentences.

The *Sugrihinî* deserves to meet with much success, and should be welcomed by all who wish well to India. It is full of interesting matter, and cannot be otherwise than beneficial to the cause of female education in India.

F. P.

THE LIFE OF SIR WILLIAM SIEMENS, F.R.S., D.C.L., LL.D. By WILLIAM POLE, F.R.S., *Hon. Secretary of the Institution of Civil Engineers.* London: John Murray.

For natives of India, this admirable account of the life and labours of the man who, in the midst of the distractions of a very active life, not only conceived, but practically carried out, the line of the Indo-European telegraph, ought to have an especial interest. Nor was it only as a telegraph engineer that he distinguished himself; for there was probably no man who had so extensive an acquaintance with the various industrial applications of Electricity as Sir William Siemens; and, in addition to this, his study of Heat resulted in discoveries to which we owe, not only an enormous saving in fuel, but also the development and cheapening of the manufacture of steel, so that it can be used for ship-building, bridge-construction, rails (on railways), &c., instead of being confined, as formerly, to tools and other comparatively small pieces of apparatus. Heat and Electricity were his favourite pursuits, and it was well said of him when he died, that "looking back along the long line of England's scientific worthies, there were few who had served the people better than this, her adopted son, and perhaps none who had done more to better the lives

REVIEWS.

THE SUGRIHINÎ. Edited by SRÎMATÎ HEMANT KUMÂRÎ DEVÎ. Ratlâm, Central India, 1888.

This is a new monthly journal of the best class, and is one of the most pleasing indications that the benevolent policy of the English in India is producing its desired results. The spread of education among Indian women is essential to the intellectual progress of the country generally; and it is, therefore, specially gratifying to find Indian ladies themselves coming forward to encourage and guide their sisters in the upward path. Uncommon strength of character is required in all backward countries for a woman to distinguish herself by pursuing objects other than those generally sought after

devotion which impel the possessor to high and useful objects. She is the daughter of an excellent scholar (Navîna Chandra Rai), who, for many years, discharged with much success the duties of an important and delicate position in the Punjab. It must be a satisfaction to him, in his retirement, to find his daughter establishing for herself an honourable distinction as an intellectual guide to the young women of India.

The Magazine which this lady has founded, and now edits is in the Hindî language—that being the language most widely spoken in Northern India, and the only language known to the women of the country. It is called *Sugrihinî*, or "The Good Housewife," intimating that it is intended for the intellectual development of useful homely women. The style is simple, clear, and precise, and shows that the writer, or writers have an exact knowledge of the subjects explained, and a rare capacity for lucid exposition. The contents of the Magazine is sufficiently varied; for it comprises articles on physica

Persia, were commenced in 1865, and were chiefly carried on by the three brothers Siemens—Carl in Russia, Werner in Prussia, and William in England—in conjunction with the Directors-General of Telegraphs in Russia and Prussia, and with the late Colonel Bateman-Champain, who represented English and Indian interests in Persia. After three years of incessant and harassing negotiations, the prospectus of the "Indo-European Telegraph Company" was issued in April, 1868; and, early in June, the tender of the Messrs. Siemens for the construction of the line was accepted; the lines were completed on December 10th, 1869. Their portion of the line commenced on the eastern border of Prussia, and ended at Teheran, being 2,750 miles in length; its construction involved great difficulties, partly from physical obstacles, but chiefly from the fact of the line passing through an uncommercial and unsettled country, peopled in some parts by only semi-civilized races.

For the laying of submarine cables, the Messrs. Siemens constructed the famous cable ship, the *Faraday*, which has been largely employed in laying several Atlantic cables. Concurrently with this work, came the development of the dynamo machine, and its application to electric lighting, to the transmission of power, &c., &c., in all of which Sir W. Siemens took a very active part, both scientifically and practically. On February 4th, 1867, he and Professor Wheatstone independently communicated papers to the Royal Society, which contained the germ of the invention of the self-exciting dynamo machine; the title of Siemens's paper, since become classical, was "On the Conversion of Dynamical into Electrical Force, without the aid of Permanent Magnetism."

Notwithstanding the very numerous claims upon his time and attention, Dr. Siemens was always ready to advance the interest of the numerous scientific societies with which he was associated, by reading papers, contributing to their discussions, and guiding their management with his clear and vigorous judgment. He had great sympathy with young men at their entrance into life, and would frequently put himself to considerable inconvenience to serve them; moreover, we think that the story of his life, as related in this volume, is a most excellent example and ideal to place before young men. In the later years of his life he was able to devote a larger portion of his time to purely scientific pursuits, and the

of their fellow-men, by teaching them how to adapt the energies of nature to their use."

Born in Germany in 1823, Siemens came to England in 1843 to dispose of an improved process for electro-plating, which had been worked out by his elder brother, Werner (to whose fostering care he owed much in early life), and himself. [illegible] beyond their expectations, he came [illegible] received so much encouragement [illegible] scientific men, as to lead him to believe that a more congenial and profitable field for his labour would be found there than in his native country; from that time England became his home. During his first years of residence here, he was chiefly occupied with working out several applications of the "Regenerative" principle in the practical uses of heat, both in steam engines and in furnaces. These furnaces are now most extensively used for all chemical or metallurgical operations requiring high temperatures on a large scale, an enormous saving of fuel being the result; steel-making and glass-making may be mentioned as pregnant instances. After nearly twenty years of continuous working and application, Sir Henry Bessemer, one of the first authorities on the subject, described the furnace as at once the most philosophic in principle, the most powerful in action, and the most economical, of all the contrivances for producing heat by the combustion of fuel. The same principle has also been extended to gas burners on a large scale, for Sir W. Siemens was a gas engineer as well as an electric-light engineer.

While William Siemens was working in this dir[illegible] in England, his brother Werner and Mr. Halske had [illegible] in Berlin the small telegraph works, which eventu[illegible] so famous, under the title of Siemens and Halske; [illegible] a branch of this firm was opened in Westminster, [illegible] supervision of William Siemens, and in 1864 [illegible] removed to Charlton, near Woolwich, where th[illegible] an area of six acres, and have been capable [illegible] sixty miles of submarine cable per day. [illegible] to naturalise himself in England, he took [illegible] ingly to say) the oath and allegiance to [illegible] the Queen, and his chosen partner in [illegible] a distant relative of the famous Gene[illegible]

The negotiations for the constr[illegible] graph line from England to India, [illegible]

was engaged in his deep-sea researches. We may quote a few sentences from it, in conclusion:

"Your going out to India seems now little more than my going out for a vacation cruise; and it seems as clearly your mission to carry on the work of female education in India, as it is mine to prosecute the science of the deep sea. You have found your work, as Carlyle says, and I have found mine. . . . . . So, my dear sister, let us, the eldest daughter and the eldest son, bearing the name which we so much venerate, go on our several ways, carrying out each in her and his own way the objects in which our dear parents would have felt so much interest."

WOMEN'S PENNY PAPER. Printed and published by the Women's Printing Society, Limited, 216 Great George Street, Westminster, S.W.

This paper, which claims to be "the only paper in the world conducted, written, printed, and published by women," has reached its seventh number, and it is pleasant to notice that each number shows a marked improvement on its predecessor.

Under the heading of "Interview," portraits and sketches are given of eminent women of the present day, chiefly workers in the cause of women's education and women's rights; among those which have already appeared are, Mrs. Priscilla Bright Mc Laren, of Edinburgh, Mrs. Garrett Fawcett, Mrs. Ormiston Chant, and Mrs. Jopling-Rowe, the artist. The notices are written in a bright and pleasing style. "Home politics (the editor writes), that is, industrial, social, and educational questions, are of *primary* importance in our estimation;" but it goes without saying, that the question of women's rights will be fully and fearlessly treated. We quote the concluding sentence of the opening article, and with such an ideal in view, we wish the *Women's Penny Paper* every success: "We look to reproducing the ideas of the day in their freshest and newest form, to creating a newspaper which shall reflect the thoughts of the best women upon all the subjects that occupy their minds; we shall tell of the work of the noblest women, and represent the lives of the truest and sweetest."

records of several learned societies bear testimony to his activity in this direction, and in some instances to the daring originality of his conceptions. ... November 19th, 1883, and it w... him, "A noble, beautiful, and ... higher and fuller life, and with us is left an influence for good which cannot die!"

WM. LANT CARPENTER.

NATURE AND MAN—Essays, Scientific and Philosophical. By WILLIAM B. CARPENTER, C.B., M.D., LL.D., F.R.S., with an Introductory Memoir by J. ESTLIN CARP[illegible], M.A. London: Kegan Paul, Trench & Co.

The interest of this volume to natives of India will [illegible] be due to the fact that the biographical portion of it [illegible] the pen of the author of *The Life of Mary Carpenter* [illegible] that the essays contained in it represent chiefly the [illegible] phases of their writer's thoughts on the problems con[illegible] with the interpretation of nature and man. Some [illegible] conclusions which they embody, he believed to be [illegible] importance in the guidance of life. The long list of [illegible] which bear his name, exhibits an extraordinary [illegible] labour; and an attempt is made in this volume [illegible] the mental processes of its subject, and to present [illegible] nection between Dr. Carpenter's widely varied [illegible] personality from which his many-sided energy [illegible] His name will long be remembered in connection [illegible] logy; with the University of London; with the [illegible] deep-sea investigations, which culminated in [illegible] the *Challenger;* with the general scientific e[illegible] country; as well as with numerous biolog[illegible] ... " exact[illegible] ... to the [illegible] that his first-published contribution to scien[illegible] 1835, and his last (the 293rd) in 1885. [illegible] and admiration for, his sister Mary's work [illegible] on pages 103-4 of the volume we find a [illegible] to her, when she was contemplating a [illegible] which he wrote from Gibraltar, in Augu[illegible]

From the language in which they are written, the matter of which they treat, and the pictures they give of society, it is evident they were composed in different ages—the greater part of them before the invention of letters and the art of writing. Thus these *mantras* were composed, taught and dispersed orally. People constantly heard them spoken by one and another, but never saw them written, therefore they are called *srutis*—that which can only be heard. Later, when letters were invented, these *mantras* were collected from time to time by some learned man, from memory and the mouths of others, and distributed according to their subjects into books, sections and paragraphs. These learned men were called *veda vyasa*—arrangers of the Vedas.

In reading any *sukta*, or psalm, of the Rig Veda, the name of some deity, some rishi, or some veda will be found at the beginning. The meaning of this is, that when arranging the work the compiler prefixed to each section the name of the rishi to whom he had heard it attributed. By way of illustration, remember how many hundreds of popular songs are daily heard from wandering mendicants; some by Ram Prasad, some by Dewanji, some by Sri Dhar, and by many another poet. For many a day we have heard these songs, and some of them we have sung, but we never saw them written in a book. Now if anyone should design to collect these songs, what must he do? He must take ten from one wanderer, four from another, and so on. Also, when collecting them, he must learn at what periods, during the three or four centuries that have elapsed from Vidyapati's age to the present, the songs were composed, and must enquire from the singer what composer's name is attached to each. Precisely in this manner have the *mantras* of the Vedas been collected and arranged. The object in saying so much on this point is to keep constantly in your memory that the Vedic *mantras* were not all composed at one time, but some of them a thousand years later than others.

From these Vedic *mantras* much can be known of the social conditions of primitive India, and by careful study of them learned men have ascertained much as to the real nature of primitive Indian Society. In reading them we learn that the Aryans mentioned in the Vedas—

1. Built fine large cities.
2. Fashioned gold and silver ornaments.
3. Wore steel armour to protect the body in battle.
4. Used the bow and arrow and other weapons in warfare.
5. Made and used hunting weapons.
6. Used different kinds of carriages.

CASTE DIVISION.

The following lecture, delivered in Calcutta by Pandit Siva Nath Sastri, M.A., and issued in pamphlet form by the Book Publishing Department of the Sadharan Brahmo Samaj, has been, with the Pandit's kind permission, translated from the Bengali by Mrs. J. B. Knight, for the *Indian Magazine*. Many interesting articles on Caste have appeared, but this one stands alone in its striking originality of treatment.

Himself a Brahman of high caste, versed from his youth in the literature of the Vedas, as well as in the history of the Aryan race, gifted with acute reasoning powers, and with a highly poetical temperament, Pandit Siva Nath proves to demonstration the comparatively recent origin of caste distinctions, describes in eloquent speech its evil influence on the national character, and its gradual decline beneath the forces of Western civilisation. The lecture cannot fail to interest our readers, both English and Indian:

How did the custom of caste distinction arise? From what sources shall I collect the evidences of its origin? Such books as exist, in which the causes of past events may be traced, cannot be received as histories—they have been vitiated by poets' fables. What is the remedy? On reflection, it will be obvious that if we can obtain the literature, poetry, plays and religious books of a nation or race, and can in any way determine the period of those works, we can in great measure discover the social history of that race. Think a little! If in the Vedas, for instance, we meet with a passage to the following effect: "Oh, Indra! come speedily to thy worshippers; as the merchant who hath sent ships upon the ocean awaits anxiously their return, so we long earnestly for thy coming,"—should we not infer that when that invocation was uttered ships were certainly trafficking upon the waters? In like manner, that we may determine the origin of caste, we must, with the aid of the ancient Shastras, ascertain the facts of history.

Of all books, the earliest were the Vedas, and oldest amongst them was the Rig Veda, concerning which a few words must be said. The Rig Veda is a collection of *mantras* (prayers, invocations). They are, like sacred songs, composed at different periods.

first inhabitants. Being defeated in the struggle, a portion of the primitive race submitted to the yoke of slavery, and became thralls in the houses of their conquerors. The rest took refuge in the inaccessible mountains of Scotland and Wales. The same thing occurred in ancient Greece. When the Lacedemonians established colonies in Sparta, part of the original dwellers became helots, or slaves; the rest took refuge in the neighbouring hills and forests.

Glance also at that most highly civilised country, America. where it is not four centuries since the white-skinned Europeans established colonies. What is the condition of the original inhabitants? Those among them who valued peace as the chief good, acknowledging subjection to their conquerors, were assigned villages amongst them, and those who prized their independence took refuge in secluded valleys and upon the heights of the inaccessible Andes. Thus it happened in India. When the Aryans established themselves in the Land of the Seven Rivers, a frightful conflict arose between them and the original inhabitants. In that battle they were the conquerors, and their sovereignty became established. A portion of the original inhabitants submitted; the rest, withdrawing to the hills and forests, began to wage an endless war upon their oppressors. The first were called *Das* (slaves), the latter *Dasyu* (foes), but both were of the same race. They were the future Sudras.

You now see how the Sudra caste was formed. In ancient times it was the custom everywhere that the captured or defeated in battle were taken under the protection of the conqueror, and reckoned as purchased slaves. After that, to treat them like animals seemed wrong to no one. Their owners trafficked in them as with their herds. No one felt the least compassion towards them. Far more cruel was the treatment of those captives who were inferior in point of civilisation.

Thus, in ancient Rome, of the uncivilised tribes brought in captive year by year, the well-to-do Romans used to buy men and women in the market, and appoint them to the lowest offices in their households. Sometimes also, to make sport for the populace, these unfortunate slaves were thrown to the lions, tigers, and other rapacious animals. And if in this bloody struggle they were defeated, the assembled multitude clapped their hands for joy. Such was anciently the custom towards conquered peoples.

In India it was not otherwise. Those among the first inhabitants who submitted to the yoke of the Aryans, being quickly cheated of all social rights, fell into a condition of abject slavery. And their countrymen who sought refuge in the hills soon began to make raids upon the Aryans. This is no new

7. Used medicine in the cure of disease.
8. Determined time by fine astronomical calculations.
9. Built resthouses for travellers.

We learn further from these *mantras* that—

10. Daughters inherited the possessions of their fathers.
11. That women were not confined to the zenana, but went about openly.

There is also evidence that this civilized society was guilty of great vices; prostitution and the secret birth of bastard children are mentioned.

Now you may ask, "If the Rig Veda tells these things concerning ancient society, does it also say how the custom of caste distinction arose?" The answer is that, except in one place, no mention is made in the Rig Veda of Brahman, Kshetriya, Vaisya, or Sudra.

The section in which a slight history of the origin of caste is to be found is called *Purusha Sukta*. Therein it is related that the Immortals had offered as a victim in the sacrifice a great being (a mystical conception of humanity) from which all things were produced. After relating the formation of many things, it ends thus: "That from this burnt sacrifice all the Vedas were produced, the Vedas and the Yajur Veds; from it horses, all animals with two rows of teeth, cows, sheep, goats, et cetera, were produced. . . . From its head the Brahman, from its two arms the Kshetriya, forms were made; the Vaisyas, whom thou seest, from the thighs, and the Sudra from its feet."

The most ordinary students of Sanscrit will perceive that the [illegible] n modern Sanscrit. [illegible] modern Sanscrit; [illegible] difficult to understand them. Their grammar and their metre differ; and the greater number of words have become obsolete. How comes it about that the fragment extracted from the *Purusha Sukta* is in intelligible modern Sanscrit? One must infer that this *mantra* [illegible] Professor Max Muller, and [illegible] the study of the Vedas, have [illegible] later composition, imbedded in the Rig Veda.

Another piece of evidence will be found by the reader of Sanscrit in this *Purusha Sukta*. Therein it is said that from the sacrifice offered by the Immortals the Rig Veda and the Sham Veda were produced. Is it not clear from this that the fragment must have been written after the Vedic *mantras* had been collected and classified into Rig, Sham, Yajur, and the rest? Also it is plain that this *Sukta* was composed before Manu's and the other

The following letter, dated 10th October, 1888, from the Honorary Secretary to the Central Committee, was read:—

"It has been decided by the Central Committee to place at the disposal of the Bengal Branch, for the next five years, the interest on a sum of Rs. 10,000 presented by Mr. Muir. This interest is to be spent on scholarships, and at the end of five years the Central Committee will be at liberty to reconsider the disposal of this money.

"I am to suggest, for the consideration of the Bengal Branch, that two scholarships should be founded at the Calcutta Medical College, and two scholarships for female hospital assistants at the Campbell Medical School, Sealdah. They would be known as the 'Muir Scholarships,' and should be awarded by some system of competition to persons residing in the neighbourhood of Calcutta."

It was resolved that the endowment should be gratefully acknowledged, and that the Director of Public Instruction should be requested to advise the committee regarding the proposed scholarships.

Mr Cotton then made a statement regarding the progress made in the matter of a new Lady Dufferin Zenana Hospital in Calcutta. Energetic steps had been taken to acquire the plot of land agreed on at the last meeting. The foundation-stone was to be laid by the Marchioness of Dufferin on the 5th of December. His Excellency the Viceroy had been pleased to intimate his intention of being present. A Madras native gentleman had expressed his desire to present her Excellency with a golden trowel for the occasion. The cost of the land was likely to prove somewhat larger than had been anticipated. It would not be less than Rs. 50,000, and would probably be more. Although the cost was so heavy, it must be remembered that if the Central road were constructed, as he still hoped it would be, the value of the land would be doubled and more, as the land had a frontage on the proposed road. At the time of the last meeting of the committee, the sum of Rs. 42,000 had been collected as follows:—

Mr. Elias S. Gubbay	Rs. 10,000
Rai Gunga Persad Bahadur	Rs. 10,000
Mr. John Muir	Rs. 10,000
Babu Shyama Churn Law	Rs. 5,000
Raja Rameshwar Singh Bahadur ...	Rs. 5,000
Raja Ram Narain Singh...	Rs. 2,000

In response to the call made by the committee for further subscriptions, the following sums have been subscribed:—

thing in history. Remember the attacks of the Indians upon the colonists in America.

You can now realise the condition of Aryan society in those times. Here you see tall, fair complexioned, high-nosed for-

making raids upon their oppressors. These uncivilised people do all in their power to annoy the Aryans who despise them, calling them "raw flesh eaters;" so in malice they throw raw flesh and other offensive matter upon the altars, and, suddenly emerging from their forests, carry off any women they may meet in the roads. The stories you have heard from old books, and from the Puranas, of the outrages committed by the Rakshasas upon the Rishis prove this.

When the outrages of the Dasyus became constant, and because of them the Aryans could not enjoy in peace the fruit of their labours, it becam
for self-preservation.
men, courageous and
the borders of their villages and inhabited places. These, being armed, dwelt in large numbers at the posts assigned to them. Gradually they became known as Kshetriyas. The word Kshetriya means one who protects from decay. To the narrated
iilitude. These Kshet-
of the undivided Aryan
stinctions as Brahman,
Kshetriya, &c. All these distinctions arose from differences of occupation. That formerly there was but one caste, and that
f has been already given from
er from the Brihat Aranyaka
is only the Brahman caste;
therefore that superior caste
(the Brahman) produced the Kshetriya."

Those at all acquainted with the Vedas or *Smritis* know that the word Brahma is often used with the meaning Brahman. In this place it is so. The Upanishad is a very ancient book. In this country it is honoured as a part of the Veda, therefore the evidence I am giving you from it of the origin of caste division is of the same value as though from the Vedas.

You now see how the two castes of Sudra and Kshetriya were formed from the materials of ancient Indian society. You may

ment, have become now so numerous. (Applause.) And, lastly, I desire to become acquainted with the working of the Branches in India of the National Indian Association, of which I have the privilege to be Honorary Secretary, and to learn what assistance is being given by its members here, among many hindrances, to the great work of education, and towards promoting friendly relations between those of different races. (Hear, hear, and applause.) It will especially be a subject of rejoicing to our Committee at home, as well as personally to me, if, by the kind exertions of Mrs. Scott—(applause)—and of the gentlemen of influence who have so friendly welcomed me, some advance can be made towards securing for the Bombay Branch an active and permanent position. These, gentlemen, are my objects, and from the experiences of the last two days I am convinced that I may depend on your aid to carry them into execution. In conclusion, let me express my pleasure at your reference to social reform in the address, which is one of the proofs that this important matter has become with yourselves a practical aim. It is not for us, English, to presume to dictate to you in regard to alterations of custom. Besides, one step taken through your own deliberation is more effectual than twenty resulting from external influences. But it is permitted to us to tell you that we are glad when you adopt principles that we believe to be socially sound and elevating, and you will allow us to encourage in an humble way the progress that you yourselves initiate. I will not detain you longer; but excuse me if I add, in my very feeble Hindustani, Mujhko bohut khushi hai apki aj milnek am iski din hameshe mujhe yad karta hoga. (Laughter and applause.)

The deputation then withdrew, each of the members having been individually introduced to Miss Manning by Mr. Justice Scott.

In the course of the week Miss Manning, accompanied by Mrs. Scott, visited the following Schools:

THE ALEXANDRA NATIVE GIRLS' ENGLISH INSTITUTION.

This School is under the care of Miss Maneckjee Cursetjee, and is superintended by a Board of Directors, who were present, with a number of Parsee ladies. Miss Manning expressed herself much gratified with the visit, and was glad to see that calisthenics had been introduced, and hoped that physical education would be further developed.

BOMBAY PROPRIETARY SCHOOL.

Mr. Hormusjee Jehangir, the Principal, and other members

Nawab Sir Abdul Ghunny Bahadur, K.C.S.I. ...	Rs. 3,000
Maharani Surnomoyi, C I. ...	Rs. 2,000
The Nawab Bahadur of Moorshedabad ...	Rs. 2,000
Sultan Sahib Iskandar Ali Mirza ...	Rs. 250
Mr. Trego Webb	Rs. 100
Roy Suruj Mal Bahadur Jhunjhunwala...	Rs. 500
The Government of Bengal	Rs. 20,000

The total of subscriptions amounted, therefore, now to Rs. 69,850. More money was urgently needed, and it was confidently expected would be forthcoming from the wealthy citizens of Calcutta.

It was hoped that the Jubilee Committee would be able to make a liberal grant from its funds for the purposes of this new hospital. An application had been made to the Court of Wards for assistance from some of the larger estates which are now under management, and it was suggested on behalf of the Court that a contribution from the amount paid by estates for the Jubilee Memorial should be made. Raja Peary Mohun Mookherjea gave the assurance on behalf of the Jubilee Committee that the proposal would be taken into consideration at a very early meeting.

A meeting of subscribers to the Calcutta General Jubilee Fund was held on the 22nd of November to consider the suggestion of certain native gentlemen of the city, that the balance of the fund, amounting to about Rs. 35,000, should be devoted to the construction of a ward, to be called the Empress Victoria Ward, to be erected in the Zenana Hospital in Calcutta.

Mr. R. G. Macdonald has resigned the post of Honorary Treasurer to the Countess of Dufferin's Fund, and Colonel Hurlock Pritchard, the Military Accountant-General, has taken it up.

The committee of the Countess of Dufferin's Fund have printed a vernacular edition of her Excellency's recent admirable account of the work of the Fund up to date. The idea is to enlighten the native mind on the subject, and thus, if possible, secure a larger amount of support from the classes, who are most benefited. The price of the publication will be one rupee, and a certain number of copies will have a likeness of her Excellency on the front page.

In the House of C[illegible] on Friday evening, in answer to [illegible] it said:—"The Secretary of State [illegible] the Surgeon-General of Bombay on [illegible] a most satisfactory character as

ment, have become now so numerous. (Applause.) And, lastly, I desire to become acquainted with the working of the Branches in India of the National Indian Association, of which I have the privilege to be Honorary Secretary, and to learn what assistance is being given by its members here, among many hindrances, to the great work of education, and towards promoting friendly relations between those of different races. (Hear, hear, and applause.) It will especially be a subject of rejoicing to our Committee at home, as well as personally to me, if, by the kind exertions of Mrs. Scott—(applause)—and of the gentlemen of influence who have so friendly welcomed me, some advance can be made towards securing for the Bombay Branch an active and permanent position. These, gentlemen, are my objects, and from the experiences of the last two days I am convinced that I may depend on your aid to carry them into execution. In conclusion, let me express my pleasure at your reference to social reform in the address, which is one of the proofs that this important matter has become with yourselves a practical aim. It is not for us, English, to presume to dictate to you in regard to alterations of custom. Besides, one step taken through your own deliberation is more effectual than twenty resulting from external influences. But it is permitted to us to tell you that we are glad when you adopt principles that we believe to be socially sound and elevating, and you will allow us to encourage in an humble way the progress that you yourselves initiate. I will not detain you longer; but excuse me if I add, in my very feeble Hindustani, Mujhho bohut khushi hai apki aj milnek am iski din hameshe mujhe yad karta hoga. (Laughter and applause.)

The deputation then withdrew, each of the members having been individually introduced to Miss Manning by Mr. Justice Scott.

In the course of the week Miss Manning, accompanied by Mrs. Scott, visited the following Schools:

THE ALEXANDRA NATIVE GIRLS' ENGLISH INSTITUTION.

This School is under the care of Miss Maneckjee Cursetjee, and is superintended by a Board of Directors, who were present, with a number of Parsee ladies. Miss Manning expressed herself much gratified with the visit, and was glad to see that calisthenics had been introduced, and hoped that physical education would be further developed.

BOMBAY PROPRIETARY SCHOOL.

Mr. Hormusjee Jehangir, the Principal, and other members

of the Parsee community, received the visitors. After going round the schoolroom and laboratory, an address was read to Miss Manning by a little boy of seven, to which Miss Manning replied, complimenting the boys on the accuracy of their pronunciation and expression.

SIR JAMSETJEE JEEJEBHOY'S BENEVOLENT INSTITUTION.

The visitors were received by Mr. D. N. Wadia, Principal; Mr. Nassarwanjee Byramjee, Secretary; and Mr. and Mrs. Nanabhoy, Superintendent of the Girls' School. After visiting the various classes, attention was drawn to the Savings Bank account, which amounted to nearly Rs. 1,000, and was started by the Principal to stimulate the students to save a portion of their pocket money. The education at this School is gratuitous.

THE PARSEE GIRLS' SCHOOL.

Otherwise, the Bai Bhikarjee Shapurjee Bengalee School. The ladies were received by Mr. Framjee Nussarwanjee Patel, Mr. D. R. Chichgar, and other Parsee gentlemen, and went through all the 13 classes, containing nearly 500 girls. After which a box containing the dress of a Parsee lady, including a gold-embroidered saree worked by the girls of the School, was presented to Miss Manning, and suitably acknowledged.

THE FORT HIGH SCHOOL.

The visitors were received by Mr. Manockjee B. Cooper, the Proprietor and Principal, and the teaching staff. The young boys of the lowest standard class having sung a few songs in Gujerati, the party inspected the extensive laboratory, the library, and reading-room, and expressed great satisfaction at the completeness of the arrangements.

THE ELPHINSTONE HIGH SCHOOL.

Miss Manning, who was accompanied by Miss Cornelia Sorabjee, B.A., was received by Mr. Waman Abajee Modak, Principal, and Mr. K. K. Kapadia, Vice-Principal, and conducted over the building.

THE SANSKRIT COLLEGE.

Th[illegible]

Tem[illegible]

Char[illegible]

Goculdas Tejpal, include twenty different funds, varying in amount from Rs. 8,000 to Rs. 2,75,000, aggregating over 20 lakhs, exclusive of Rs. 1,50,000 given for the Hospital, which is under the management of the Municipal Corporation. A remarkable feature of these charities is their Catholic nature,

allowing Bhatias, Brahmins, both Marathi and Gujarati, Goldsmiths, Banias, and Brahmakshastris, from all parts of the Presidency, to participate in their advantages. Miss Manning was escorted by the Superintendent through the College Hall, Boarding School, dormitory, Temple, and made special enquiries about students who had been formerly under her charge in England, or whose friends were still there.

THE MADRASA-I-ANJUMAN-I-ISLAM.

At the School of this Institution the visitors were received by the Hon. Secretary, Mr. Abdulla M. Dharamsi, the members of the Managing Committee, and the Head Master. The entrance was lined by the students, one of whom recited an Ode of Welcome in Persian. After inspecting the classes, the visitors were led into the reception-room, where some of the students gave select recitations from the Koran, and in Persian, Hindustani, Gujarati, and English languages, which gave great satisfaction. The copy-books and exercise-books, written in the various languages, were next inspected, and Miss Manning complimented the students on their handwriting. On leaving, the ladies were decorated with garlands of flowers.

A PARSEE WEDDING.

Miss Manning, accompanied by Mrs. Scott, was present at "Cama Bang," to witness the marriage of the son of Mr. Darashah Sorabjee Taraporwalla, Chancellor of the Italian Consulate at Bombay. Dustoor P. B. Sunjana performed the marriage ceremony, which was witnessed by all the European guests, for whom special accommodation had been provided. An English translation of the Parsee Marriage Prayer had been printed for their information.

EVENING PARTY AT WESTFIELD.

Miss Manning, accompanied by the Hon. Mr. Justice and Mrs. Scott, and Mrs. Uloth, was present at an evening party given in her honour at Westfield, Breach Candy, the residence of Mr. Vurjeewandas Madhowdas and Mr. Hurkisondas Narotumdas. A large number of European, Parsee, and Hindu ladies were present. The gardens were splendidly illuminated, and the interior of the bungalow was beautifully decorated. As soon as Miss Manning entered, several native ladies came forward, and, according to orthodox Hindu fashion, when welcoming an honoured guest, made a mark with red paint in the middle of her forehead, and placed garlands of flowers round her neck, in token of good-will and perpetual friendship. The party was a very enjoyable one.

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The Boarding School, Sanskrit College, and Lakshminarayan Temple at Gowalia Tank, form a part of the Goculdas Tejpal Charities. These charities, under the will of the late Seth Goculdas Tejpal, include twenty different funds, varying in amount from Rs. 8,000 to Rs. 2,75,000, aggregating over 20 lakhs, exclusive of Rs. 1,50,000 given for the Hospital, which is under the management of the Municipal Corporation. A remarkable feature of these charities is their Catholic nature,

European methods to the special conditions of this country. For a while, therefore, something akin to *perplexity* prevailed, and there was for some time apparent inaction. It is a matter of sincere congratulation that we are now in possession of better lights; and these lights appear to be tolerably safe. It cannot be long before the proposed Technical Institute is fairly started. Let us hope that it is destined, from small beginnings amidst difficulties, to march steadily to glorious results, just like the Ganges, which starts in a slender stream from a rocky source, and majestically expands in the radiant plains of Bengal. It cannot be a mere dream to hope for the return of a pre-eminence in arts and manufactures which we possessed even when Europe was young and barbarous. This sanguine hope is founded on the undoubted fact that in respect to flexibility of hand and dexterity of fingers, the people of India can well compete with any other people on the face of the earth. I may incidentally add, what you must have noticed before with surprise, that, in case of hard struggle, our workmen can bring into the field even their toes to help their fingers, which is an advantage hopelessly beyond the capabilities of boot-wearing populations. But to proceed, an old unsophisticated Sanskrit poet has shrewdly said, in well-turned lines, that three things are essential to the happiness of life in this world; namely, sound health, a good wife, and a bread-earning education. Now, the first and the second of these essentials we must leave to individual and family effort, under the existing limitation of public or philanthropic work. The proposed Technical Institute will eminently facilitate the provision of the third and last essential, bread-earning education, which we know is now the most pressing want all over India. All the best well-wishers of India—and our worthy Chairman is certainly not the least of them—must sincerely rejoice that the project of a Technical Institute, as the Presidency Memorial of our august Sovereign's Jubilee, has now reached a state of maturity—a consummation for which we are deeply indebted to a Government which longs to do good far beyond the bounds of its financial resources, and also to the generous sympathy and assistance which Mr. Hutchins has personally afforded to the Institution. It must be specially gratifying to that gentleman to see the much-desired Institute actually started into existence before his departure from a provincial to an Imperial orbit of duty. It remains for us, before we separate, to perform a grateful duty which cannot be postponed, as we are not likely to have another such opportunity to discharge it. I am glad and thankful that the performance of this concluding and valedictory function has fallen to me on this occasion."

THE MADRAS VICTORIA TECHNICAL INSTITUTE.

A meeting of the Committee of the Victoria Technical Institute was held on the 29th October, for the purpose of accepting the offer of His Excellency the Governor in Council, to contribute to the funds a sum equal to a maximum of half a lakh of rupees, or one-half the amount privately subscribed (as detailed in our last number), and of electing an Executive Council and Secretary. The Hon. Mr. P. P. Hutchins, C.S.I., President, was in the chair, and a large number of English and Indian gentlemen were present. It was resolved that the Victoria Technical Institute be incorporated under the Companies' Acts, and that the first Council consist of eight members, and the four members and Chairman to be nominated by Government. The following gentlemen were elected on the Council: Sir Charles Lawson, the Hon J. A. Boyson, Mr. John Adam, Rai Bahadur Ranganahda Mudelliar, the Hon. Mr S. Subramanya Aiyar, Sir Savalai Ramasawmy Mudelliar, Mr. F. B. Hanna, Mr. V. Krishnama Chariar. Mr. Adam was appointed Secretary. The Institute starts with an income of Rs. 7,500 per annum, and in addition there are yearly subscriptions for four years amounting to Rs. 1,800 per annum. We quote with pleasure the speech of Raja Sir Madava Row on the occasion. He said:

"I suppose we have finished the business of this meeting. We have done this in a very short time, thanks to the excellent manner in which the whole thing was put before us. We have also benefited by Mr. Adam's remarkably thoughtful, complete, and luminous statement; and we know that people are often disposed *to be more voluminous than luminous!* The vast communities of India have, indeed, felt and appreciated the necessity of inaugurating a system of technical education in this country. But there was no superabundance of ideas as to the exact objects to be achieved, and as to the exact lines to be followed. The communities themselves could suggest nothing definite or comprehensive. The conceptions and practical methods of the most advanced countries of Europe had to be carefully studied as suggestive of what could be done in India, and anxious thought had to be expended with a view to apply

gift is £2,000, and it is made by the firm through their Bombay agent, Mr. Nowroji Nusserwanji Wadia, a member of the Board of the Institute, who has taken a prominent part in putting the scheme of technical education in Bombay into shape. Applications have been made to other large machinists and manufacturers in England to follow the good example of Messrs. Platt Brothers, and it is expected that, through Mr. Wadia's interest, they will make a present of the rest of the appliances necessary to complete the machinery required for the textile school."

EDUCATION REPORTS.

The new scheme for the reorganisation of the Madras Educational Department is now sanctioned from the 20th December. The scheme was previously sanctioned from the 1st August last, but there was a hitch then owing to some financial difficulty regarding the second inspectress of girls' schools; Miss Carr is the second of the two inspectresses now in Madras. The object of the Madras Government in this innovation is to advance the cause of female education. It will be remembered that Lord Reay on a recent occasion expressed his regret that the Bombay Education Department had not the advantage of Mrs. Davis's services as lady inspector of girls' schools. The institution has a fair trial in Madras, but it is said by cavillers that native opinion in the benighted Presidency is somewhat scandalised to see ladies going about alone over the country to inspect men's work. The teachers in girls' schools on that side of India are for the most part venerable old men. Trained female teachers are not procurable for school work off the beaten tracks; the pay is very small, and does not attract competent female teachers. It is very difficult to get over the ground, the distances being immeasurably greater than in the Madras Presidency. The Government of India have been requested by the Government of Madras to wire to the India Office for a successor to Miss Carr in the post of superintendent [of] the Presidency Training School for Mistresses, who will [e]ventually be an inspectress of schools. The pay of the superintendent is Rs. 350; the inspectresses start at Rs. 400, with batta and travelling allowance.—*Bombay Gazette.*

The Annual Report on Public Instruction in Berar for [1]887-88 has been issued. The Director of Public Instruction is Rao Bahadur Shri Ram Bhikaji Tatar. Progress is recorded in every department. The number of schools has increased to [.],033, with 43,485 pupils. Of these schools, 601 are Govern-

THE VICTORIA JUBILEE TECHNICAL INSTITUTE, BOMBAY.

It was thought that the "Ripon Fund" of Rs. 1,50,000 could not be better e[illegible] technical education [illegible] for the purpose, adva[illegible] Her Majesty to make a fresh appeal for funds The Government took the lead by offering Rs. 25,000 per annum towards the maintenance of the Institute; the Bombay Municipality generously followed their example by voting a sum of Rs. 80,000 towards its capital account, and a further sum of Rs. 5,000 a year towards current expenses; and the Bombay Millowners' Association made an annual grant of Rs. 2,000. Sir Dinshaw M. Petit made the timely and generous offer of a suitable building. A representative Board was appointed, with the Hon F. Forbes Adam as Chairman, and Mr. Nowrojee N. Wadia as Honorary Secretary. The Institute was opened in September, and has already 240 students, of whom 113 are Parsees, 110 Hindoos, 5 Mahomedans, 10 Christians, and 2 Jews.

The Institute (says the *Bombay Gazette*) "is for the present narrow in its scope and object—it will provide sound instruction in all the branches, both practical and theoretical, of mechanical engineering. But within the limited sphere of its aim, it will, no doubt, prove of immense value in preparing thoroughly trained engineers for the increasing number of cotton and other factories in Bombay, and generally throughout the Presidency. But this is not the only end and aim of the existence of the Institute. Those who are interested in the material prosperity of India regard it as the germ of a great industrial movement, which, in course of time, will open up the vast resources of the country, and teach the people how to utilise and profit by its abundance of raw materials. A textile department, founded by public enterprise in commemoration of the viceroyalty of Lord Ripon, already forms an important part of the Institute. The machinery and plant required for a textile school have been presented to the Board by the well-known firm in Oldham, Messrs Platt Brothers, the largest machine manufacturers in the world. The estimated value of this welcome

gift is £2,000, and it is made by the firm through their Bombay agent, Mr. Nowroji Nusserwanji Wadia, a member of the Board of the Institute, who has taken a prominent part in putting the scheme of technical education in Bombay into shape. Applications have been made to other large machinists and manufacturers in England to follow the good example of Messrs. Platt Brothers, and it is expected that, through Mr. Wadia's interest, they will make a present of the rest of the appliances necessary to complete the machinery required for the textile school."

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ment, 22 municipal, and 400 private. The High Schools, of which there are two, sent up 27 candidates for matriculation at the Bombay University, and of these 17 passed. Female education also shows a satisfactory progress. There are 36 schools, with 1,134 pupils. There is one training school for teachers to be employed in primary schools. Of the 99 pupils, 16 were passed during the year. Mr. Howell, the Commissioner, in reviewing this Report, approves of the raising of school fees in Government institutions, and recommends increased attention to moral education. With regard to the first recommendation, its wisdom is questioned, as grant-in-aid schools do not appear to be trusted as they are in other provinces. As for the second recommendation, it is asked what standard of morality and discipline is to be expected from teachers who are paid the not extravagant salary of Rs. 6 a month!—*Tribune.*

THE ALBERT HALL, JEYPORE.

The *Illustrated London News*, of November 24th, contains a striking picture, from a photograph of the opening ceremonial of this noble edifice, which took plaee when the Political Agent, Colonel Walton, went in state from Mount Abu to invest the Maharajah with the insignia of the Grand Cross of the Star of India. A grand Durbar was held in the Hall; and next day there was a State dinner, followed by an elaborate nautch, with the electric light, and by a grand display of fireworks in the gardens in front of the building. The road from the Residency to the building was illuminated by Chinese lanterns, hanging from the trees, looking like pendant golden fruits; while all the terraces and prominent parts of the Albert Hall were ornamented with tulip-shaped illuminated paper lanterns. The whole was like a scene out of fairyland.

The Albert Hall is a noble edifice, purely Oriental in character, and has been built for the Maharajah of Jeypore, entirely under the superintendence and from the designs of Colonel Swinton Jacob, R A, having been the work of many years. It is of white marble, and the exterior and interior pillars, walls, and screens are enriched with carvings of marvellous beauty. It is worthy of note that every piece of carving is different, and that for each carving a

number of various designs were modelled of full size, so as to judge of the effect when completed; and the most beautiful of them were then selected to be sculptured in the pure white marble by the intelligent native workmen. For years past a band of draughtsmen have been employed in making designs for this purpose from the exquisite carvings which adorn the famous architectural monuments of India, those of Delhi having yielded by far the richest store of examples. Many recent travellers in Rajpootana have admired these designs, which, now that the scaffoldings are down, stand revealed in all their beauty. The white marble domes, or cupolas, which occupy the four corners of the Hall, the centre rising in five terraces, in pyramidal form, crowned by richly-decorated cupolas, give it a strikingly Oriental effect. The photograph represents the arrival of the procession, a picturesque crowd of natives lining the road, and filling the balconies and terraces of the building.

Jeypore well maintains its position as the most advanced of the Native States. The Maharajah's College has a daily attendance of between 600 and 700 students, and there is also in the city a Sanskrit College, and an Industrial School, with 100 pupils, and a School of Art, with about 100 pupils. In the State there are 12 Girls' Schools, with 547 pupils; 45 Elementary Schools, with 1,065 pupils; and 410 Indigenous Schools, with 8,220 pupils. The city is well provided with hospitals, dispensaries, and almshouses. The Mayo Hospital is one of the principal architectural features of the city. There is also an Industrial and Economic Museum, and a Public Garden of 70 acres.

THE NEW GREAT INDIAN PENINSULAR RAILWAY TERMINUS, BOMBAY.

A fine illustration of this magnificent structure appears in the *Graphic* of November 24th. It is described as "the largest modern architectural work yet erected in India, and the Victoria Terminal Buildings, the name given them on Jubilee-day, are believed to be the most extensive in the

ment, 22 municipal, and 400 private. The High Schools, of which there are two, sent up 27 candidates for matriculation at the Bombay University, and of these 17 passed Female education also shows a satisfactory progress There are 36 schools, with 1,134 pupils. There is one training school for teachers to be employed in primary schools Of the 99 pupils, 16 were passed during the year. Mr. Howell, the Commissioner, in reviewing this Report, approves of the raising of school fees in Government institutions, and recommends increased attention to moral education. With regard to the first recommendation, its wisdom is questioned, as grant-in-aid schools do not appear to be trusted as they are in other provinces. As for the second recommendation, it is asked what standard of morality and discipline is to be expected from teachers who are paid the not extravagant salary of Rs. 6 a month!—*Tribune*

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AMENITIES OF CASTE.

The Nagars are the Chitpavans of Gujerat. Gifted as a class, members of the Nagar community, whether sacerdotal or laymen, hold most of the chief subordinate executive and judicial posts in the Northern Division. In female education, Mr. Baines says in his 1881 census report, the Nagars stand head and shoulders over every other community in Western India, having 98 per cent. of their women educated; while infant marriages are unknown in the caste, the average marriageable age for girls at present being twelve. But the caste is very strong in its prejudices against crossing the *Kala Pani;* and in the instance in point, a visit to England by the Nagar medical adviser to H.H. the Gaekwar, who went with the chief on duty, has been punished by a decree of a fine of Rs. 2,880, in addition to shaving the moustache clean, partaking of the products of the cow, and a pilgrimage, we understand, to Nasik or Gaya, two of the holiest Indian shrines. The offender, Mr. Batukram, is a L.M. and S. of the Bombay University, and is highly connected, being the son-in-law of the Joint-Administrator of Rajpipla. Four leading Rao Bahadurs, all pensioned first-class subordinate judges, have moved heaven and earth in vain on his behalf. The prejudice appears to have got a stronger footing during the past three decades, because, whereas in the case of Rao Bahadur Mahipatram, C.I.E., Chairman of the Ahmedabad Municipality and Principal of the Local Training College, who visited Great Britain on duty in 1862, the fine inflicted was Rs. 1,500, in the present case the caste has levied a blackmail of nearly double that amount.—*Bombay Gazette.*

It is interesting to learn that the severe criticism which has been bestowed upon the resolution of the Surat Nagar Brahmins to levy a fine of Rs. 2,880 upon the Nagar medical adviser to the Gaekwar, for having crossed the Kala Pani on duty with his chief, has had a wholesome effect upon the community. A meeting of the leaders of the caste in Bombay was held yesterday in the hall of the Goculdas Tejpal Sanskrit College, at the invitation of the Superintendent of that institution, who is himself a member of the Surat Nagar community. Rao Bahadur K. A. Mehta, Deputy-Registrar, High Court, presided at the meeting, which unanimously passed the following resolution:—

world." The execution of this work occupied ten years, and it was completed at the end of May last. The total length of the principal, or west, *façade* of the buildings is over 1,500 feet. The cost of the buildings was about 27 lakhs of rupees. They were designed by Mr. F. W. Stevens, A.M., I.C.E., late of the Public Works Department, who also supervised their erection. The site is one of the finest in the city. The style of architecture is a free treatment of Venetian Gothic, with an Oriental feeling, which has been proved to be the best adapted to the climate of Bombay. The principal feature of the edifice is the large central octagonal dome, which has a very fine and dignified effect, and can be seen from all parts of the city. It crowns the grand central staircase of the administrative offices. The apex is crowned by a colossal figure of "Progress," 16 feet 6 inches in height, which has a very imposing effect. The principal gables are crowned with colossal groups representing Engineering, Agriculture, Commerce, Science, and Trade; and under a canopy below the clock, in the central gable, is placed a beautiful statue of H.M. the Queen-Empress. On the piers of the central entrance-gates to the administrative offices are placed colossal figures of a lion and a tiger, representing respectively the United Kingdom and India. Medallion heads, in full relief, of noblemen and gentlemen who have interested themselves in railway enterprise in India, have been placed in the circular panels over the outer arches of the corridors. The statuary and medallions were executed by Messrs. Earp and Son, Lambeth, under the direct supervision of Mr. W. Emerson, Architect.

The interior has been skilfully arranged, and fitted up in an appropriate and artistic manner. Coloured polished marbles and granites have been used in the halls, waiting-rooms, and refreshment-rooms, which have an imposing and pleasing effect. All the foliated sculpture was designed and modelled by Mr. Gomez, and the students of the Bombay School of Arts, under the supervision of Mr. J. Griffiths, the Principal. The whole of the work has been carried out by native workmen in a most substantial and workmanlike manner, and is equal to anything of the kind in Europe.

frequently given, but which in the end it only tends to aggravate); loss of memory, especially of recent events; anomalous pains, conspicuously in the limbs; with minor, and often at the time inappreciable, forms of nerve derangement;—these are among the common effects of a prolonged course of indulgence in alcoholic beverages. It is a lamentable fact that children born of drinking parents, and remarkable often for a quick intelligence, are peculiarly liable to some form of nerve trouble, epilepsy being the most frequent. Even where no disease is developed in the offspring, immediate or remote, there may be impairment* of nerve function. Thus, there is often a feeling of languor—a disinclination for exertion—without any apparent cause; and, in real illness, the convalescence, in cases of recovery, is slow, owing to a lack of vigour in the recuperative powers of Nature.

There is a form of paralysis, known *par excellence* as "alcoholic paralysis," in which the nerves at their distal extremities are first affected;—the disease being ushered in by extreme sensitiveness and pain (which are eventually succeeded by numbness and absence of pain) in a particular part on the surface. The latter, often lancinating, sometimes comes with the suddenness of an electric shock. This form of paralysis is said to be comparatively frequent amongst women, and chiefly affects the lower half of the body.

THE MUSCLES.

The muscles of the body—those which act independently of the will, *e.g.* the muscular fibres of the heart, the stomach, the bladder, and the uterus, &c., as well as the voluntary muscles†

* It is a common belief that malt liquor, "stout" for preference, is necessary for those with weak nerves. There can be no greater mistake. *Alcohol weakens the nerves*, and, as already stated, arrests development. It is in just such cases that the drink crave, moreover, is likely to follow the prescription. The enervating effect of alcoholic indulgence in earlier life is, in some with nervous constitutions, never obliterated. They remain nervous to the last. Their handwriting is not so good in the morning, but it improves as the day advances, when there is more nerve-force throughout the system.

† The direct weakening effect of alcohol upon musclar fibre has been demonstrated, experimentally, by Dr. B. W. Richardson, upon the frog. Several notable instances of muscular vigour being more or less maintained, owing to the non-use of alcohol, have occurred in our army, viz,, in the Red River expedition; in the fatiguing journey, in 1804, across the desert to join Sir Ralph Abercrombie on the Nile; in the American War of Independence in 1783; in Africa and New Zealand campaigns; in the celebrated march from Cabul to Candahar; and in the Indian Mutiny of 1857, &c. The marching power of our Indian Sepoys, and the long distances—frequently over 30 miles a day—travelled by native servants when going to their homes on leave, are, doubtless, due to the same cause.

"That this meeting, admitting the necessity and desirability of a trip to Europe, and feeling grateful to the gentlemen who took up Dr. Batukram's cause, disapproves of the heavy penalty to which he has been subjected" It may be hoped that the Surat Nagars will listen to the counsels of good sense in this matter.—*Bombay Gazette.*

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

Formerly Principal of, and Professor of Medicine in, the Medical College, Calcutta.

(Continued from page 656)

BRAIN AND NERVOUS SYSTEMS.

In cases where alcoholic beverages act injuriously upon the body,* some part of the nervous system will be almost sure to suffer; and this independently of the *vaso-motor* nerves, paralysis of which causes the congestion which, in every case, takes place after the most moderate dose of alcohol. From the brain † and spinal cord—the great nerve centres—to the smallest and most distant nerve-fibre and cell, this agent leaves its unpromising mark,—temporary in most cases if the alcohol be given up in time, but permanent and irremediable in others;—resulting, very much according to individual proclivities, in general or local paralysis, epilepsy, insanity, or to one or other of the various forms of nerve disorder. Delirium tremens, dipsomania,‡ insomnia,§ mania, neuralgia (for the relief of which alcohol is

‡ Dipsomania, derived from two Greek words signifying a craving for

If altered at all,

empty of blood.
Quantity may

cause coma, and a *drunken* sleep.

or of a nerve-centre. The nervous trembling in the morning, especially conspicuous in the hands, in the dissipated is another illustration of the (temporary) paralysis of the motor nerve-fibres.

THE SENSES.

Contrary to the popular belief that alcohol sharpens the senses, it blunts them. A small wineglassful of claret or champagne, or half that amount of port or sherry—a quantity equal to two drachms of alcohol,—will cause a person, looking at a mark from a certain distance, to advance a foot, or 9 per cent. nearer, to see it as clearly as he did before taking the alcohol. The retina has been paralysed to that extent.* So with the other senses. The abstaining sentry hears the stealthy footsteps of the midnight marauder, or the approach of an enemy, more readily than his sleepy comrade who has taken a nip of spirits to keep out the cold. The artisan, who eschews strong drink in every form, manifests a greater delicacy of touch in his work. The tea-taster, who is sometimes required to test the flavour of a score or more of different samples of tea in a forenoon, can do this better by abstaining. And the sense of smell, often valuable in detecting the lurking-place of the germs of infectious disease, is keener and more accurate in the abstainer.

THE STOMACH.

Allusion has already been made to the effect of alcoholic indulgence upon the mucous membrane and muscular tissue of the stomach. In addition, other structures may become disordered by its use, as indicated by various dyspeptic symptoms, viz., loss of appetite, hypochondriasis (low spirits)—a mental condition often associated with some derangement in digestion,—heartburn, waterbrash, nausea and vomiting, the several kinds of pain or uneasiness, as cramp, neuralgia, a sense of heaviness or weight, sharp pain, dull aching pain, flatulence, &c. The conditions giving rise to these symptoms, for all of which alcoholic drinks are, generally speaking, considered so beneficial by

* *Medical Temperance Journal*, April, 1882, where an interesting account is given of some experiments made Dr. J. Ridge, to show the action of alcohol on the nervous system. He also proved that the sense of touch, and of weight (called the muscular sense), were impaired by the same agent. The unsteadiness and extreme nervousness, often seen in the dissipated on the morning after a night's debauch, are due to debility and irritability of the nervous system. In these cases alcohol, by its deadening influence, soothes this irritability, and is, thus, said by the public to "steady" the nerves.

—are dependent for their vigour on the soundness of the nerves by which they are regulated. Where these are disordered or deficient in tone, there may be muscular weakness, with instability, accompanied, it may be, by structural changes, as thickening, or thinning, or such modification of the natural structure as may interfere with its work. Muscular vigour is best maintained by total abstinence from alcohol, or any other nerve depressant. The sustained muscular strength of pugilists, oarsmen, pedestrians,* and other athletes, in whose "training dietary" alcohol has formed no part, and of abstaining cyclists, who sometimes perform long journeys with little or no fatigue,—all testify to the value of total abstinence. It is somewhat remarkable that, in muscular failures from alcohol—in paralysis, partial or complete—the motor fibres in nerves supplying voluntary muscles (those which cause motion in a limb or part) are the first to be affected. Though the power of moving or regulating a limb, or part of one, may be impaired, its sensibility, as a rule, will remain intact (In the face the lower lip first falls.) I have known a tooth-brush, in the hand of a gentleman of splendid physique, but the victim, from excessive indulgence in spirits, of incomplete general paralysis, to be spasmodically jerked to the other end of the room, whilst the gentleman—in full possession of his mental faculties, and with undiminished sensation—was, after a fashion, cleaning his teeth. The involuntary muscular movements (startings) which sometimes occur, in tipplers, at the commencement of sleep—evidence of muscular instability—are due to impairment of the functions of the brain

* The most remarkable instance, perhaps, on record, of sustained muscular vigour was witnessed a few years ago in this country, when Mr. Edward Payson Weston, an American pedestrian, being then 45 years of age, walked—starting from [illegible] (excepting Sundays and Chı [illegible] the rate of 50 miles a day; [illegible] where he stopped [illegible] Mr. Weston completed his task [illegible] 'adquarters (in that part of the [illegible] ıg, and where intoxicants were [illegible] of Miss Cons and a committee, who conduct it on total abstinence principles, a model establishment for popular education and evening recreation—and few of the large concourse of temperance advocates and others, assembled to witness it, will forget the display of unabated energy with which the last mile was walked. Mr. Weston is an abstainer from alcohol and tobacco; and the task was undertaken for no wager nor reward, but purely in the cause of temperance, under the auspices of the Church of England Temperance Society and of two temperance philanthropists, who paid all the expenses. The same task was subsequently undertaken by a non-abstainer, but ultimately abandoned.

THE LUNGS AND RESPIRATORY PASSAGES.

Alcohol, in addition to causing congestion, as before stated, of the mucous membrane lining the air, or respiratory, passages, may produce a like condition of the spongy and elastic connective tissue of the lungs, thus laying the foundation of further irremediable structural changes; amongst which those induced by a form of consumption, known as "alcoholic phthisis," are very remarkable. The victims of this type of consumption, so far from presenting the emaciated aspect of sufferers from the disease, as usually seen in its advanced stages, look well, as a rule, to within a short period of the end;—drinking freely, and recognized in society as boon companions. At length a feeling of *malaise*, with perhaps a stitch in the side, is complained of; a cough is heard; expectoration follows; the hitherto unsuspected mischief, which has been insidiously growing, is now rapidly developed; the ordinary symptoms of consumption make their appearance, and the patient's career is quickly closed. Alcoholic phthisis mostly occurs amongst men between the ages of 28 and 50.*

(To be continued.)

ELECTRIC LIGHTING IN INDIA.

We are glad to hear that electric lighting is already making progress in the estimation of the Native Princes of India. Following the example of Lord Dufferin, who has just had the new Viceregal Lodge, at Simla, most beautifully fitted with the electric light by the firm of Messrs. Siemens Bros. and Co., Limited, we now learn that His Highness the Guicowar of Baroda has given instructions to the same firm to have two of his palaces fitted with the electric light. H.H. the Maharajah of Bhownugger also ordered a small plant for one of his palaces last year; and now Messrs. Siemens have received instructions from His Highness the Thakoor Sahib of Morvi to light his Garden House at Morvi. We trust that this is only the commencement of electric lighting being taken up extensively in India, where the salient advantages of this type of illumination over every other cannot but be appreciated more and more as it becomes better known.

* Dr. B. W. Richardson;—to whom the discovery of this form of consumption is due.

the public, are ultimately made worse by resorting to them. They may give relief in the first instance by their deadening influence; but the malady reasserts itself—often with increased vigour—when the influence is over. A longing naturally ensues for a repetition of the relief, and thus, if it be indulged, a crave for the insidious remedy is too frequently established, and the sufferer becomes the victim of dipsomania, without, it may be, losing the original disorder. Even where this unhappy result (dipsomania) does not occur, the *tone* of the stomach is more or less lost, and only recovers itself (*cæteris paribus*)† when the alcohol is given up. For *costiveness* these drinks are objectionable, although an erroneous idea prevails amongst many Europeans, especially in India, that beer acts as an aperient.

THE LIVER.

Fortunately for the stomach (which, if the alcohol introduced into it remained longer than it does, might become even more seriously irritated and injured), this ingredient in a beverage, unless an unusually large quantity be ingested, is rapidly conveyed to the liver, which is thus one of the earliest organs to suffer from such indulgence. The primary effect is congestion, which in tropical countries under the combined influence of heat and alcohol, is often very considerable—the organ, in consequence, attaining a large size,—inflammation ending in abscess, frequently following. *Cirrhosis* of the liver, already referred to as the "hob-nailed" or "gin-drinker's" liver, is another form of liver disease which is largely due to alcoholic potations. Liver mischief from this cause was, generally speaking, unknown amongst the natives of India prior to the advent of Europeans in that country. Now, unhappily, during the last 50 years, owing to the adoption of our drinking customs, especially by those who have now, more than ever, come under the influence of European civilization, it is not at all uncommon, and many a native, educated and otherwise, has paid the inevitable penalty for conforming to them. The death-rate from alcoholic excesses is yearly increasing amongst the natives in India.

THE KIDNEYS.

The action of alcohol—the same as upon the liver—has already been considered.

* Alcohol is quite unsuited for allaying the distress from incurable disease, as cancer in the stomach or in any other part of the body.

† That is, when all attendant circumstances are favourable—age and constitution, for example.

the deceased had made numerous friends in England, where she moved in the best society. Her circle of acquaintance in Bombay was very wide, and her untimely death will be deeply deplored by her European and native friends. Much sympathy is evinced for Mr. Bhownuggree, who has lost in the deceased his only sister.—*Times of India* (Bombay).

At the oothumna, or third day ceremony, performed yesterday in memory of the late Miss Avabai Bhownuggree, her brother, Mr. M. M. Bhownuggree, C.I.E., gave Rs. 25,000 in charity (Rs. 10,000 in his own name, and Rs. 15,000 in the name of his mother), for the purpose of commemorating the name of the deceased in connection with some institution for the benefit of females, the nature and object of which will be determined upon in the future. Several friends and admirers of the deceased, we learn, have expressed their desire to subscribe to the memorial fund, once its object has been settled. Mr. Bhownuggree has received numerous telegrams and letters from all parts of the Presidency, among them being those of his Excellency the Governor and Lady Reay, and H. H. the Thakore Saheb of Bhownugger, sympathising with him in his sad bereavement.

Mr. William George Pedder, C.S.I., late Revenue Secretary to the India Office, died on the 21st ult., at his residence at West Dulwich. The deceased, who was a son of the Rev. W. N. Pedder, vicar of Clevedon, was born in 1832, and married in 1863 Julia, daughter of Colonel Prescott, of the Bombay Army. Mr. Pedder was employed in the Bombay Civil Service from 1856 to 1879, being engaged in the departments of Revenue, Statistics, and Commerce. In 1879 he was appointed Secretary of the Correspondence Department of the India Office, an office which he resigned last year.

IN MEMORIAM.

More than a quarter of a century ago—the year was 1856, just twelve months before the Mutiny, which burst upon an astonished and incredulous India—three striplings were contemporaries at the great classical seat of learning. Of these, two still live in the full career of usefulness and distinction; one, known to fame as Sir Charles Turner, at one time Chief Justice of Madras, and at present a member of the Council of India; another, Sir J. B. Peile, after serving with distinction in various high offices in Bombay, is now a colleague of his legal companion at the same Board; a third, William George Pedder, has just

OBITUARY.

Miss Avabai Bhownuggree.—We regret to announce the death of Miss Merwanjee Bhownuggree, sister of our well-known citizen, Mr. M. M. Bhownuggree, C.I.E, which took place on the 24th November, at the latter's residence at Warden Road, Breach Candy. Deceased had been suffering from fever for the last fortnight, and notwithstanding the best medical aid, succumbed to the malady at about noon, at the age of nineteen years. Miss Bhownuggree was one of the few Parsee girls who have received a high-class liberal education. She was educated in England, where she had been for about four years in company with her brother, who had been then studying for the Bar, and who subsequently went there for the Jubilee as the representative of his Highness the Thakore Saheb of Bhownugger. At the time when her Majesty the Queen-Empress conferred the title of C.I.E on Mr. Bhownuggree, she was also pleased to grant a short interview to Miss Bhownuggree, during which her Majesty expressed herself much pleased with the intelligent conversation the young lady was able to carry on in English. The high intelligence and scholarly abilities of Miss Bhownuggree were also testified to by the late Sir Maxwell Melvill, at a public meeting held under the presidency of the Governor of Bombay, when he informed his audience that he was glad to learn that a highly educated and accomplished lady like Miss Bhownuggree intended to proceed again to England to qualify herself as a medical practitioner, for the purpose of affording relief to the poor sick women of this country, and thus assist the cause of Lady Reay's Medical Women's Fund. About three years ...go Miss Bhownuggree went to England with her brother for ...he second time, for the purpose of prosecuting her study in ...nedicine; but as suitable arrangements could not be made, ...ne abandoned the idea and returned to Bombay, and made ...rther progress in English and French literature. On her ...rival here she devoted herself to the study of English music, ...wing, and painting, under European instruction, and acquired ...nsiderable knowledge in the various arts. By her high ...elligence, amiability of disposition and pleasing manner,

the scope of this humble tribute to his memory to sing the praises of an admirable permanent official, or describe in detail his claims to respect during nine years of successful labour in the highest sphere of the service in which he laboured during thirty years of public life. It is enough to state that, when a few months ago failing health compelled the ex-Bombay civilian to seek in retirement that repose which, if anything, could restore to him the physical strength which hard and persistent work had sadly shattered, it was felt that the Secretary of State had lost an able and experienced adviser, and the public one of the most conscientious and laborious of the many officials who, for a comparative pittance, discharge duties which demand the possession of powers such as in more favoured spheres of life would command an income which a Government civilian knows only by hearsay.

To speak of Mr. Pedder from the standpoint of personal qualities is at once easy and grateful. He was the soul of honour: "tergiversation," "trimming," "coquetting," and such like peculiarities of modern life were vices against which he recoiled with all the warmth of a most sensitive nature. His "yea" was yea, and his "nay" nay.

At times he may have been hasty, but any momentary cloud of temper soon passed away before the sunshine of his genial nature; and as the *Times*, in a sympathetic notice of his career, says to-day:—"To many the name of William Pedder will remain dear for his social and personal qualities, which were never better shown than by the courage and fortitude with which he resisted, and seemingly for a time repelled, the fell disease which struck him down two years ago, to the regret of his many friends and the loss of the public service of the country."—*Allen's Indian Mail.*

INDIAN INTELLIGENCE.

Mr. Framjee Pestonjee Bhumgara and his brother have had the honour of presenting to Her Majesty and Princess Beatrice some specimens of Indian art pottery, which were manufactured and designed in Bombay by Indian artisans especially for the Queen and her Royal Highness.

Up to date, the subscriptions to the Calcutta Dufferin Memorial Fund amount to Rs. 60,822, of which over Rs. 60,000 has been paid in. The portrait of Her Excellency and the statue of the Marquis, which have been decided on, have not yet been put in hand.

passed to his long account, with a career less better known to the public at large, but no less distinguished as regards his possession of all those qualities which command alike success and admiration. By a strange destiny he, too, spent his closing years at the India Office, not, it is true, in the exalted sphere of Council, but in the more humble, and yet not one whit less responsible, capacity of Revenue Secretary. Perhaps, too, more strange than all, was the circumstance that two of the number, Sir. J. B. Peile and Mr. Pedder, were shipmates together, and both landed at Bombay in the same eventful 1856.

From the outset of his career Mr. Pedder was attached to the Revenue side of the Administration, and during the first decade of his service, while being a Survey and Settlement Officer in Guzerat and the Deccan, he "mastered"—the words are from the pen of the valedictory resolution on his retirement 1879—"the settlement system and the land tenures in both divisions, and so acquired an experience which has often been of the greatest use to the Government." But the first great work which left a mark on the annals of his time was the organisation of the last department, a duty entrusted to him towards the close of 1869, and completed in 1871, in a manner to elicit the warmest commendation on the part of the authorities under whom he was serving. In the following year he was selected to fill the position of Municipal Commissioner of Bombay, and when, after the close of five twelvemonths, he resigned this office, a special resolution was passed by the Corporation in recognition of "the energy, ability, and untiring zeal with which he had laboured for the public welfare." Then followed some difficult and, at times, delicate duties in connection with the introduction of the License Tax, when once again he had the good fortune to secure the warm approval of the Government of Bombay.

In the ordinary course of events, with a past career of such usefulness and distinction, Mr Pedder might fairly have looked forward to succeed to high position, and its concomitants of emolument and distinction. But destiny willed otherwise. Just at this time Sir Henry Anderson had died in harness at the India Office; and, attracted, it is believed, by some remarkable articles in a London periodical on the difficult and little understood subject of Revenue tenures in India, the Secretary of State placed at his disposal the highly important and no less arduous post of Revenue Secretary. Tempted by the opportunity [illegible] return to his native land which the offer placed at his feet [illegible] Bombay Councillor in embryo bade farewell to the [illegible] his adoption, and, shaking off the dust of distinction, [illegible] down to do quiet, unostentatious work in a [illegible] betokened a master's hand and an expert's touch. [illegible]

at its discretion to such purposes as may be deemed most likely to promote the advancement of English education among Mahomedan youths. This is a practical way of encouraging the Mahomedans to adopt the study of English.

A Calcutta paper writes: "With all its boasted progressiveness, it must be confessed that Calcutta is decidedly behindhand in coming to a decision as to the form which the local Jubilee memorial is to take. While a Technical Institute has already been opened at Bombay, and a similar institution is about to be established at Madras, where the public subscriptions, it is thought, will amount to a full lakh of rupees, the Calcutta Jubilee Committee is seemingly idle, or, at any rate, showing no outward signs of activity. It is surely time the Committee took the public into its confidence, and informed them what it intends doing with the funds so liberally placed at its disposal. It is to be hoped that any memorial that may be decided upon will be worthy of the metropolis of the Indian Empire."

Handsome grants for public charity from the wealthy are not so common in Bengal as one could wish. A few only of our wealthy zemindars are remarkable for their charity. The list of Bengal charitable zemindars is not long, and I am glad to see a name just added to it. The lady zemindar of Bainchi, in Hughly, Kamal Kamini Devi by name, has made a grant of one lakh of rupees for a rest-house for strangers. This lady's gift is worthy of imitation by her fellow-zemindars in the country.

Keshub Academy is a private institution founded by some followers of the late Keshub Chunder Sen. It has a technical branch, and of late it has been so well conducted that some rich and influential men have recognised its usefulness, and made handsome contributions towards its improvement.

The excess of female mortality over male in the Punjab has for some years attracted the attention of Government, which has at last been focussed, as it were, on certain villages in the Jullunder district. Here, as elsewhere in the Province, the excessive female mortality was entirely in infants; and the Jullunder authorities attribute it to deliberate murder of female infants by starvation, in order to avoid the heavy cost of marriage expenses. In 1883, action was taken under an Act of 1870 to prevent this female infanticide, but the evil still continues. Simla, Ferozepore, Lahore, Amritsar, Gurdaspur, Delhi, Hoshiarpur, Ludhiana, and Kohat all share Jullunder's unenviable notoriety for this form of crime.—*Indian Nation.*

At the Convocation of the Punjab University, held on the

Sir Charles and Lady Aitchison left Lahore, on Thursda[y] for Karachi, whence they sail to Europe. A large number o[f] European and native gentlemen assembled at the railway statio[n] to bid them farewell. In Sir Charles, India has lost a warm-hearted and sympathetic ruler and a zealous counsellor, whos[e] place cannot be easily filled.

Lord Connemara laid the foundation-stone of the Victoria Female Hospital at Nellore on November 12th. He spoke at length on the benefit of female medical aid in India, and paid a high compliment to the efforts made by the Marchioness of Dufferin in this direction.

Brigade-Surgeon W. R. Hooper being about to return to India, his appointment as Member of the India Office Medical Board has been taken over by Deputy Surgeon-General S. B. Partridge, of the Bengal Retired List, formerly Professor of Surgery in the Medical College at Calcutta.

General Sir Bapoo Sahib Avar, K.C.I.E. for Gwalior, died on the 27th October. His career goes back to the Mutiny days, and under the Maharaja he long held command of the Gwalior army.

In reply to the address of the Bijnour Agricultural Society, Sir Auckland Colvin much eulogised Kanwar Shiva Nath Singh, the first Hindu who went from the North-Western Provinces to England for study, and Pandit Sri Lal, the Secretary, who has lately returned from England after passing the Cirencester College and Barrister's examinations and getting diplomas from the Irish and Scotch Agricultural Colleges. The eulogy is well deserved in both cases.

During the month of October, 1888, 46,935 persons visited the Indian Museum in Calcutta. Of natives, there were 35,541 males and 10,389 females, and of Europeans 748 males and 259 females. The daily average number of visitors for the 23 days on which the Museum was open to the general public was 2,040.

Kazi Syud Reza, Khan Bahadur, of Patna, recently made over an estate in that district of the annual value of Rs. 1,200 as an endowment for the English education of Mahomedan youths in the Patna College and the Oriental College at Alighur. He has now supplemented this with a sum of Rs. 1,200, to be invested in Government Securities for the foundation of a Scholarship of Rs. 4 a month, tenable for one year, to be awarded to the best student of the Entrance Class of the Patna Anglo-Arabic School. In the event of this School being closed, the Local Government is to apply the income of the fund

THE PUNJAB "GAZETTEER."—The work of compiling a *Gazetteer* for the Punjab has at last been completed. The cost has been Rs. 39,050, or Rs. 16,050 more than the estimate of Rs. 23,000—an estimate made on the assumption that there would be 3,000 pages, whereas the volumes contain just double that number. The Lieutenant-Governor pays a tribute of praise to Mr. Ibbetson, the editor, to whose industry and literary ability the *Gazetteer* will, he says, form a permanent memorial.

Sir Comer Petheran and Mr. H. H. Risley have just returned from an interesting trip along the Nepal frontier, an account of which, illustrated by the aid of some magnificent photographs taken by Sir Comer, will appear in an early number of *Harper's Magazine.*

A good History of the Native States of India is sadly wanted, and Mr. Surendra Nath Roy, B.A., B.L., Vakil of the Calcutta High Court, has set himself to supply this want. The first volume of his work (Messrs. Thacker, Spink, and Co.) deals exclusively with Gwalior, and is dedicated to Sir Steuart Bayley. As far as we can judge from a cursory examination of this handsome volume, the writer seems to have done his work very thoroughly, and to display no little skill and literary power.—*Englishman.*

Munshi Newall Kishore, C.I.E., has issued translations, in various languages, of Sir William Mackenzie Wallace's book on *Russia.* His Bengali translation has been dedicated to Sir Steuart Bailey, Lieutenant-Governor of Bengal; the Urdu translation, to Sir Alfred Lyall; the Persian translation, to the Amir of Kabul.

PERSONAL INTELLIGENCE.

At the Cambridge University Examination, December, 1888, Lalla Rám Prashád and Lalla Shádi Rám (Christ's) passed in the Third Class.

Arrivals: Mr. Seva Ram, from the Punjab; Mr. Bhaskaranand Saraswati, from Bombay. Mr. Roop Kishoor Tandall, Mr. Nand Kishoor Kakar, and Mr. Laia Hurbilas, M.A., students of the Agra College, and Mr. Dadabhai M. Colab, of the Elphinstone College, Bombay, to study for the bar.

Departures: Mr. Syed Mahomed Alsagoof, Mr. Mahomed Sheriff, Mr. Chubildas, Mr. Bhunegara, Mr. and Mrs. Banerjee, Mr. Abdul Karim, Mr. Israil, Mr. Ghofur.

5th November, the following degrees were conferred on the successful candidates: Bachelor of Oriental Languages, Hafiz Ali Ahmed, of the Lahore Oriental College; Master of Arts, English, Sundar Das Suri, private student; Bachelor of Arts, first division, Hari Krishna Kaul, of the Lahore Government College. The latter name was called up five times. The Viceroy's gold medal was taken by Ranjit Singh, of the Lahore Medical College; the Alwar gold medal, by Hari Krishna Kaual; the Maler Kotla McLeod gold medal, by Sundar Das Suri; and the Maclagan gold medal, by Ishar Das.

The Mysore Agricultural and Industrial Exhibition was opened on the 16th October with great *éclat* by the Maharajah. An address from the Committee of the Exhibition was read to His Highness. It stated that this was the first show of its kind held in the Mysore Province. Thirty thousand exhibits included articles from every taluk. His Highness, through his Dewan, replied that he was highly gratified that the undertaking had proved such a complete success, and he intended to hold similar exhibitions in various parts of the Province. Some 20,000 persons were present at the ceremony.

At Bombay, no fewer than 3,532 candidates have applied for permission to attend the Matriculation Examination of 1888.

Among the cold-weather visitors to India is Sir Edward Watkin, Bart., M.P., who thus explained to his constituents the objects of his visit: "With regard to his visit to India, he was not going there as a mere idler, but to learn something of the way things were done there, and to try to be able, as a practical man of long experience, to suggest something which might be of advantage in the commercial and other relations of our own country and India. It seemed to him that we, to a large extent, were dependent for the raw materials of our manufactures, and at least a third of the food of our people, upon the great Protectionist countries in different parts of the world. He had long wished to see the industrial and productive organisations of India so perfect that, instead of our getting raw materials and food from Protectionist countries, we might develop our own resources in India, and feed ourselves from India—at all events, to a larger extent than at present. He believed we should never get fair commercial relations with America, or any other country, until we showed them we had the means of supply within our own Empire."

Proposals have been made for the establishment of a Technical Institute at Poona, and the subject is also being discussed at Baroda.

recognition of Lady Dufferin's great work for the benefit of Indian women. In Bombay, in Lahore, in Dacca, in Calcutta, the women of India have testified, in simple and touching language, their gratitude to the gracious lady through whose noble efforts a great scheme of medical aid has been inaugurated, the benefits of which will spread far and wide throughout the land. Lord and Lady Lansdowne have been received with great cordiality, and enter on their Indian career under most favourable auspices. They are followed by the good wishes of their numerous English and Canadian friends.

Miss Manning spent Christmas Day on board the British-Indian steamer, in the Bay of Bengal, *en route* for Calcutta; and we hear that she has since been enjoying the bright skies and cool weather of that city, and the society of her numerous friends there.

MULUK CHAND: A SEQUEL.

In the issue of this *Magazine* for February last there appeared an account of Muluk Chand's narrow escape from death upon the gallows. It appeared to me when I wrote it, as it appeared to him just after his escape, that it would have been better for him to have died so; because it was difficult to conceive any lot more wretched than his. A man convicted of the murder of his daughter: then tried again and acquitted, not because his innocence was proved, but because the evidence brought against him was shown to be false: with the stigma of falsehood attaching equally to his own story: doomed to live with a daughter who had sworn she was an eye-witness of murder done by him: with a wife who had sworn that the daughter informed her of that murder: exposed to the taunts of Kadam Ali and his other enemies: at war with the formidable police, who to him represent earthly omnipotence: what moment of rest or happiness seemed possible to such a man?

Yet one ought to have remembered that the same low degree of mental and moral stature which made possible the abject fears, the lies, and tricks by which, thinking to escape from an imaginary danger, or at most a small one, he was led into a great and real danger, also makes it possible to bear

The Indian Magazine.

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NATIONAL INDIAN ASSOCIATION.

The following arrangements have been made for the conduct of the business of the Association during Miss Manning's absence on her Indian tour:

Miss TESCHEMACHER, the Assistant Secretary, will receive and answer letters, and issue summonses and invitations to Meetings and Soirées.

Address: 8 Aberdeen Road, Highbury, N.

Mrs. CARMICHAEL has kindly consented to fill the office of Assistant Treasurer, and it is requested that all subscriptions, as they fall due, and donations, may be paid to her (or to the London and Westminster Bank, 1 St. James' Square, S.W.)

Address: 21 Sussex Gardens, Hyde Park, W.

Lieut.-General CHARLES POLLARD, R.E., will act as Secretary to the Superintendence Committee.

Address: 11 Hanover Terrace, Ladbroke Square, W.

JAMES B. KNIGHT, Esq., C.I.E., has undertaken the charge of the *Indian Magazine.*

Address: 19 Eardley Crescent, Earl's Court, S.W.

The Indian newspapers received this month have been filled with reports of the ceremonials attendant on the departure of the Marquis and Marchioness of Dufferin, and the reception of the Marquis and Marchioness of Lansdowne. Numerous addresses of valediction and of welcome have been presented; a notable feature in the former being the [illegible]

Indian races, but are the inevitable results of the new state of things which has been brought about in India by a century of firm and beneficent British rule; and, however difficult or even dangerous some of them may seem, they are less difficult and far less dangerous than the problems which our countrymen have successfully solved in India in the past.

The new India is an India easily intelligible to all thinking men and women. No uncouth native names are required to explain its condition and needs. The problems of the new India are the problems of free and growing peoples. They are the same problems which Englishmen have solved for themselves. In India, they are complicated by the circumstance that they have developed, not slowly or from within, but have been forced on by the Western civilisation and by the rapid progress which we ourselves have introduced. But this fact only increases our responsibility. We have undertaken the solemn task of becoming the earthly Providence to 250 millions of people. We have made them our fellow-subjects, under our Queen. We have raised up a great educated class, eloquent, patriotic, powerful; strong with all the strength of wealth, position, and knowledge. At the same time, we have to deal with dense masses who still think the old Asiatic thoughts and live the old Asiatic life. The question is, not whether we shall satisfy the just aspirations we have created, but at what pace and by what methods we can satisfy those aspirations.

* * * * * * *

The most important of the new native forces in India is the prosperity established by British rule. About this beneficent change there can happily be no doubt. Men can now afford to grow rich in India; for wealth is no longer a source of peril, as it was under the old native rulers. The certainty that as men sow they will reap is at the root of all industrial progress. It is perhaps the greatest gift which one nation can bestow on another, and it has been given by Britain to India. The whole community has lost that constant fear of dynastic revolution and hostile invasion which for ages, and down to our own day, brooded heavily over India.

In the India of the old native dynasties, men went in danger; in the India of the Company, men lived in distrust; in the India of the Queen, at length men walk in safety, and none maketh them afraid.

the consequences. Probably the world that Muluk Chand lives in is composed of beings very much like himself: takes the power of the police as one of the inscrutable, irresistible influences, mostly malign, by which helpless mortals are enveloped: looks upon fraud and falsehood as the appointed and only possible way of escape from it: and is ready to pity rather than blame those who have fallen under the dire necessity of escaping by those means.

It will be remembered that on a certain Monday night in the year 1882 Muluk Chand, having sent his wife and two infant children away on an errand, went to rest in the veranda of his house with his two eldest daughters—Nekjan, who was nine years old, and Golak, who was seven On Tuesday morning Nekjan was found dead, with a small wound on her body, accepted as a snake-bite During the Tuesday and Wednesday the theory prevailed that she was killed by a snake. On Friday, Muluk was charged with murdering her; the evidence against him being that of little Golak, who said that she saw him kill Nekjan with a spear. Golak's evidence was supported by her mother, Barahti, and two other women, who declared that Golak had told them the whole story on the Tuesday morning. Muluk was sent to trial before the District Judge of Nuddea, convicted, and sentenced to be hanged. But one important fact had been wholly suppressed on the trial, another had been denied by false evidence, and others had been insufficiently brought out by the weak and ignorant prisoner. On learning these things, the High Court directed a new trial, which resulted in Muluk's acquittal. Whatever the true story may have been, which was left in doubt, it was made clear that the story got up against Muluk was fabricated and false. This was subsequently confessed by Golak to Mr. Ghose, Muluk's counsel in the High Court, in the presence of her mother, who did not deny it.

Upon this dreadful situation the curtain fell, leaving us to imagine what tragedies might follow afterwards. I never thought to have obtained any glimpse of the life within that afflicted home in the remote Nuddea village. But it has turned out otherwise.

It appears that twice in every year Muluk performs a pilgrimage to Calcutta, carrying with him some of the fruits of his garden for the purpose of laying them at the feet of Mr. Ghose, whose exertions rescued him from death. He

trial system of household manufacture into a system of production on a great scale, and upon the modern basis of the co-operation of labour and capital. In religious life, it is profoundly modifying ancient conceptions, and giving birth to new spiritual movements, some of which may yet be destined to compare with our Reformation in Europe. In intellectual life, it is creating written languages out of spoken dialects, producing a vast new literature, printing 6,000 new books each year, circulating daily and weekly a powerful newspaper press, sending off 2½ million telegrams, and posting 259 millions of letters and packets per annum. The new political activity in India, of which we are beginning to hear so much, is only one of the many aspects of this great awakening of the Indian races. . . .

The great sense of certainty produced by our Government is felt, not alone in the industrial and political life of the people, but also in their family life. It is a certainty, not only that men shall enjoy the fruits of their industry, but also that the honour of their wives and daughters is secure under British rule. The feeling against women going out of doors in India is still in full force; but it is perceived to be a prejudice founded on the memories of the past, and it will be gradually worn away by the facts of the present. It is this feeling which has stood in the way of female education hitherto. The other obstacle is early marriage. A girl of sixteen in India is as fitted for the duties of a wife and mother as a girl of twenty in this country. But unfortunately most girls in India are married long before they are sixteen. . . . Practically speaking, the school education of Indian girls comes to an end between the age of ten and twelve: that is to say, just at the age when the real school-education of English girls begins. This obstacle to the elevation of the position of women many earnest reformers in India are trying to overcome. A great movement is taking place to persuade public opinion against early marriages. The evils of such marriages, physical, moral, and intellectual, are being powerfully insisted on by native writers, and eloquently denounced by native speakers. Associations are being formed, in which the members bind themselves not to give their daughters in marriage, or to allow their sons to marry wives, under the age of sixteen. It is gradually, although slowly, being accepted by the native leaders of thought, that female educa-

This sense of certainty lies at the root of India's recent rapid development. The growth of population and of wealth, the great industrial undertakings of the past thirty years, the railways, the jute mills and cotton factories, the overflowing peasantry crowding into once outly[illegible] the vastly augmented exports of [illegible] all the great economic feature[illegible] directly or indirectly, dependent on th[illegible]versal conviction of personal security and political stability produced by British rule. A new industrial and commercial era has, in fact, arisen, under which trade has changed its character and vastly increased its volume. India is no longer a mere maker of knicknacks, and a retailer of luxuries, but it has become a great wholesale merchant and manufacturer, working with steam mills, and exporting agricultural products on an enormous scale. In fact, the balance of trade in favour of India has doubled in the last twenty years.

After describing India under the East India Company, and the new-born sense of nationality springing up under the Queen's rule, the lecturer spoke of the great, silent, social revolution which is coming over the life of the people. In the India of the Company, learning and high education were confined either to hereditary castes, or to a small adventurous number of young men outside those castes. In the India of the Queen, education has been established on a truly national basis. During ten years, the number of children known to be at school in India has increased from over 1¾ millions to over 3⅓ millions; and the results of what I may call the recent nationalising of Indian public instruction are still only beginning to be felt. During ten years 30,000 students have passed into the Indian Universities, while 80,000 had educated hemselves up to the standard which led them to try for the University Entrance Examination. These figures refer only o the three older Universities at the Presidency capitals. ut now the demand for university education has spread to hat were once the most backward districts of British India, d each of the five larger provinces has not only its National hools and colleges, but also a separate University of its n.

The result of this great intellectual movement is being in every direction—industrial, political, religious, social domestic. In economics, it is developing the old indus-

asking Government to remove the restrictions thus imposed by custom on the re-marriage of Hindu widows. The British Government is keenly alive to the evils of early marriage and enforced widowhood. The Hindu people are also convinced of these evils: but the Government is bound by solemn pledges not to interfere with the customs of their family life; and any attempt at such interference would stir up bitter opposition, and produce little practical benefit. In this, as in other matters, the Government recognises the new force which has sprung into existence in India. That new force is, public opinion.

The lecturer concluded with a hearty recognition of the great movement to bring medical relief to the women of India, due to the earnest efforts of Lady Dufferin; and with an earnest appeal to Englishmen to think, not only of their own interests as the rulers of India, but also of their responsibilities to the vast races and peoples of India over whom they rule.

THE ARYA SAMAJ AND SOCIAL REFORMS IN INDIA.

No one can deny that the Arya Samaj is one of the most powerful societies established in India. It was founded a few years ago by the well-known Vedic scholar and reformer, Swami Dayanand Saraswati, whose interpretation of the Vedic text is undoubtedly a lasting monument to his name, and, so far as I am able to judge, a marvel of the age. It is not my purpose in this paper to review the religious doctrines of the Arya Samaj: my object is simply to discuss its social force in the land of its birth.

The first and foremost question that heads the list of social reforms in India is, in my opinion, female education, the importance of which can hardly be said to be fully appreciated by many even in England; and the fiery zeal the Arya Samaj has displayed, in working for this noble end, deserves the hearty support of all honest and right-thinking men. Considering the deep-rooted prejudices against all social changes that have first to be overcome in almost every country, and much more so in India, the spread of female education, in several provinces at least, seemed at one time to be a hopeless task. But now, in those very places, thanks

tion in India will not be possible on a really adequate scale until the prejudice against girls going out to school dies away, and until very early marriages are discountenanced by native public opinion.

Side by side with the advance of female education, a movement is taking place to mitigate the harsh restrictions laid upon Hindu widows The whole structure of Hindu society is arranged to give every woman one fair chance in life. As a matter of fact, every Hindu girl gets married, and the failure of a father to secure a husband for his daughter would be considered, not only dishonourable to himself, but a crime against society It is a great disgrace to a Hindu father to have an unmarried grown-up daughter in his house But in order that every girl shall be sure of marriage, it seems expedient to Hindu society that no woman shall have two husbands Apart from the old religious view as to the propriety of a celibate life for widows, the custom of prohibiting females to remarry had a very practical basis of social expediency in India. For, under native rule, male life was subjected to many risks, and there was a constant tendency to a disproportionately large number of females A state of almost constant war, invasion, or tumult is a state in which the strongest as well as the weakest go to the wall. As matter of fact, the provision of a married home for the daughters of respectable families was an even greater difficulty in the rough mediæval ages in India than it was in Europe For, in Europe, the difficulty was to some extent met by convents, nunneries, and various sisterhoods. India had not these devices for providing for its surplus women It accordingly placed harsher checks on their disproportionate increase, by female infanticide, by the prohibition of widow re-marriage, and by the voluntary burning of widows of certain of the higher castes upon their husbands' funeral pile The British Government, in putting an end to the wars and tumults which caused a constant drain on male life in India, has also put an end to female infanticide, and the voluntary widow-burning, which tended to keep down the surplus of female life. But an important survival of the old system remains in the strong public sentiment that every girl should be married; but that having once been married, she should not marry again.

A large and enlightened section of the community is now

religions now in vogue amongst the Hindus. It has shown to the people, staunch conservatives in matters religious and social, that the customs now prevalent in India are strangely inconsistent with the purer faith of their ancestors—the faith every Hindu still reveres, though only in name. The result is apparent to everyone that, with open eyes, watches the progress of the institution, which has at the present moment not less than a million supporters.

It is, indeed, a gigantic task to destroy all the social abuses that have crept in for hundreds of years; but how far the Arya Samaj has succeeded in practically carrying out its reforms, can be amply tested by a quiet survey of what it has already done. Scores of Indian gentlemen yearly break their caste-fetters and cross the seas: thousands of students at home eagerly pursue their studies in Sanscrit; thousands of orphan boys and girls get their board, lodging, and education for nothing; and several Hindu festivals have been reformed on their original, primitive, and pure basis.

Infant marriage, which is one of the most baneful curses in India, and which affects the physical and mental constitution of both sexes, has received a rude shock. And if ever this horrible custom amongst the masses be entirely done away with, the credit will be chiefly due to that great man, who is, alas! no more, but has left a never-dying name in the roll of India's greatest men. Widow marriages have already been announced in several parts of the Punjab and other provinces. The great waste of money upon fireworks and dancing-girls, in the celebration of marriage ceremonies, has in several instances been utilised for the funds of the Dayanand Anglo-Vedic College, and other similar institutions.

These are a few of the achievements of the Arya Samaj. Why, then, should we appeal to Government to improve our social customs, when the work is being so admirably done by our brethren of the Arya Samaj? If all our educated countrymen were to sink their minor differences, and stretch their helping hand to the Arya Samaj, the glorious future is near. We may or may not differ from some of the theological questions and doctrines of the Arya Samaj; but no honest man can deny that, as a social force, it is irresistible, and has already worked wonders in the cause of social and moral progress in India.

FATEH CHAND,
Member of the Middle Temple.

to the indefatigable exertions of the illustrious reformer and those that follow his footsteps, we see institutions for the education of women flourishing and attaining a luxuriant growth. A generation or two will, of course, naturally pass before we witness the actual triumphs of this great social movement. As the people advance in education and enlightenment, and the Arya Samaj and similar institutions add daily to their numbers new recruits, able by their intelligence and determined by their sense of patriotism, to work for the good of their country, I venture to hope a day will come when an educated gentleman in India will no longer find his partner in life "a perpetual dead weight, or, worse than a dead weight, a drag upon every aspiration of his to be better than public opinion requires him to be." And perhaps it may not be an Alnaschar's dream to hope that one day, in the distant future, John Stuart Mill's ideal of marriage between "two persons of cultivated faculties, identical in opinions and purposes, between whom there exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them—so that each can enjoy the luxury of looking up to the other, and can have alternately the pleasure of leading and of being led in the path of development," may be realized.

The next important movement—to which the Arya Samaj has pledged itself heart and soul—is the eradication of caste prejudices and superstitions, which, to an astonishing extent, bar the moral progress of our country. Whether it be the belief in the existence of millions of gods and goddesses, to whom an orthodox Hindu must, as in duty bound, give a handsome present on every auspicious day, or the reliance on the art of conjuring the wandering spirits of water, earth, and air, by means of magic and supernatural charms: whether it be the awe and reverence for the astronomical bodies, that are supposed to exercise their influence on mankind; or an idle dependence on Fate, the mother of all evils;—to each and every one of them the Arya Samaj has given a deadly blow, such as was never so successfully struck before

A close study of the history of the social condition of India ought to convincingly show that any attempt to enlist Government aid in social reforms, which concern the religious and family life, is not only dangerous, but extremely unwise. The Arya Samaj has, however, hit straight to the point, and taken its stand on the *Vedas*, the fountain-head of all the

for his own descendants. Accordingly, in this country, all learning, all professions, became hereditary. Here the logician's son is a logician; the lawyer's son is a lawyer; the dewan and the doctor follow their father's profession. Whatever accomplishment yielded profit to man, he reserved for his children.

Remembering this, you will understand how the present custom of caste division arose. The armed men appointed to protect the country imparted to their own families alone the skill and science they obtained in battle; and those who preserved and taught the Vedas confined this teaching to their own relations; those skilled in agriculture and commerce taught them to their own sons only. The point to be enforced is that all kinds of learning became hereditary. Whatsoever forms part and parcel of family prestige people carefully reserve to their own kindred, and it becomes very difficult for outsiders to obtain a share of it. You see daily so many proofs of this, that there is no need to dwell upon it further.

When the custodians of the Vedas began to assume to themselves glory and importance, and the warriors to boast of their prowess, envy and jealousy began to arise; and in course of time the present rigid rule was established. We must cite some examples of the Kshetriya having become a Brahman, and of the two classes having eaten together and intermarried. I can give many proofs from the Shastras that these things constantly happened:

1. It is well known to you that the Kshetriya-descended Viswamitra became a Brahman by virtue of his own asceticism, and there are many such cases to be found in the Shastras.

2. "From Manu's son, Karusha, sprang the Karusha sect. They were Kshetriyas; protectors of boundaries; religious and devoted to virtue." (*See Madhavagavata, 1st Skanda, 2nd chapter.*)

3. Again: "Prishada Raja having slain a cow, was degraded into a Sudra." (*Harivansa, chap. 1.*)

4. Again: "The sons Nabhag and Arishta—these two being Vaisyas—attained to Brahmanhood."

Thus we find that, before caste division took its present form, members of one caste were received into another. Intermarriage and the mingling of castes in eating are not forbidden. Manu's Code has this law as to suitable marriages:

"A Sudra can only marry the daughter of a Sudra. A Vaisya may marry the daughter of a Vaisya. A Kshetriya may marry a Kshetriya's daughter, and a Vaisya the daughter of a Sudra. A Brahman may marry a daughter of any of the four castes."

Marriage of a man of superior with a woman of inferior caste was held to be natural; but that of a woman of superior

CASTE DIVISION.

A Lecture by Pandit Siva Nath Sastri, M.A

(Continued from page 27.)

Thus you see by what indisputable causes ancient Indian society became formed into four sections. At first, when different classes undertook different departments of labour, the present signs of caste distinction did not appear. That is to say, the three principal signs of caste difference now visible—1. Prohibition against eating with a lower caste 2. Prohibition of marriage between different castes. 3 The allotment of particular occupations to particular castes—were not to be observed in primitive society. They are the fruits of violent friction and hostility; and must be regarded as the usual course of social relations evolved during many ages

On the contrary, we meet with numerous passages in the old writings from which it is evident that the hard and fast rule which determines caste by birth and not by merit did not formerly exist. Instances are not rare of a man of higher caste being degraded to a lower one, or of an inferior being raised to a superior caste, by virtue of his deeds. I give some examples from the Shastras.

You will keep one thing in mind—that the customs prevalent in civilised society of the present day were not known amongst the primitive Aryans. For instance, there are now schools to which you and I, according to our means, can send children, where from every quarter a thousand boys and girls can daily assemble for study; but in ancient society there were no day schools. Then the student lived in the family of the teachers, who subjected him to the strictest discipline. The preceptor received no pay; on the contrary, he maintained the pupils, who dwelt with him and performed menial service. Above all, there were no village schools in those early times. As there were no printing presses, it was only with the utmost labour and difficulty that the pupils carried on their studies; consequently the number of learned men was not great. Every such man becoming famous as one learned in the Shastras, attracted pupils from a great distance, who came and abode with him.

In such a condition of things, it was natural that whoever possessed any learning should, from his youth up, impart it to the children of his own family. By whatever means man acquires fame or glory, the wish arises to preserve those means

that neither should strive for the other's possessions. From such discord resulted the custom of not eating together.

By this compact ancient Aryan society was rendered peaceful, it is true; but the Brahman glory and power increased daily. That spiritual power which rules society rested in their hands. The ruler of the kingdom was Kshetriya, but the minister was Brahman. The judge was Kshetriya, but his counsellor was Brahman. The Kshetriya was the protector, but his preceptor was Brahman. The Kshetriya was the arm, but the head was Brahman: the head is superior to the arm; so the power of the Brahman, being unrestrained, constantly increased.

And as the power and glory of the Brahman increased in ancient Aryan society, that of the other castes diminished in the like proportion. The kings began to govern in name only, while the Brahmans were their guides. The Vaisyas sank yet lower. The condition of the Sudra need hardly be mentioned. Being cheated of all social powers and rights, they held life on the lowest conditions—those of the animal. There was no limit to their social wretchedness. How shall I depict it? The period in which the Institutes of Manu were compiled may be regarded as that in which the caste system attained its utmost severity, therefore I shall quote from the Institutes some passages showing to what depths of degradation Aryan society consigned the Sudra:

"The Sudra who shall with any member of his body strike the person of one of superior caste shall, by the law of Manu, have that member cut off."

Again: "If the Sudra should raise his hand to strike one of superior caste, his hand shall be cut off; if in anger he shall strike with his foot, it shall be cut off."

"If a Sudra desires to sit on the same seat with one of superior caste, he shall be branded in the loins and expelled the country."

How fearful! for merely *wishing* to share the seat of a superior he shall be banished! For merely approaching a superior, how heavy was the Sudra's punishment! Now, see how low was his condition as to all other social rights.

Among the possessions dear to man, the absence of which makes life a burthen and a delusion, independence in labour is the dearest. That is to say, whatever occupation is pleasant to me, whatever suits my taste and promises success, is the one I wish to undertake. I would bring to my home food earned by my own labour. The food thus obtained I would enjoy with my household. Alas! many poor men have this desire; we all have human bodies and souls, and can judge by our own feelings. Does not the heart of man desire to follow his own tastes, and

with a man of inferior caste, unnatural. Unnatural marriages were absolutely forbidden; but for natural marriages Manu left regulations.

As we find evidence of intermarriage in the Shastras, so also we find evidence of two castes eating together In what is called the *Dharma Shastra of the Parasar Smriti Kali* it is written: "In the houses of all Kshetriyas and Vaisyas, who are virtuous and pure, Brahmans may always eat the sacrificial food"

The stern rules of caste have been long in taking form But for incessant quarrelling and jealousies, these prohibitions as to intermarriage and eating together could not have arisen. What do we see in the society of to-day? When there is enmity between two heads of families, they refuse to eat together To exchange hospitalities requires great amiability, and where this does not exist—where there is neither affection nor friendship—these rites are not exchanged. You will also observe that when there is contention between two villages, marriages are not effected.

In ancient times, from similar causes, different castes ceased to eat together or to intermarry. I will mention one or two instances from the sacred books. You know the discord that arose between Viswamitra and Vasishta. The former, desiring to become a Brahman, practised great austerities; and on this account endured much persecution from Vasishta and other Rishis. Here you see a Kshetriya seeking to become a Brahman.

Again: in Parasu Rama's story we see the son of a Brahman pour a libation to his ancestors 21 times with the blood of a Kshetriya. In the stories of Vayna, Nahusa, and Nimi also, frightful discord is depicted between Brahmans and Kshetriyas, and there are many other such narratives In the Brihadaranyaka Upanishad we find the composer admitting the pre-eminence of both castes, and endeavouring to arrange a peace between them, as thus:

"Hence there is no caste superior to the Kshetriya. In the Rajasuya sacrifice the Brahman is subject to the Kshetriya, who bears the glory therein. Nevertheless, as the Kshetriya springs from the Brahman, the former can never rise above the latter If a Kshetriya injures a Brahman, he injures him he sprang from, which is sinful." To which the conclusion is: "Do not you two clans quarrel; for the Brahman has his superiority, and the Kshetriya his—each his own kind."

From which it may be inferred that, after many centuries of discord, it was at length agreed that the Kshetriyas should protect the country and rule the kingdom; that the Brahman should perform sacrifice and devote himself to learning; and

how hard your Shastras are! Is this religion? this virtue? If this be morality, what is immorality? Is it virtuous to command that men should be treated as animals? If there be anywhere a hell, throw this part of the Shastras into it. Burn it to ashes, and throw them into the waters of the Karamnasa.*

I constantly thank God from my heart that that day of the Brahman's glory is diminished. The time has arrived when the Sudra may raise his head. Had the power of the Shastra framers remained intact, what salvation had been possible? Where would have been the present heads of Bengal society? Where would have been the honoured Kristo das Pal,† whose remains were this evening given to the flames? On this day of the death of Kristo das Pal, consider, youths of Bengal, sincerely and with truth-loving hearts, whether this relaxing of the severity of caste rules has benefitted or injured your country. Do you wish to check this and re-establish the old rules? have you the power to do it? can you turn back the tide of change? If you can do this, you can also lift a mountain with your little finger.

No, no; you cannot. Not one man only. A hundred thousand men would be powerless to oppose the expanding force of civilisation. Do you not see that God's law has proclaimed the deliverance of all dependent, captive, or enslaved peoples? Who can oppose this law? Behold! the death of caste restriction approaches. It has even been said that to attack caste now, is like wounding a corpse. Believe me, its last hours are drawing near; there is no medicine that can revive it.

Ask yourselves if you would restore the ancient condition of

* "*Karamnása.*—The accursed stream of Hindu mythology, rising on the eastern ridge of the Kaimur Hills, Sháhábád District, Bengal. . . . This river is held in the utmost abhorrence by Hindus, and no person of any caste will drink or even touch its waters, except those permanently residing on its banks, who freely use the water, and are said to be exempt from the consequences of its impurity. The legendary reason of its impurity is said to be that a Brahman, having been murdered by Rájá Trisanka, of the solar line, a saint purified him of his sin by collecting water from all the streams in the world, and washing him in their waters, which were collected in the spring from which the Karamnása now issues. . . . . The true reason of the evil reputation of the Karamnása is, that at one time it formed the boundary between the ancient Aryan colonies of the north and the still unsubdued aboriginal tribes of the east. Brahmans, or other Aryan castes, who crossed the Karamnása in that early period, passed into regions destitute of 'religious merit.'"—*Vide Imperial Gazetteer of India*, Vol. vii., pp. 464, 465.

† Babu Kristo das Pal died July 24th, 1884. A thoughtful study of his life and work, by his countryman, N. N. Ghose, Esq., Barrister-at-Law, Calcutta, appeared in 1887, and was noticed in this *Magazine* in November of that year.

pursue his labour in tranquillity? But glance at ancient Aryan society, and what do we see? Manu says: "The Sudra, whether purchased or unpurchased, shall be seized by the Brahman and appointed to his service, because God created the Sudra to be the slave of the Brahman."

Again: "Even if the lord set his slave free, the Sudra cannot be released from slavery; for that is the condition of his race, and who can lighten it?"

But the Brahman was not content with imposing this heavy burthen of servitude upon the Sudra. The right to accumulate wealth is another possession prized by man, but of this also the Sudra was deprived. Hear what Manu says: "If a Sudra amass any wealth, the Brahman shall unshrinkingly seize the whole of it. for the Sudra has no right to wealth; whatever he accumulates belongs to his lord." Again: "If the Sudra be skilful, still he shall not lay by riches; for if a Sudra have riches, the Brahman will be annoyed." What more would the reader hear? Lest the Brahman's glory should be diminished by the Sudra's riches, lest from his freedom his lord should sustain loss, even the accomplished slave must not retain wealth. He could not labour at will nor rest at will; he could not exercise independent judgment, what he earned by the sweat of his brow he might not possess; lest the lordship of the Brahman should be diminished, the Sudra must have no possessions. What a fearful law! Yet, wait, this is not all If the framers of the Shastras had been content to rest there, that would have been something; but they were not.

Religion is a possession pertaining to man only If in religion it had been admitted that the Sudra had his share, that would have been something; if the framers of the Shastras had not treated men as brutes, that would have been something but, with a mind full of indignation, with a heart full of sorrow, with head bowed in shame, I have to say that the Brahmans were not satisfied with depriving the Sudra of all civil rights; but, in order to reduce him to the condition of the brute, to deprive him f every right of manhood, he denied him the possession of eligion. Hear what Manu says: "Acts that are sinful to a rahman are not so to a Sudra, and he requires no purification, r the rights of religion are not his, and consequently he does t suffer from the loss of them." How fearful! What we call ll the animals commit, and in them it is not evil, because they not subject to the law of right; in like manner, if the Sudra s evil, it is not sin in him, because he is not subject to the s of morality.

Oh, God! can man be so cruel to his fellow? Oh, you young who idolise the Shastras, quoting them at every step, see

innocent; for the crimes they committed; for their brutalities; for the rivers of blood that they shed. I feel shame for the weakness of human nature; but in all that bloodshed, that cruelty and sin, I find God's punishment of the oppressor.

Thus, in ancient Aryan society, when all the helpless, unprotected classes trembled under the power of the Brahman; when even kingly power became but a name; when in spiritual bondage the manhood of the people became almost extinct; when they had sunk nearly to the level of the brute; then God said, "Arise!" and Prince Siddartha (*Buddha*), bearing the torch of Truth in his hand, arose on the darkness of India. Then ensued tumult and confusion in the land, with the question, "Who is he that hath come?" As Buddha thrust from him all kingly state, so he struck a blow at the spiritual lordship of the Brahman. He said: "All ye afflicted and distressed, draw nigh unto me; I will enfold you in my arms. My religion, my faith, is wide as the heavens. Beneath it, Brahman and Chandal, man and woman, rich and poor, *youth and age, can dwell together*." When, with the sound of Truth's victorious trumpet, this grand proclamation was made, Indian society began to bubble as a heated cauldron. After giving birth to this great hero, India could no longer sleep. Along with the rise of Buddha two great changes were effected:

1. Hindu society became divided into parties, and liberty began to spread in all directions, as it was in Europe when, the great Martin Luther having raised the flag of independence, people followed their own counsel in religion, and began to exercise the right of private judgment. The same thing occurred in India. Buddha having opposed the Brahman power, the path of opposition was opened, and thenceforth the spirit of independence appeared everywhere, and Indian society gradually became split up into innumerable sections.

2. From the time of the promulgation of Buddhism, the lower castes began to rise. From all sections people took refuge under the protection of the new faith. Gradually the word *Sraman* became used in opposition to Brahman. So that in India, where at one time Manu had forbidden the Sudra to dwell, in that very India, in the third century from the birth of Buddha, in the Sudra's name the kingdom was honoured.*

In this manner, Mahatma Shakya (*Buddha*) effected a great change in Indian society. The Brahman power had received a great blow; the stringency of caste rule had become everywhere

* In the reign of Chandragupta, B.C. 315, who was of low birth, whose family retained the kingdom for ten generations, and were followed by three Sudra dynasties.—*See* Dr. POPE's *Text Book of Indian History*.

things. I am certain you do not desire it. For, was it ever heard of in the Shastras that the lower castes gave to the upper caste instruction in morality? Manu said: "If a low-caste man shall attempt to instruct a superior in virtue, boiling *ghi* shall be poured down his throat."

But low-caste men have taught the Brahmans. How many Brahman youths have received moral instruction from low-caste men your memories will tell you. Therefore you say caste no longer exists; you do not respect it.

Something must be said as to how this weakening of caste has come about. From the extracts I have given from Manu's *Smritis*, it will be perceived that social outrage had reached its utmost limit. Students of history know that when social oppression becomes unendurable, when the lives of men and women are ground down beneath its heavy yoke, out of the disease itself a remedy appears. A spirit of revenge arises in outraged human nature, and a frightful revolution occurs. At these times, it is to be observed that a man of unparalleled courage appears on the scene He sees the tears shed in secret by thousands. The fire of anger smouldering in a thousand hearts bursts into flame i [illegible] thousand hearts take for [illegible] mouthpiece for the pers[illegible] makes the world tremble [illegible] the assembled forces of [illegible] standard of Truth and Justice, and, with firm hand grasping the foot of Oppression's throne, rolls it on the earth and crushes it to atoms. Such men are the heroes of the human race. Thus, in Europe, Martin Luther arose to protect the people from Papal oppression.

Glancing at the French Revolution, what do we see occur when the oppression of the rich had become unendurable? On the one part, the starving, helpless people wandering in search of a mouthful of bread; on the other, the rich luxurating in their palaces. The populace, like starving dogs, wandering from door to door, and dying like grasshoppers by the roadside; *the rich, scarcely even glancing at their wretched condition*, driving them with contempt from their doors. When this merciless tyranny, this grievous destitution, this social outrage, became unendurable, then sky and earth were shaken by the voice of God proclaiming: "Arise, raise the Standard of Revolt." What! do I call that bloody revolution the command of God? Yes; with spiritual insight I perceive that God has appointed the punishment of the oppressor to proceed from the oppression of which he has been guilty. I mourn for the excesses of the oppressed; for the cruelties they inflicted on the

all business relative to its publication and sale. It will, therefore, be understood that no greater loss could come to Ramabai; and in the hope of reaching Philadelphia in time to gaze once more on the face of her beloved friend, she cancelled all engagements in the West, and started at once, arriving in Philadelphia, after all, too late for the funeral. Of course, such a sudden change of plan, under the circumstances, has subjected Ramabai to some severe criticism; it is right to explain that, aside from her desire to be in Philadelphia at once, she knew that her immediate presence there was imperative because of the business regarding her book.

It will be remembered that the publication of this book, *The High-Caste Hindu Woman*, was a venture of Ramabai's individually, entirely independent of the Ramabai Association, which, in fact, was not organised until some months after the first edition was issued, and in a large measure resulted from the interest aroused by it. Before bringing the book before the world as an independent venture, many leading publishing houses were interviewed on the subject; but all demanded so high a premium on the sale, should they undertake the work, that Ramabai preferred to place the business in the hands of Dean Bodley, who, for a much smaller compensation, and as a labour of love, gave it from the first her most zealous care. Besides Ramabai's desire to bring the condition of her suffering countrywomen before the world, and to tell of the only way, as it seemed to her, they could be lifted from their degradation, she wished by the sale of her book to realise sufficient money to issue a series of school-books in the Marathi language, on a par with those in use in this country, and far superior to any now used in girls' schools in India. As soon as the proposed School for High-Caste Child-Widows was assured through the organisation of the Ramabai Association, Ramabai dedicated the entire proceeds of her book to this series; and its remarkable sale, now in its tenth thousand, has enabled her to purchase about six hundred electrotype plates, with which to illustrate her Primer, five Reading-books, Geography, and Natural History. The printing of the books is necessarily deferred until India shall be reached, on account of the Marathi type. This portion of the work; viz., the purchase of paper, the printing and binding, will call for a considerable outlay of funds, amounting to several thousand dollars, besides the bills already paid. Only the proceeds of *The High-Caste Hindu Woman* are available for this work, and upon its sale will depend the fate of the Marathi school-books. On Dean Bodley's death Ramabai transferred the business to the Women's Temperance Publication Association, 161 La Salle Street, Chicago, Ill., which had offered long before to undertake the work on

slightly relaxed, but Brahman sovereignty was by no means extinct Hindu Rajas still held sway in the land. The Rajas of Pataliputhra proclaimed the religion of Buddha; but in another province the Rajas performed sacrifice after the rites of the Hindu faith. The Brahman, whose honour was thus sustained by the strength of the King's arm, continued to rule.

(To be concluded in our next.)

PANDITA RAMABAI'S SCHEME.

REPORT OF THE RAMABAI ASSOCIATION FOR THE EDUCATION OF HIGH-CASTE CHILD-WIDOWS OF INDIA.

This Association was first formed in June, 1887, but not finally organised until December, as it was thought best to wait until the Association could be assured of the co-operation of the Hindu gentlemen desired by Ramabai to act as the Advisory Board in India. Their promise of assistance having been received in November, there was no further delay. On June 2nd, 1888, a year from the first meeting, the Association and friends of Ramabai met once more in Canning Hall, Boston, to bid her farewell.

Immediately after this meeting Ramabai started for Chicago to be present at a similar one there on the 4th. After this, and a few days of comparative rest, she set out on the long journey westward, hoping by easy stages to reach California in July, and to sail for India late in August, provided the interest aroused by her on the way had brought large enough results in actual money to warrant her departure. The Women's Christian Temperance Union had arranged for her to appear and make her appeal in the large cities along the route, and through other friends there were many openings for her to tell her story; but she had gone no further than Sioux City, when the very sad news reached her by telegram of the sudden death of Dr. Rachel L. Bodley in Philadelphia. It will be remembered that it was through Dr. Bodley, as Dean of the Women's Medical College of Philadelphia, that Ramabai was invited to come to this country, and be present in March, 1886, at the commencement exercises of the College, when her kinswoman, Dr. Anandibai Joshee, took her degree. From that time on Dean Bodley had been Ramabai's most devoted friend, helping her always by wisest counsel which her many years of wide experience fitted her to give, writing the introduction to Ramabai's book, *The High-Caste Hindu Woman*, and attending to

circles are responsible for one or more scholarships, which are, of course, included in the account as annual pledges. Cannot some of the other circles bring their yearly pledges up to the requisite $100, so that, when the School has opened, their interests may be centred in some special pupil?

Ten scholarships have been assumed also by individuals, bringing the sum definitely pledged up to $4,146 annually. With the sums expected from the eight unreported circles here and the twenty in California, to add to this $4,146 yearly, and with $11,886 in the Treasurer's hands towards establishing the School, and the prospective $10,000 for the same purpose from California, the Executive Committee feel warranted in allowing Ramabai to sail for India late in November. She herself is very anxious to do this, feeling the necessity for cool weather in which to organise her work there. Her little daughter, Manorama, is already on the way to India in the care of a member of the Protestant Sisterhood at Wantage, who gave Ramabai a home during her first year in England, have since cared for her child, and will continue to do so in India until Ramabai is able to receive her. Ramabai will be accompanied by a teacher who is most satisfactory to both the Executive Committee and herself, and who enters upon the work with true Christian consecration and devotion to the cause. In a few months they will be joined by another, each capable to take charge of an industrial department, where these helpless pupils may be trained as designers, modellers, &c., thus fitting them to support themselves in ways which at present are open there to men only. Should any reader of this Report know of a thoroughly trained and experienced industrial teacher, in sympathy with Ramabai's work, and willing to take this position, will she kindly communicate with the Corresponding Secretary, Miss P. Granger, Canandaigua, N.Y.?

The School will be near Bombay, probably at Poona, the religious and intellectual centre of the Mahratta Province, and, therefore, the stronghold of superstition. It will take about two years to erect the School building, and in the meantime the School will be carried on in such temporary quarters as can be obtained.

Though it is considered safe thus to allow Ramabai to leave this country in November, the fact that her inspiring presence is withdrawn will involve her friends in the obligation to speedily finish the work she has heroically carried on thus far. It is very necessary that the fund for annual support be increased to at least $6,000, since, upon careful calculation, it is found that the original estimate of $5,000 for yearly expenses is far too small. There are thus far but $4,146 definitely pledged, though

Dean Bodley's terms. Of course, there was necessarily some delay in transferring the business to the W.T.P.A., as many of the books sent out by Dean Bodley to be sold through circles of friends were still unpaid for. Most of these sums have been received by Ramabai during the summer, and the business is finally in the hands of the W.T.P.A.; if, however, this Report reaches any one who still has money in her hands for books received from Dean Bodley, she is requested to send it *at once* to Ramabai, 1408 Van Ness Ave., San Francisco, Cal., at the same time telling the number of books in her hands remaining unsold.

After Ramabai's hasty return from Sioux City in June, she gave up all idea of again making her appeal in the West, but such imperative demands came for her presence in San Francisco at an important Educational Convention in July that, having arranged her business matters in Philadelphia, she once more started for California; and, with the exception of a few days in Portland, Oregon, has been there ever since. She writes most enthusiastically of her reception, and feels amply repaid for the long journey and the fatigue of making her appeal there already fifty times, since it has resulted in the formation of a Branch Ramabai Association of the Pacific Coast, which confidently hopes to raise $10,000 for establishing the School, and which has about twenty auxiliary circles contributing towards the annual support.

Besides these sums expected from California, Mr. Coolidge, the Treasurer of the Central Association in Boston, has now in his hands:

$11,886 00	In General and Building Funds towards establishing the Schools.
2,956 57	Annual Subscriptions.
1,466 00	Life-Membership Fees.
1,700 00	Scholarships.
1,000 00	One Scholarship paid in full.
508 00	Not designated by donors.
$19,516 57	

Besides the Branch Association in California, there are sixty circles auxiliary to the Central Association in Boston. Eight of these have not as yet reported fully. The remaining 52 report 2,346 members, pledging annually $3,146; they have raised also in life-membership fees $2,175, and $1,342 towards establishing the School. Several of these circles have as yet made no payment to Mr. T. J. Coolidge, jun., Treasurer of the Ramabai Association, 87 Boylston Street, Boston, Mass. They are earnestly requested to do so without delay. Thirteen of these

and again passing close to the sea. Those who have seen the Mediterranean must have been struck, as I was, with the remarkably deep blue colour of the water. After a pleasant journey of two hours and a half, we came to

TOULON,

where there is a grand arsenal, to see which British subjects have to obtain an order from the English Consul at Paris. I was, therefore, not able to see it, but there are many other places and objects of interest. A boat takes the visitor to one of the largest hospitals in France (St. Maudrier). Then there is a pleasant walk on the Quai de Port. There is the *Belle Poule*, the ship that brought the remains of Napoleon I. from St. Helena to France; the Town Hall; and the Cathedral of Sainte Marie Majeure, commenced in the eleventh century, and finished in the eighteenth. Toulon has a large garrison of soldiers, and some of the finest military music in France may be heard here. A journey of half an hour or so brings us to the quiet little town of

HYÈRES.

Regarding this place as a health resort, I shall speak presently. This town is not so gay as some others along the coast, but it has many pleasant rural walks and drives which render a stay here agreeable. The hotels are remarkable for comfort and elegance. The Hotel des Iles d'Hyères is entirely French, and here a foreigner has a very good opportunity of studying French life. Objects of interest: From the Chateau of Hyères, one has a bird's-eye view of the environs. Here I saw a plant which was absent for some years from my mind, the much-despised, but medicinally-useful, cactus. Behind the Hyères Castle is a range of mountains called Maurette. On the east side of the Oceana Mountains is the cave called Trou des Fées. Leaving Hyères for Cannes by the morning train, we pass some places of interest, such as Frejus and St. Raphael, the latter a rising little town, from which Napoleon I. embarked for Elba. After Trayas the train passes to the department of the Alpes Maritimes, and through the Saoumis Tunnel, arriving at the beautiful town of

CANNES,

78 miles from Hyères. Here are many magnificent hotels, replete with comfort. At the time of which I am writing, there was staying in this town an Indian Prince, well-known

more is expected. Neither can it be forgotten that, with the $11,886 actually in hand, and the prospective $10,000 from California, there still remain over $3,000 to be raised and absolutely necessary to establish the School.

It is impossible to close this record of a year's work without again recalling the very great loss which has come to the Association, as well as to Ramabai, in the death of Dean Bodley, whose cordial co-operation and wise advice were of inestimable value. Let us by greater zeal complete the work to which she gave her time, her strength, her prayers.

Information may be received monthly of the Ramabai Association, through the *Lend-a-Hand* magazine (Editor, Rev. E. E. Hale), published in Boston, at $2.00 a year.

October 15th, 1888.

THE RIVIERA.

The following notes of a trip to the Riviera, written by one of themselves, will be interesting to young Indian gentlemen who may require rest or change, without unduly interfering with their studies. It is one of the most delightful parts of Europe, and is unequalled as a health resort The Riviera extends for more than 300 miles along the coast of the Mediterranean, at the foot of the Maritime Alps. A portion of it, extending from Hyères to Ventimaglia, is French territory; the rest is Italian.

When I left London, in the middle of February last, the country was enveloped in snow. The same sight met my view in the North of France; but on the third day, when I reached Marseilles, everything was changed, and I found that I was in one of the favoured spots of Europe. There was clear sky and pleasant sunshine, the invigorating effect of which can be better imagined than described. Marseilles is one of the most cosmopolitan of towns. The visitor should see Palais Longchamp, which contains a picture gallery and the Natural History Museum; Notre Dame de la Garde; Chateau Borèly, containing Musée d'Archeologie. I took a train in the morning for Hyères. The scenery between Marseilles and Toulon is really charming. The train passes now almost within a stone's-throw of La Bleue Mediterrané; then, receding, passes through a forest of trees; then emerging,

Monte Carlo, and Les Moulins. The station of Monaco is situated in the La Condamine, while the station of Monte Carlo is situated on the other side. Both represent but one town. The chief attraction, to those who are so inclined, is the Casino, with its gambling-rooms. The Casino contains a large concert-room and three gambling-rooms, in two of which are the large tables for roulette, and the smallest sum admitted here is 5 francs (1 franc=tenpence), and the largest 600 francs. In the third room the smallest sum is 20 francs, and the largest 12,000 francs. The three rooms contain eight tables. Beautiful gardens and lawns surround the Casino, and a band of 70 or 80 musicians plays in the gardens every afternoon and evening. The Principality of Monaco is owned by an independent prince, who, I am told, is under the protection of the French Republic. Of Menton I had only a passing glimpse, as I was anxious to see something of the Italian Riviera. My next station was

SAN REMO,

interesting to the civilised world as the residence of the late German Emperor Frederick III. during his illness. After leaving Menton, we come to Ventimiglia, the frontier town, where the train stops for more than half an hour, and luggage is examined. Starting again, we pass Bordighera, noted for its plantations of palms, Ospedaletti, and, finally, reach San Remo. San Remo abounds in beautiful walks. The visitor should take a drive to the Madonna della Guardia, and go on an excursion to St. Romolo.

LA BATAILLE DE FLEURS.

At one of the towns I had an opportunity of witnessing this pretty spectacle. A thoroughfare is chosen, and there are a number of carriages filled with ladies and gentlemen, armed with small bouquets of flowers. The sides of the thoroughfare are thronged with spectators, many of whom in their turn are provided with similar weapons. The bands play, and the carriages start, the occupants throwing bouquets on the bystanders, who return the compliment with spirit. The whole scene is full of life and animation.

SELECTION OF A HEALTH RESORT.

On this there will be a variety of opinions. When doctors differ, who will decide? As one of the profession, I give my humble opinion. The visitors who go in such numbers every

in English society—I mean the Maharajah of Kooch Behar. To get an idea of the town, take an omnibus to Vallauris, passing some of the beautiful villas of Cannes. Vallauris is celebrated for the manufacture of kitchen pottery, and here the pottery works of Messrs. Massiers should be visited. On the Californie Hill is the Villa Nevada, where the Duke of Albany died in 1884. Two other great men lie buried at Cannes; namely, Lord Brougham and Sir Henry Maine, whose name will be remembered as a great authority on Indian law. If the tourist has time, he should go to Antibes, the Iles des Lerius, and to Grasse, noted for the distilling of perfumes and for the preserving of fruit Grasse is only 12 miles from Cannes. An hour's journey brings us to

NICE,

by far the most gay of all the towns on the Riviera. It is Paris-by-the-Sea, just as Brighton is London-super-Mare. It is 140 miles from Marseilles. Here will be found many magnificent hotels, with *la cuisine de premier ordre.* Nice is divided into three parts: the new quarter, which contains avenues, gardens, well-paved streets, and handsome buildings; the old town, and the port.

A beautiful promenade at Nice is the Promenade des Anglais, commenced by the English some years ago for giving work to the unemployed poor. Here is the house where Garibaldi was born. The principal thoroughfares at Nice are, the Place Massena, the Avenue de la Gare, the Quais Massena and St. Jean Baptiste. In the public gardens a band plays in the afternoon. The Quartier Carabaul is well situated, and is a favourite, I believe, with the English. Persons in delicate health should establish themselves here in the season, if they can. Another favourite quarter is the Cimies, also a suitable one for invalids. The Natural History Museum should be seen. There are many pleasant drives, one of them being from Nice to Menton, another to the Grove St. André. The Vallon des Fleurs should not be omitted. If the traveller has time, he should visit Villefranche, whence there are boating excursions; Beaulieu, noted for its olive trees; and St. Jean.

MONACO,

reached in 25 minutes by rail, is one of the most picturesque towns. It is built on a promontory, and consists of four centres: the city of Monaco proper; the port, or La Condamine;

overwork or other causes, and are advised to try the benefit of a sunny clime. A voyage to India may be thought of; but they need not go so far, because, after only 36 hours' journey from London, they will find plenty of sunshine and warm weather in the South of France, which will remind them of their home, and will restore them to health.

SOCIETY IN THE RIVIERA.

Indians visiting this part of France will find that a knowledge of the French language will be of the greatest use. There are, however, some hotels and *pensions* where English is spoken. Many English visitors go with their families or their friends; and they always take their national sports, such as lawn tennis, with them. Afternoon tea-gatherings prevail to a great extent, and afford opportunity to the visitor to make friends if he chooses. The season lasts from November to the end of April. Those who are musically inclined can hear some of the best music in Europe in the South of France. Besides, there are theatres and various other amusements.

DOCTORS IN THE SOUTH OF FRANCE.

There are many physicians, both native and foreign, who are practising in the towns mentioned above. A list can be obtained, where all the particulars about the qualifications, the nationality to which they belong, and other details are given. I believe the fee of English doctors is twenty francs for the first visit, and half the sum for the others.

COST OF LIVING IN THE RIVIERA.

This will depend on one's means. There are hotels that charge from 10 to 20 francs per day, there are others which take 7 to 14 francs. Besides these there are many *pensions*, answering to the English boarding-houses, which are very reasonable in their terms. At some of the hotels an arrangement can be made for a long stay *(prix modérés pour sejour)*. The French have three meals: one is the *petit dejeuner*, or early breakfast, consisting of coffee, milk, and bread and butter; then the *dejeuner*, or breakfast, at half-past eleven, consisting of five or six courses; and the *dîner*, or evening dinner, of about as many courses.

For the information of visitors who may be desirous of paying a visit to the Riviera, I give a list of fares, for which

year to the South of France may be divided into two classes: one known as *les poitrinaires*, or the consumptives; the other, chiefly, travellers in search of pleasure. Both leave their homes to avoid the rigours of a severe winter in their native land.

In the case of invalids, there will always be a difficulty in the selection of a town suited to one's complaint. To patients who take a letter of introduction from their medical attendant in London to a medical practitioner on the Riviera, any advice from me would be unnecessary. But to those who are not so situated the following hints may prove useful. I should advise them to try the quiet town of Hyères, which has this peculiarity, that, unlike most of the towns on the Riviera, it is about three miles distant from the sea, and hence the breeze is not so much felt. The much-dreaded "mistral," the wind so injurious to those with weak chests, appears here in its mildest form. When I was at Hyères, I saw that when it did put in its appearance, it lasted a day or two only, after which a calm generally prevailed for some time. In respect of amusements, Hyères differs from other towns in that there are not so many attractions. It has, of course, a theatre, a casino, and a concert hall, but it is a far quieter town than others, and better suited to invalids, who must remember that they are in search of health, and not of pleasure. Hyères will not only suit those who are in the various stages of that fell disease, consumption, but also those whose health is enfeebled from overwork, anxiety, exposure to cold, and other causes. They may make Hyères their headquarters, and then migrate to other places, according to the advice of their medical attendant. Visitors in sound health will naturally turn their attention to more gay and fashionable towns.

It must not be supposed that Hyères is the only place on the Riviera which will restore patients to health. On the contrary, all the towns that I have mentioned as winter resorts—one and all of which may be tried in succession—each has its peculiarity, and, as I have said before, there will be a variety of opinions. What I say is from experience; and, as a member of the profession, if I had to send a patient abroad, I should recommend Hyères first.

This description is intended mainly for the information of Indian readers of *The Indian Magazine.* It sometimes happens that Indians, whether students or others, suffer from

ing of the foundation-stone, which itself implied that, at all events, a considerable part of the task had been successfully accomplished, he could not believe that, in so wealthy and liberal-minded a community as that of Calcutta, the friends of the forthcoming institution would be disappointed in their hopes of bringing it to a complete conclusion. He felt quite confident that where we now saw an empty space with but a single stone laid upon it, in another year or so there would rise a perfected structure, within whose blessed walls Science will triumphantly battle with disease and suffering, and that it would not only prove a home of healing and convalescence, but that many a grateful prayer would rise to Heaven on behalf of those to whose exertions the patient owed his rescue from pain, suffering, or the tomb.

At a meeting of the subscribers to the Bengal Jubilee Fund, held at the British Indian Association rooms, under the presidency of H.H. the Nawab Bahadur of Murshidabad, it was resolved, on the proposal of Maharaja Sir Jotendro Mohun Tagore and Maharaja Sir Narendra Krishna, that the balance of the General Jubilee Fund be made over to the Bengal Branch of the National Association for providing Female Medical Aid, as a contribution to the new hospital for women about to be erected in Calcutta under the auspices of the Association, with a request that the name "Victoria" may be incorporated in the new hospital, and that a ward in the new hospital be called the "Empress Victoria Jubilee Ward." The balance amounts to Rs. 33,000, of which a sum of Rs. 24,000 has been collected, Rs. 9,000 not yet being collected.—*Hindu Patriot.*

The Maharaja of Bettiah has subscribed Rs. 1,000 towards the construction of the New Lady Dufferin Zenana Hospital in Calcutta; the Hon. Sir Alfred Croft Rs. 250, and Babu Srinath Chunder Rs. 100.

Replying to an address at Bombay, Lord Lansdowne, on his own behalf and on behalf of Lady Lansdowne, said that every effort would be made for the development of the Lady Dufferin Fund scheme:—"You allude in graceful terms to the fact that Lady Lansdowne has undertaken to continue the admirable work inaugurated by the Marchioness of Dufferin in this country; and let me say, for Lady Lansdowne as well as for myself, that it will be our earnest wish to associate ourselves with you in all your endeavours for the alleviation of distress, and for bringing within the reach of those who most require them the appliances which science has devised for the relief of suffering humanity."

Lady Dufferin's visit to Dacca is to be commemorated by

I am indebted to the well-known firm of Messrs. Thomas Cook and Son:—

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Nice	8	7	0	6	5	0	7	1	1	5	5	4
Monaco	8	10	6	6	8	0	7	3	3	5	7	0
San Remo	8	14	3	6	11	0	7	7	3	5	10	0

The writer of this article, though not a consumptive, went to the Riviera for the benefit of his health; and, after a stay of some months, returned to England completely restored to his usual vigour. B. S. M.

London, 13th December, 1888.

THE COUNTESS OF DUFFERIN'S FUND.

H.E. the Marchioness of Lansdowne has assumed the office of Lady-President of "The Countess of Dufferin's Fund," by which designation it will continue to be known.

The foundation-stone of the new Lady Dufferin Zenana Hospital in Calcutta was laid on the 5th December, by Her Excellency the Marchioness of Dufferin and Ava. The *elite* of the town, both Native and European, were present. The report being read, Sir Steuart Bayley asked Her Excellency to lay the foundation-stone, and conducted Lady Dufferin to the spot; the Hon'ble Mr. Hutchins presented her with the golden trowel on behalf of the donor, Sir Ramaswamy Mudeliar. A bottle containing the current newspapers and coins of the realm was deposited in the hollow of the stone. The upper half of the stone being lowered, Lady Dufferin declared the stone to be well and truly laid amidst loud applause. The Viceroy spoke a few congratulatory words. He said that, unfortunately, it was too often the burden of all the reports which he read on these occasions that more funds were urgently required; but when he considered that such an important step had been taken as the lay-

sented in this deputation." In the course of her reply Her Excellency said:

"I am glad to know that you who are here to-day are watching the progress of Female Medical Aid in this Province; that you take a practical interest in the Lady Aitchison Hospital for Women, and that you appreciate the labours of Dr. Elizabeth Beilby in this city. It is, therefore, unnecessary for me to ask your continued support for the Punjab Branch of the Association, as I feel sure you will always give the Committee every assistance in your power in carrying out a work of which you so fully recognise the necessity.

"There is, however, one particular in which I think you might give further help, and to which I wish to draw your attention: I refer to the supply and to the selection of suitable candidates for medical tuition. Specially good women are required for this profession. The character of a female doctor must be excellent; her health must be sound; her intelligence must be quick; her temper calm; her social position fair; her personal appearance pleasant. She must be industrious, self-sacrificing, and unselfish. Such pupils as these you have to find, and it is among the women of the Punjab that you must seek them. It is most important that a very much greater number of students should now be educated, and should be prepared for service in the Hospitals and Dispensaries which are now being established all over the Province; and it seems to me that women have the best opportunities of judging of the capabilities and characteristics of other women, and that you render important aid in selecting suitable candidates, and in encouraging clever and respectable women to undertake the study of medicine.

"In conclusion, I need only say that I shall continue to take the deepest interest in all that concerns the happiness and welfare of Indian women, and that I shall watch with heartfelt solicitude every effort that is made to benefit them, and more especially the progress of the National Association in supplying them with medical aid and relief from unnecessary suffering."

Garlands of flowers having been presented to Her Excellency, the members of the deputation retired, greatly impressed with Lady Dufferin's courtesy and kindness.

the addition of a Lady Dufferin Ward to the Mitford Hospital. A lady doctor is to be appointed, and scholarships are to be founded for female medical students. The Nawab Ahsanullah has subscribed Rs. 50,000, and Raja Rajendra Narin Roy, of Joydebpore, Rs. 10,000, to the fund for this purpose.

The Maharaja of Cashmere, in course of a speech he delivered the other day, when formally welcoming Colonel Nisbet, the new Resident, at Jumna, said:—"On the present auspicious occasion, it will not probably be out of place if I allude to the benefits which have been conferred upon the whole of India by the noble work done during her stay in this country by Her Excellency the Marchioness of Dufferin and Ava creating a fund for extending medical aid to the women of India. I was anxious to be present at Lahore last month, on the occasion of the visit of their Excellencies the Viceroy and the Marchioness of Dufferin, in order to assure them of my very warm appreciation of Her Excellency's good work, and of my desire to associate myself with the same; but, unfortunately, I was prevented from carrying this intention into effect. I now with great pleasure make known my desire to offer a donation of Rs. 50,000 to the above fund. Moreover, in memory of one of my best friends, I intend setting apart Rs. 25,000 towards the library wing of the Aitchison College at Lahore."

LADY DUFFERIN AT LAHORE.

In the *Indian Magazine* for December we noticed a meeting of 150 *purdánashín* ladies at the house of the late Rai Bahadur Kauhya Lal, to vote an address of thanksgiving to Lady Dufferin for the noble work done by her, during her stay in India, for Indian women. The address was presented to Her Excellency, at Government House, on the 16th Nov., by a deputation of ladies (of which Mrs. Seva Ram was President), and read by Srimati Hardevi, the Secretary of the deputation. It was enclosed in a very beautiful *coft*-work casket. The address expressed hearty sympathy with the work of the National Association for Medical Aid, and feelings of heartfelt gratitude and respectful affection for Her Excellency, a feeling "shared by thousands upon thousands of our sisters in this Province who are not formally repre-

welcome. With difficulty, way was made for her to the carriage in waiting; for all were pressing forward—old friends eager for recognition, and admirers anxious for notice. She was at once driven to Nawab Imad-ud-Dowla's residence, whose guest she will remain during her stay. In the evening a few guests had been invited to meet her, when Nawab Imad-ud-Dowla's grounds were brilliantly illuminated. In the morning Miss Manning visited the schools at Chadderghat and the vicinity, when she appeared gratified at the prospects of education on every side. Miss Manning will visit the schools in Secunderabad and Bolarum this morning, after which she will breakfast with His Excellency the Minister. To-morrow afternoon, Mr. Shapoorji Edulji Chenai has asked friends to meet her at a garden-party at Shapoorwadi. Later on in the evening she will dine with Nawab Imad Jung Bahadur, the Judicial Secretary, after which she will proceed by the night train to Madras."

MADRAS.

Miss Manning arrived here on Monday morning, the 3rd December. "She was received at the Central Station by Mrs. Greig, Vice-President of the Association in Madras; Dr. Duncan, Sir Savalai Ramasawmy Mudelliar, Mr. J. Adam, Dr. G. Oppert, Mr. N. Subramanyan, Mrs. Brander, the Honble. Mr. P. Chentsal Rau, C.I.E.; Rai Bahadur P. Ranganadha Mudelliar, Honorary Secretary to the Madras Branch of the Association; Mr. K. P. Sankara Menon, Mr. Salem Ramasawmy Mudelliar, Mr. C. Yetherajulu Naidu, Miss Govindarajulu, Miss Keely, Mr. P. Vijiarangam Mudelliar, Mr. J. M. Velu Pillai, and other members of the General Committee of the Madras Branch of the Association. Miss Manning will be the guest of Mrs. Brander, Inspectress of Girls' Schools, during her stay in Madras. A garden-party will be given in her honour by the native community this week."

A correspondent of the *Hindu* writes: "Every day Ramayana is being recited during nights by Brahmasri Paruthiyar Krishna Sastriar, of Tanjore, at the Coral, Merchant Street. On the night of the 7th instant, Mr. Justice Muthusawmy Iyer, accompanied by two eminent ladies, Miss Manning, the Secretary of the National Indian Association, and Mrs. Brander, the Government Inspectress of Girls' Schools, arrived there. They were heartily welcomed by the members of the Kalpatharoo Samaj, and offered garlands of flowers. The learned Sastriar was requested to narrate that portion of Ramayana relating to the interview of Bharatha with his stepmother, just after the

MISS MANNING'S TOUR IN INDIA.

Miss Manning spent a second interesting week in Bombay, visiting schools and other institutions, and at the houses of various Indian friends; and on the evening of the 25th Nov. she left for Poona for a short preliminary visit. The *Poona Observer* thus describes the day's occupations:

"During her stay in Poona, Miss Manning visited the Victoria High School, the Municipal Girl's School, the Female High School, and the Female Training College. At the Female High School, the native ladies presented Miss Manning with an address. The gathering at Professor and Mrs. Kirkham's was of a most interesting nature, consisting, as it did, of all those European, Parsee, and Hindu members who were actively engaged in, and associated with, the working of the Society. We may mention that on her visits to the various institutions in Poona, Miss Manning was accompanied by Mrs. Kirkham, to whom Miss Manning presented £10 towards the Municipal Girls' School. The gathering at Professor Kirkham's last evening was of the most pleasant description. The assembly of the members was quite national, and Miss Manning expressed the intense pleasure she felt at her visit and the warm reception accorded to her."

Leaving by the mail train in the evening, Miss Manning reached

HYDERABAD

the next evening, where (writes the *Deccan Times*) "an enthusiastic and very appropriate welcome awaited her. Nawab Imad-ud-Dowla Bahadur, Director of Public Instruction, received her officially on the platform. All the girls of the Anglo-Vernacular School, working under the auspices of Dr. Aghornath Chattopudhaya, were drawn up in line, full of curiosity and self-esteem at the importance of their function. [illegible] various sections of native society [illegible] Besides Nawab Imad-ud-Dowla, [illegible] Bahadur, Mr. Syed Ali Bilgrami, Messrs. Dorabjee Shapurjee, Edulji Chenai, Hukim Chund, Dr. and Mrs. Aghornath, Mrs. Littledale, Miss Lee, Ratnavela Charier, Raghonath Purshad, &c. On alighting from the train, Miss Manning was soon labouring under a floral wreath of

were unbounded. In conclusion, she was thankful for the beautiful casket presented to her.

On the 11th December, Miss Manning was at

BANGALORE,

where a grand and pleasing reception was accorded to her by Mrs. Thumboo Chetty, on behalf of the native ladies of Bangalore. There were about 60 or 70 native ladies present, and very interesting speeches in English and the Vernaculars were delivered by some of them. There were present on the occasion Mr. Justice and Mrs. Ramachendra Iyer, Rai Bahadur Sabapathy Mudalliar and his daughter-in-law, Mrs. Annamalay Mudelliar, Mr. and Mrs. Rungasawmy Iyengar, Mr. and Mrs. Cook, Mr. and Mrs. Krishna Singh, Mr. and Mrs. Ananthasamy Row, Mrs. and Misses Narasima Iyengar, Mr. and Misses Vartharaja Moodeliar, Mrs. Gangathara Chetty, Mrs. Moonesawmy Chetty, Miss Ponarunga Moodeliar, Mrs. Veeraswamy Moodeliar, Mr. and Mrs. Narrain Chetty, Rai Bahadur Narrainswamy Moodeliar and his daughter-in-law (Mrs. Maigandathoan Moodeliar), Mr. Ranganathum, Mr. and Mrs. Ramasawmy Iyer, Miss Thunaswamy Chetty, Mr. and Mrs. Krishnaswamy Moodeliar, Mr. and Mrs. Sreenevasa Charry, Mrs. Ram Sing, Mrs. Nanjundiah, Miss Ray, Mrs. Rice, Mrs. Brander, Mr. and Mrs. Gopal Iyengar, and several others.

Miss Manning returned to Madras, and proposed to leave for Calcutta by sea, on or about the 23rd December.

"Perhaps the most notable, in a practical sense, of the parties given in honour of Miss Manning, at Bombay, was that at Mr. Madhavdas Ragoonathdas's Asylum for Widows. And to no more skilful hands could have been left the dispensing of the honours of the evening than those of Mr. K. N. Kabraji. Mr. Kabraji spoke more as a Hindu than as a Parsi reformer. No better spokesman could have been found for the cause of which he has been so consistent and persevering a champion. The reminiscences he detailed have mostly a melancholy interest for those who mean work such as it has been Mr. Madhavdas' privilege to show. May they inspire hope, with effort, amongst those of his countrymen who have far better opportunities than he has had of initiating practical reform."—*Indian Spectator.*

banishment of Rama to the woods In its narration, the Shastriar acquitted himself very ably. The Hon. Mr. Justice Muthusawmy Iyer conveyed the purport to the ladies in English. The Samaj presented an address of welcome to Mr. Justice Muthusawmy Iyer and the ladies, who heartily responded in terms of encouragement, appreciating the eloquence of the Sastriar and the excellence of the principles and doctrines of the Ramayana."

MYSORE.

From Madras, Miss Manning visited Mysore, in company with Mrs. Brander, and was the guest of Dr. and Mrs. Benson, who arranged most kindly for her entertainment. Here, as elsewhere, she was received with the utmost cordiality. A sketch, written by Miss Manning herself in a private letter, of one day's proceedings, will show what a full and interesting experience she is enjoying; and enjoying, we are glad to hear, without more than the inevitable fatigue of such a life. "In one day," she writes, "we have had the following: Before breakfast, address from gentlemen of Mysore; visit to the Maharani's school, first meeting the Maharaja, who was to be present at our visit. The pupils were assembled in the large hall, and there was a programme of very interesting recitations and music, and two addresses; then to the Hospital, and to the Memorial Hall, where the Wesleyan schools were assembled; home to breakfast, a little rest, and writing. At three o'clock, meeting in the Memorial Hall to form a Branch of the National Indian Association (of which a short report will be found in another page); again to the Maharani's school, to go through the classes and inspect the working; then to the Sanskrit College, a remarkable sight; home to dinner, after which we are to go to the Palace gardens to see the acting of *Sakuntala*, and to visit the Maharani."

The address was enclosed in a sandal-wood casket, and was read by Mr. Bhabha. Miss Manning, in reply, said that she was extremely pleased with the hospitality and kindness shown to her by the citizens of Mysore. Since she landed in India she had visited five cities: the munificent city of Bombay, the intellectual city of Poona, the princely city of Hyderabad, not the benighted but the enlightened city of Madras, and, lastly, the ancient and historical city of Mysore, which she believed combined all those qualities. The addresses had spoken of her humble efforts in the cause of the social regeneration of India in very flattering terms; but whatever the shortcomings of her efforts might be, her sympathy for and desire to serve India

Young teachers might be assisted and inspirited by friendly interest shown in this work, the standard of school management might be raised through advice founded on experience, scholarships might be founded for deserving pupils, and, in general, those connected with the schools might thus become conscious that their efforts are strengthened and supported by outside enlightened sympathy. And this would again tell upon the social intercourse which I have already referred to; for in no way can people meet more satisfactorily than when all are animated by a common practical purpose for promoting the good of others. Moreover, an active Branch once started here would enable us in England to give more help to education than would otherwise be possible. We have not much money at our disposal. We are only able to make small grants for scholarships and prizes. But we might be able to do more in this line if the Committee here would give us the benefit of their experience, and distribute for us the money that we can send. English friends are sometimes discouraged from contributing to such objects because they do not feel sure as to how the grants are awarded. From our other Branches we receive information on these points; and it would be very desirable if at Bombay, too, a careful selection could be made for scholarships, if the progress of the holders could be inquired into, and if we could be told what kind of aid would prove most advantageous. We might also be able occasionally to supply books for the libraries which appear to have been commenced in your schools, and for others which are for the use of older students. I only give these illustrations of the way in which the Branch might lead to educational progress, and I feel sure that numbers of other modes of working would soon develop. Perhaps even some model institution might later be founded which could be of use for the whole Presidency. An organisation in Bombay would, moreover, help in respect of the students who come over to England. Mr. K. M. Shroff has in past years given numerous introductions to Indian gentlemen visiting our country, and we have found that the friendly help afforded by our Committee has been appreciated. You are aware that for the benefit of the younger students we have established a scheme of superintendence, of which parents and guardians can avail themselves under certain conditions of money arrangements. But, besides this, we are always glad to do what we can to render the stay of Indian gentlemen and ladies profitable and agreeable. We should like to be able to have communications with the Bombay Branch in this matter, which we feel to be of great importance and interest. I will only mention besides, that we are anxious that you should co-operate as to the *Indian Magazine*; so that

THE BOMBAY BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

At Miss Manning's request, a meeting was called together on the 17th November, at Mr. Justice Scott's bungalow, for the purpose of reorganising the Bombay Branch of the National Indian Association Though very short notice was given, the gathering was well attended by representatives of t[illegible] amongst whom were. Hon. K. T. [illegible] Rao Saheb V. N. Mandlick, [illegible] [illegible]uramsey, Messrs. Mudunlal Lulloobhoy, Chimunlal [illegible] [illegible]averilal Umiashunker, N. J. Chandavarkar, K. N. Kabiaji, and Darasha R. Chichgur, Dr. Cassanath Vaman Kaney, Miss E. A. Manning, and Mr. Justice and Mrs. Scott.

Mr. Justice Scott was called to the chair, and opened the proceedings by briefly stating the object of the meeting, and then called on Miss Manning to explain it more fully

Miss Manning then said. I am glad to have permission to indicate the chief objects which, it appears to us, might be usefully undertaken by the Bombay Branch of the National Indian Association: one is, the promotion of friendly intercourse; the other, encouragement of female education. These [illegible] always been among our main aims. With regard to the [illegible] [illegible]vantage that those of different [illegible]

this way our sympathies [illegible] we find that there are more points of union than [illegible] posed between neighbours of a variety of races and creeds. With regard to the second point—the education of girls—there must be much to do in this important city. I have been greatly struck since my arrival here by the earnestness and devotedness of the managers and teachers of the schools which I have had the pleasure to visit. With but little aid from Government, these institutions are maintained and gradually improved by the leaders of the different communities. There can be no doubt that, this being the state of things, many useful methods may be adopted by the Branch for encouraging female education

Chariah, Esq., H. Croley, Esq., Nawab Motamad Jung Bahadur, Mrs. Hodson, H. Picton-Hodson, Esq., M.A., Major Gough, A. W. Forbes, Esq., Nawab Fakhrul Mulk Bahadur, Nawab Intisar Jung Bahadur, Nawab Ali Yavar-ud-Daolah Bahadur, Venogopal Pillai, Esq.

NATIONAL INDIAN ASSOCIATION—MYSORE BRANCH.

A meeting of the leading gentlemen of Mysore was held on Monday, the 10th December, in the Runga Charlu Memorial Hall, for the purpose of inaugurating a Branch of the National Indian Association at Mysore, at which Mrs. Benson presided.

H. J. Bhabha, Esq., M.A., Headmaster of the Maharaja's College, announced that H.H. the Maharaja and H.H. the Maharanee had kindly consented to be the Patrons of the Sabha, and that the Dewan had accepted the office of President. He said that already about 35 gentlemen had joined the Association, and he had no doubt that in the course of time many more would follow their good example.

Miss Manning explained the objects of the Association, and the various methods by which they endeavoured to attain those objects.

Mrs. Brander, in response to Miss Manning's request, gave an interesting account of the working of the Branch Association at Madras.

A Provisional Committee, consisting of the following gentlemen, was appointed :—Messrs. K. Seshadri Iyer (President), A. Narasimiengar, C. Sreenivasiengar, E. Subbrayer, T. Ananda Row, A. Ananda Row, C. Raja Row, S. Runga Charlu, H. Karve, Revs. W. W. Holdsworth, C. H. Hocken, Dr. and Mrs. Benson, Mr. Bhabha, and Mrs. Hocken.

The Dewan complimented Miss Manning on her self-sacrificing labours, and tendered the thanks of the citizens of Mysore to her.

Mr. Narasimiengar thanked Mrs. Brander for the account she kindly gave of the Madras Branch.

The meeting closed with a vote of thanks to Mrs. Benson for presiding.

we may receive from Bombay articles of interest by writers of knowledge and ability, and so that endeavours may be made to improve its circulation. This and other subjects can be entered [illegible] made; and [illegible] that, by the [illegible] ıbay Branch will be effectually revived.

Mr. Modak, Mr. Telang, Mr. Justice Scott, Mr. Javerilal, and others followed in approval of Miss Manning's plans. It was then stated that Lord Reay had consented to act as Patron of the Society, and that other leading members of the community had accepted the post of Vice-Patrons Mr. Telang next proposed, with Mr. Modak as seconder, that Mrs. Scott should be named President, and the motion was carried unanimously. Mr. Chichgur was named one of the Secretaries, and the meeting terminated with the formation of a Sub-committee, which was to appoint the other Secretaries and the various Committees necessary to carry out Miss Manning's plans.—*Times of India.*

NATIONAL INDIAN ASSOCIATION—HYDERABAD BRANCH.

We have the pleasure to announce the formation of a Branch of this Association at Hyderabad. The following list of officers and members has been kindly forwarded to us:—

Lady President—Mrs. Howell.

Members of Special Committee.—G. S. Forbes, Esq., C.S., [illegible] Rifat Yar Jung Bahadur, Nawab Azam Yar Jung Bahadur, Rajah Murli Manohan Bahadur, Nawab Imad Nawaz Jung Bahadur, Dorabji Dosabhai, Esq., Nawab Imad Jung Bahadur, Nawab Imad-ud-Daolah Bahadur; Syed Hussain Bilgrami, Esq., *Hon. Secretary and Treasurer.*

Other Members.—Nawab Munir-ul-Mulk Bahadur, Ram Chandar Pillai, Esq., Stanley Murray, Esq., Sri Nawaza

object. The accumulated evidence of those who have had experience of the cold in Arctic regions is exceedingly strong as to the injurious action of alcohol; and it puts the warming effect of genuine heat-producers—as fatty food—in striking contrast with the chilling action of their fictitious (alcoholic) substitutes. The depressing effect of alcohol, which has been known in some cases to extinguish life, upon those who yield in these regions to the strong desire to sleep during exposure is well known.

That alcohol is not a nutritious (flesh-forming)* food is evident from the fact of its containing no nitrogen, which is the essential element in these foods. The fact is becoming recognised in many of our public institutions—in hospitals, lunatic asylums, poor-houses, &c.,—in which milk is taking the place of malt liquor and other alcoholic beverages, to the great advantage of the inmates and of the institutions.

A Digestive.—If taken in large quantities, alcohol coagulates the pepsin in the gastric fluid, as also all albuminous food; and, thus, retards digestion. In small (so-called physiological) doses it *seems* to aid it. In certain weak and irritable states of the stomach, it, for the moment, soothes, and enables the individual to take food which would otherwise be rejected. But, it is safer to avoid any such aid to digestion; as, apart from the risk of a liking for alcohol being established, the stomach may lose much of its tone, and, the gastric fluid being forced, this secretion may deteriorate in quality as well as be diminished in quantity. The digestion, thus, may become more and more enfeebled, followed by various dyspeptic troubles, as fulness, or a sense of weight after eating, flatulence, &c. The cause of the trouble not being realised, more alcohol is taken to relieve it; and, thus, the mischief is intensified. To the natives of India this practice of spurring up a stomach, that is not, at the time, prepared to receive food, with "fire-water," has always appeared very extraordinary. We should be acting wisely if, instead, we adopted *their* practice of letting the stomach *rest*. If it be really necessary to force the gastric fluid, this can be done, more safely and effectively, by taking a dose of bitters, as gentian or cheretta,

* The idea, fostered in the past by eminent medical practitioners, that alcohol is a nutritive food has naturally, but unfortunately, taken deep root in the public mind, leading, in some cases, to very disastrous results. A friend of my own, suffering a few years ago from low spirits and loss of appetite, died, after a fortnight's illness, from want of nourishment; though both he and his attendants quite believed that this was being supplied in the effervescing alcoholic drinks, which was the only thing that he would take. "He had nourishing soups, at any rate?" I said, interrogatively. The answer was, "No; but he had plenty of champagne!"

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Dr. C. R. Francis,

Formerly Principal of, and Professor of Medicine in, the Medical College, Calcutta.

(Continued from page 496.)

ALLEGED VIRTUES OF ALCOHOL.

It may be well to analyse, in detail, the various virtues ascribed to alcoholic beverages.

Stimulating and Nourishing.—The public at large, as well as many medical practitioners, entertain a deep-rooted belief that alcoholic beverages are stimulating and warming, and, in some forms, even nourishing. When it is seen that they cause the blood to flow more quickly through the vessels, and that the temperature is at first somewhat raised, the inference is not unnatural that they *are* stimulating and warming; but, in truth, the heat is, as it were, rolled out towards the surface, whence it is quickly dissipated by radiation; the body then becoming colder than before, the coldness increasing with repetitions of the beverage. This effect is strikingly seen in the case of, persons taken up by the police as drunk and incapable. When brought to the police-cell, the question sometimes arises whether the person is drunk or in a state of apoplexy. If it be the latter, the body would be warm, whilst the pulse being full and slow; or, it may be, not, apparently, unnatural: but if it be a case of intoxication, the temperature, as seen by the clinical thermometer, would be lowered, the pulse being, in some cases considerably, quickened. The chilling effect of alcohol is also illustrated in another way. Let two persons, before starting to walk home from a party on a cold night across a bleak common, drink—one a glass of hot grog, the other a cup of hot coffee. Whilst the former will probably feel chilled long before he reaches his destination, the latter will, if at all, decidedly be so in a much less degree. The advocate of hot punch at bedtime for a cold may point triumphantly to its sudorific and curative effect. But, in this case, there has been no exposure, the heat of the body having been retained by the warm bed-clothing. Hot water alone would, however, effect the same

purpose on account of its devitalizing tendencies. The cooling effect of the alcohol may be obtained at too high a price.

For *quenching thirst* and raising the spirits alcoholic drinks are freely used in tropical countries. But, so far from mitigating the former, alcohol, by subtracting water from the body, aggravates it, thus meriting its name, "fire-water."

As a *diuretic*, alcohol is sometimes recommended in the form of gin; but a risk is incurred of renal congestion and Bright's disease, followed ultimately, it may be, by granular kidney and possible dropsy. As the diuretic property depends upon the contained juniper, this may be taken in the "spirits of juniper" of the Pharmacopœia, under medical advice.

As an *astringent*, alcohol, in the form of port wine, combined with arrowroot, or sago, or tapioca, or cornflour, is in high repute for diarrhœa, without any regard to its cause: whether it be eliminative—an effort of nature to throw off what has "disagreed;"—sympathetic, as in brain disease; symptomatic, as in enteric fever; a forerunner of a more virulent form of itself, as in cholera; the knell, so to speak, of the departing spirit, as in phthisis (consumption); irritative, as from retained feculent matter; or congestive, from a chill:—all varieties are treated by this panacea, which, positively hurtful in some varieties, as in the congestive type, is efficacious, if at all, owing to the tannin in the port, and the lubricating qualities of the farinaceous additions. (In some, who are not accustomed to its use, alcohol will often *cause* diarrhœa.) Port-wine gargles also largely owe their efficacy to tannin.

As a *rubefacient*, when rubbed, for example, upon the unbroken skin in any part to promote the circulation in torpid or congested blood-vessels, as after a contusion (bruise), or in chronic rheumatism, or coldness of the surface, alcohol is often useful. Brandy and salt were in fashion some thirty years ago for these purposes, and the combination was a good one; but the salt is now seldom added to the spirit. As alcohol, like ether, evaporates rapidly, thus causing cold, it is serviceable in evaporating cooling lotions as a *refrigerator*.

As an *antiseptic*, the general belief is very strong that alcohol destroys all the lower forms of animal life: hence, brandy or whisky are frequently added to suspected water. Large quantities of the spirit might have this effect, but small doses—such as are usually added—would rather promote the development of some forms. This is, apparently, inconsistent with the fact that, even in very minute doses, alcohol arrests the growth of cell-life. There are, however, two kinds of protoplasm,—constructive and destructive. The growing cells and tissue of the former are constructive, the bacteria of the latter (as

with a few drops—say, 8 or 10—of dilute hydrochloric acid, a few minutes before each principal meal. For giving tone to the system, the native plan of infusing a few cheretta chips in cold water overnight, and drinking the clear supernatant liquor in the morning, is an excellent one. But want of appetite from fatigue is best treated by rest, which, aided perhaps by a little warm soup, will probably remove, in a short time, the sense of fatigue, when the stomach may, with the returning appetite, be prepared to take more substantial nourishment.

Alcohol for Nursing Mothers.—The objection to the use of alcoholic beverages for forcing the secretion of milk is the same as that for increasing the flow of the gastric fluid to promote digestion—viz., subsequent diminution in quantity and deterioration in quality. The object in view is, moreover, best effected by good food and pure water;—witness the number of mothers who are able to nurse, during the usual period, without the aid of alcohol in any form. Water increases the solid constituents of the milk, as well as its quantity. And the alcoholic drinks that contain the least alcohol and the most water, *e.g.* malt liquors, which are ordinarily recommended by the medical faculty and the public to nursing mothers whose milk fails, are those which answer the purpose best. So that, after all, the active agent is the water, not the alcohol! It is a matter of experience that the children of mothers who depend upon alcoholic beverages (of which they often partake too freely) for increasing the flow of milk and maintaining their own strength, are apt to be deficient in vitality, and more liable to fatal attacks of bronchitis and other affections of the respiratory passages.

As an Antispasmodic, Anodyne, Diaphoretic, and Narcotic.—As a relaxant, alcohol is, undoubtedly, useful in relieving spasms, *e.g.* in angina pectoris, and in some forms of neuralgia; but its subsequent action renders it objectionable. For the former, nitrite of amyl, inhaled under medical supervision, answers better; and for the latter nothing will be permanently effective, as a rule, without general treatment. As an *anodyne*, its habitual use cannot be recommended, on account of the comparative slowness of its action, of the quantity often required to produce the desired effect (which is, moreover, temporary), and of the risk incurred of establishing the drink-crave. For similar reasons it is objectionable as a *narcotic*. The hot water, with which it is usually mixed when given as a diaphoretic, would—sweetened or not—answer the purpose much more safely.

Antipyretic (for reducing temperature).—Alcohol is given, in some cases, to reduce high temperature; but other agents are more effective and safer. It is especially dangerous for this

abnormal conditions, which not only produce discomfort, but which, unless the alcohol, which is the unrecognised cause of them, be discontinued, may be the foundation of future serious and, sometimes, incurable disorder. The influence of alcohol in determining the *issue* of disease is seen in fevers, cholera, dysentery, snake-bite, &c., where recovery largely depends upon the recuperative powers of nature—whether they be unimpaired or not. Even where there is no actual disease, persons who have been addicted to alcoholic beverages may become, mentally or physically, wrecks of their former selves.

The extent of the mortality, and of the mischief, due to alcohol, though brought to the notice of the public and of Government for quite half a century, has never, till lately, been realized by either. In 1839, Mr. Wakley, coroner for Middlesex, stated that 1,000 of the inquests, annually held by him, were due to gin! From the returns of the registrar-general it is seen how alcohol causes a high death-rate amongst all classes that consume it too freely. Publicans, innkeepers, attendants at liquor shops of every description—all who have to do with the sale of alcoholic drinks—show a very high rate of mortality. For every 100 persons engaged in other occupations, who die, 138 publicans die! Some life assurance societies decline to assure their lives upon any terms whatever; and those that take them require high premiums. Similarly, amongst grocers, a "well-to-do" class who, until they were licensed to sell spirits, did not show a high death-rate, this has, now, become very considerable.

ALCOHOL AND LONGEVITY.

Non-abstainers admit the truth of what is stated as to the injurious effects of alcoholic beverages *if taken to excess*; but, in proof of the strength of their own position, viz., that these beverages, if not beneficial, are, at any rate, harmless provided they be taken in extreme moderation, they advance the familiar ancestral argument. "Look," say those who can point to them, "at our ancestors on both sides. Grandparents and great-grandparents living hale and hearty (whilst drinking moderately), and in the full possession of all their faculties, up to extreme old age, and then dying of no disease."* They may point, also, to some notorious drunkards, who have lived to be more than a

* It is now quite understood that alcohol actually *causes* diseases which would never, probably, occur if it were not used. It is a powerful factor, for example, in the form of malt liquor and some kinds of wine, in the production of gout and rheumatism. They therefore, who are predisposed to these disorders, should rigidly abstain from *every* description of ale, beer, porter, stout, and of wine.

in impure water) are destructive. Alcohol destroys the former, but the latter flourish in it.* A safer plan is, after adding a few drops of Condy's fluid, to boil and filter suspected water. It is still a comn
elsewhere, that
sparkling malt
influence of mal
the contrary, rather favours it Taken with food, however, it often gets the credit of being a preventive, when this is really due to the nourishment.

DOES ALCOHOL FATTEN?

The practice, adopted in some parts of the country, of feeding calves and other animals upon a diet of barley and gin to make them fat, seems inconsistent with that of giving gin to young persons to keep them small. But there is really no inconsistency. An accumulation of fat may be concurrent with an arrest of growth. By interfering with the normal processes of nature, alcohol lessens the elimination of what helps to form fat; viz., of carbon, which, combined with oxygen to form carbonic acid, is removed from the body through the lungs. Consequently, fat is apt to accumulate within and around the several organs and tissues—some portions of these being, moreover, converted into fat, by which their efficiency becomes greatly impaired.† They, therefore, who have a tendency to obesity should avoid alcohol, which thus indirectly tends to fatten. Malt liquor, and alcoholic drinks saturated with sugar, tend to fatten by reason of this ingredient—the sugar.

MORTALITY FROM ALCOHOL.

It is calculated that, whilst 40,500 persons die annually from their own intemperance, 79,500 more succumb from accident, violence, poverty, or disease, arising from the intemperance of others; making a total of 120,000 deaths each year from alcoholic drinks. But these are very far from all. Many a death, recorded, out of respect for the feelings of bereaved relatives, as the result of the immediate disease from which the person died, is in reality due to the alcohol, which either led to, or intensified, the disease. Alcohol, where it does not absolutely originate, assists in developing morbid action, as well as various

* See the article by Dr. J. Ridge, "Experiments on alcohol as a septic agent," in the *Medical Temperance Journal* for July, 1887.

† Many cases of sudden death, for which there is no apparent cause, are due to fatty degeneration of the heart; and alcohol tends to promote this degeneration.

present day, treated, except in particular cases, with opium and a "hair of the dog that bit them," but with suitable nourishment, and without alcohol, which, in the majority of cases, is altogether and at once withdrawn.

It has been alleged by some eminent medical authorities—not accepted authorities, however, on the subject of alcohol—*that drinking nations are superior in physique* and progressiveness; but no evidence in support of the statement is adduced: whilst history points to the decadence of several such nations in consequence of their indulgence in drink, and of the effeminate habits which such indulgence is always apt to engender. The strength and energetic activity, inherent in northern and western nations, is due, not to alcohol, but to their geographical position. So far, they have maintained this superiority in spite of their drinking habits. But there are signs of mental and physical decay. Insane asylums, throughout the civilized world, contain numerous victims brought there through drink; and the high state of nervous tension in which a large portion of society lives has tended largely to develop the drink-crave throughout the United Kingdom and in America. The same medical authorities have affirmed that alcohol lessens mortality, and helps to ward off cancer, tubercle, and infectious diseases; but they offer no proofs, and the facts are against them: and we have in evidence, on the other side, the statements of Sir Andrew Clark, Sir Henry Thompson, Sir William Gull, Dr. B. W. Richardson, Dr. Edmunds, Dr. Norman Kerr, Dr. G. Harley, and a host of others.

(To be concluded.)

OBITUARY.

The death is announced from Southsea, after a very short illness, of Sir William O'Shaughnessy Brooke, late Director-General of Telegraphs in India, in the 80th year of his age. Born at Limerick in October, 1809, he was educated at the University of Edinburgh; and, having been admitted to the medical profession, entered the medical service of the East India Company in 1833, becoming a surgeon in the company's Bengal Army in 1848, and a surgeon-major in 1861. From 1852 till 1862 he was Director-General of Telegraphs in India, and was created a Knight Bachelor in 1856 for his distinguished services in establishing the electric telegraph service in our Indian possessions. In 1862 he retired from the service. He assumed the name of Brooke by Royal license in 1861.

hundred. The best answer to the first argument is the evidence, furnished by life assurance societies, especially by the "United Kingdom Temperance and General Provident Institution." From the statistics, which extend over a period of 20 years, it is found that, whilst 97·3, out of every 100 non-abstainers who were expected to die within a given time, actually did die, only 71·1 deaths occurred of the *expected* 100 *amongst total abstainers. Total abstinence leads, therefore, to increased longevity.* (It should be stated that this institution is exceedingly particular in its selection of applicants for life assurance. There are two sections, consisting of abstainers and moderate drinkers; and those in the latter are known to drink with extreme moderation.) Fifty years ago the lives of teetotallers were not considered to be so *safe* as those of moderate drinkers; but, now, they are known to be safer: and, whereas formerly such lives were either rejected or required to pay a high premium, now they are cordially welcomed by life assurance societies; *for, living longer, they increase the financial prosperity* of these societies. So, amongst the members of teetotal clubs, as the Rechabites, Sons of Phœnix, and Sons of Temperance, there is less illness; the illnesses are of shorter duration; and there are fewer deaths in a year than in clubs that drink beer, *e.g.* the Foresters and Oddfellows. The "Blue Ribbon Life Accident Industrial Insurance Company"—a most valuable society—bases its operations upon a knowledge of this fact; and, instead of giving a handsome bonus at the end of a term of years, it reduces the premium in the first instance—a great advantage to persons with limited means, especially amongst the working classes. With regard to the fact that even free drinkers sometimes live long, the argument does not tell in favour of alcohol, but of the strength of individual constitutions —for such cases are quite exceptional—which are thus able to resist the pernicious effects of the drink. And, in many of these instances, the drinking has been in "bouts," which are not so injurious as the daily saturation with alcohol. The evidence of our gaols, in which no alcoholic liquors are allowed, is all on the side of total abstinence. There is usually discomfort—sometimes intense—from the sudden withdrawal of the accustomed narcotic, but, as a rule, there is no danger, though the deprivation is carried out without reference to age or sex; and, after a time, prisoners gain weight, and leave the prison in much better health than that in which they were admitted. The theory that one, who has for many years been accustomed to drink freely, cannot be suddenly deprived of his liquor without risk, is not only disproved by prison experience, but also by the fact that sufferers from delirium tremens are not, in the

INDIAN INTELLIGENCE.

The New Year's Honours' *Gazette* contains the following notifications:—The Hon. Mr. David Barbour and the Nawab of Amb to be K.C.S.I.—The Hon. Mr. Scoble and Mr. Burgess, Commissioner of Upper Burma, to be C.S.I.—Mr. Durand; the Maharaja of Hutwa; the Hon. Mr. Macpherson, of the India Office; the Hon. Mr. Markby, and the Hon. Mr. Cunningham, late Judges of the High Court at Calcutta, to be K.C.I.E.—Colonel Collen, Secretary to the Government of India; the Hon. Subramaniya Iyer, Member of Council, Madras; Mr. Atkinson, Accountant-General, Calcutta; Capt. John Hext, Royal Navy; Mr. Ramkrishna Bhandarkar, Deccan College; Colonel Hudson, Commandant, Behar Light Horse; Surgeon-Major Findlay; Meherban Ali; Mr Henry Whymper; Raja Sudpal; Mr. Frederick W. Stevens, C. E. Pratap Rai, and Mr. Arthur Paul, Deputy-Commissioner of Darjiling, to be C.I.E.

A purdah party was held on Wednesday afternoon, December 5th, at Government House, Bombay, when there was a large attendance of native ladies, who generally do not show themselves in public. Her Excellency the Marchioness of Lansdowne was introduced to the several ladies by H. E. Lady Reay. The guests were much pleased with the kindness and courtesy shown to them by Lady Lansdowne.

The Hyderabad paper furnishes an interesting account of a social party there. "The ladies of Sir Salar Jung's family entertained Mrs. Howell and other distinguished lady visitors. The entertainment was strictly a *purdah* one, Sir Salar Jung himself and Nawab Munir-ul-Mulk (his brother) being the only gentlemen present. The ladies were admitted to a world which, for them, was a sealed book; while that on which the gentlemen were admitted to gaze was of course equally open to their view also. The breakfast was served in strictly Oriental fashion, and consisted of all sorts of Indian viands, the mysterious appearance and names of which were the subject of agreeable wonder and good-natured mirth to the distinguished guests. They seated themselves on the ground *a l'Orientale*, in order to fully appreciate the situation. The guests were, Mrs. Howell, Lady Galway, Lady Jersey, Mrs. and Miss Cockburn, Mrs. Tytler, Miss (Dr.) White, &c. The party returned about 3.30 p.m., well pleased with their visit, and quite learned in all the etiquette and lore of the harem."

We regret very much to learn of Mr. Tyrrell Leith's death so soon after his having been compelled by ill health to resign his Government Professorship of Law in Bombay. Mr. Leith was well known amongst us not only as a lawyer, but as a man of high culture and considerable literary and scientific attainments. It is to him that we owe the existence of the Anthropological Society. He was an indefatigable collector of objects of natural history, and of the head-dresses of the various races of India. His private collection of books relating to Bombay and India was unique, comprising, as it did, some very rare and out-of-the-way works. A man of refined taste and genial habits, Mr. Leith will be long and sadly missed in Bombay society.—*Indian Spectator.*

The death is announced, at his residence, Choupati, of Mr. Framji Dadabhoy Karaka, father of the late second Presidency Magistrate, Bombay, Mr. Dosabhoy Framji. The deceased gentleman had held, before his retirement from the service of Government, a responsible post in the subordinate agency of the old Sudder Adawlut, and enjoyed the confidence and regard of all the judges under whom he had the privilege to serve. He died at the ripe age of 88 years.

We have heard, with great regret, of the sudden death, by a fall from his carriage, of Rai Bahadur Pundit Behari Lal, which sad event occurred at Amritsar on the 11th December. The late Rai Sahib was well known throughout the Province, having served the Government in various responsible capacities for nearly thirty-seven years. Among his services may be mentioned the excellent work he did in connection with the Bengal famine of 1874, when his services were temporarily placed at the disposal of the Bengal Government. He always evinced a keen interest in social reform, and the Dharam Sabha of Amritsar, established in 1872, which has done much practical work for the social amelioration of the Hindus of Amritsar, was due solely to his earnest and single-minded exertions. On the occasion of the Jubilee, in February, 1887, he was created a Rai Bahadur; and the same year he was appointed an honorary magistrate and invested with first-class magisterial powers. In 1888 he was appointed a Fellow of the Punjab Association. A really good man, who, on account of his genial disposition, refined manners, and affability of character, enjoyed, to a large extent, the confidence of the people and the esteem of the Government; his death has cast a gloom over Amritsar, and, as a mark of respect to his memory, the local schools were closed for one day. He was sixty-three years of age at the time of his death.—*Tribune.*

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PERSONAL INTELLIGENCE.

Mr. M. M. Bhownaggree, C.I.E., asks us to convey to the numerous friends who have written to him letters of condolence on the death of Miss Avabai Bhownagree his sincere thanks for the sympathy thus shown to him and his family. Mr. Bhownaggree regrets his inability to individually acknowledge the numerous messages of condolence, and to thank the kind friends who have sent them. In addition to the Rs. 25,000 which Miss Bhownaggree's mother and brother have subscribed in her memory for the founding of an institution to be hereafter decided on, Mr. Bhownaggree has given to the following institutions: The Bombay Gymnastic Institution, Rs 500; the Alexandra Girls' English Institution, Rs. 500; Deaf and Dumb Institute, Rs. 100; J. N. Petit's Orphanage, Rs 100.

The Hon'ble Amir-ud-Dowlah, Saed-ul-Mulk, Rajah Amir Hasan Khan Bahadur of Mahmudabad, President of the British Indian Association, Oudh, has invested a sum of Rs. 1,50,000 in a National Mahomedan School, otherwise called Madrash-e-Islamia.

His Highness Maharaja Holkar has made a liberal grant for the encouragement of the Educational Institutions of Poona, and has appointed a committee for regulating its distribution. The committee consists of Mr. T. B. Kirkham, Educational Inspector, C. D., president, and Rao Bahadur M. G. Ranade and Mr. B. A. Gupte, members.

The list of successful candidates for the second B.A. examination contains the names of two young ladies who have creditably passed through the different University examinations at the very first trial; namely, Miss Mary Samuel and Miss Meherbai Ardasir Solicitor, daughter of Mr. Ardasir Framjee, of Messrs. Ardasir, Hormusjee, and Dinshaw. Both the ladies are the first in the Jewish and Parsee communities to obtain the degree of B.A.

The Viceroy's medal for the best female medical student of the year in the Bombay Presidency is to be awarded to a young native lady.

PERSONAL INTELLIGENCE.

At close of the winter session of the Royal Agricultur College, Cirencester, the Diploma of Membership was award to Devendra Nath Mukerji, who gained 1,566 marks out o *maximum* of 2,100; and an Associateship was awarded to Dv Das Datta, with 1,326 marks (qualifying marks, 1,050).

AVA, CITY OF THE NEW MARQUISATE:

THE OLD "CITY OF GEMS," AND CAPITAL OF THE JEWELS' KINGDOM.

By Colonel W. F. B. Laurie,

Author of "Our Burmese Wars and Relations with Burma," "Ashé Pyee," &c.

Towards the end of October, 1888, the following announcement was published in London: "The Queen has conferred the dignity of a Marquisate upon the Earl of Dufferin, who will take the titles of Marquess of Dufferin and Ava and Earl of Ava. The title of Ava—after the ancient capital of Burma—has been assumed by Her Majesty's special command."

In the very middle of the nineteenth century, the Burmese king was, after long forbearance on the part of the British Government, "weighed in the balances," and almost entirely "found wanting;" and thirty-four years after, what Lord Dalhousie, perhaps wisely, thought it imprudent to encumber ourselves with in his time, as "a useless rind," now has a fair chance, after the nearly utter extermination of dacoity, and the stronger desire of border tribes for British rule, of becoming, like his pet annexation of Pegu—that "princess among the provinces"—a flourishing and smiling land.

It may first be remarked that, in A.D. 1322, great events were taking place in the then new Shân kingdom of Sagaing,—events as interesting and important in their way to the Burmese race as those which shortly after took place in England and France were to the English people under Edward the Third. The line of kings of Shân race reigned at Sagaing for forty-nine years. In the year 1364, a famous chief, with the high-sounding name of Thadomengbyâ, became the leading actor in the wide theatre which was now fairly opened in this part of Chin-India. He was indeed, in every sense, without a rival. He was said to be descended from the ancient kings of Tagaung; and, through his mother, he was grandson of a Shân king of Sagaing. And, strange enough, Sagaing was now added to his conquests. It may

us to convey to the letters of condolence his sincere thanks for the sympathy thus shown to him and his family. Mr. Bhownaggree regrets his inability to individually acknowledge the numerous messages of condolence, and to thank the kind friends who have sent them. In addition to the Rs. 25,000 and brother have subscribed an institution to be hereafter s given to the following institutions: tic Institution, Rs 500; the *Alexandra* Girls' English Institution, Rs. 500; Deaf and Dumb Institute, Rs. 100; J. N. Petit's Orphanage, Rs 100.

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cally important dynasty, which was disgraced by and ended with King Theebau, died shortly after his invasion of Siam, A.D. 1760. Both Generals Sir Arthur Phayre and Albert Fytche give very interesting particulars regarding this most distinguished Burman, quite worthy of attention, though not of our worship, in the study of Eastern heroes. Remarking on this famous captain, in the introductory pages of *Our Burmese Wars,* I was led to observe that it was during Alompra's reign that the British Government was first brought into political relationship with the King of Ava or Burma. (p. 8.) Had his descendants served their country as faithfully and well as he did, it is quite certain there would have been no Marquess of Dufferin and Ava in 1888, or as little chance of such a title as of an Earl of Bankok, or even a Duke of Pekin! There was really something of William Wallace or William Tell about Alompra. It may be interesting to give a few particulars of the doings and sayings of this famous national hero, who, as will be seen, flourished when there seemed every likelihood of the rule of the Talaing king being established in Upper Burma, or the upper country, to distinguish it from Pegu, the lower or southern region.

Before the fall of Ava, Uva Râjâ, brother of the Talaing sovereign, had issued a proclamation, summoning the administrative officers in the country north of the city to submit and swear allegiance to the King of Pegu. Alompra (or more properly Alaunghprâ, signifying "embryo Buddha," a title which the patriot hero assumed)* "dared to disobey, and ventured to resist." Although in a subordinate position, it is stated among the narratives of his career that he was of royal race, and that signs and wonders in heaven and earth, which took place at his birth, had foreshadowed his future greatness. The intense nationality of Alompra was remarkable. It presents a noble contrast to the hollowness of many rofessed patriots, in Europe as well as in Asia, at the present ay. His native village, of which the name is unknown, was ituated about sixty miles north of Ava, a few miles from the vest bank of the Irâwadi. The village became famous as he home of the Muthsobo, or hunter-captain, "as being the cene of his successful resistance to the invader, and evenually the capital of the kingdom." From the beginning of

* Sir Arthur Phayre.

here be interesting to remark that the oldest city, said in Burmese chronicles to have been built by Indian princes, is Tagaung, on the eastern bank of the Upper Irâwadi. This may be styled the first Burmese capital, the ruins of which still exist. "Colonel Yule," writes Sir Arthur Phayre, "is of opinion that it may be identified with the Tugma metropolis of Ptolemy." (Ptolemy, as some of us know, wrote in the second century of the Christian era) It is scarcely credible that cities such as those of which there are existing remains should have been founded independently by people in the rude condition of the Mongolian tribes, even as we see them in the present day in remote places. The tradition, therefore, as to the building of cities and the first commencement of the Burmese monarchy by Indian settlers may be accepted as probably true. It ought to make us more interested in our highly important possession of Burma, when we consider the fact "that those Indians should have arrived by a northern or north-western route, and not have ascended from the delta of the Irâwadi, is rendered certain from the history of Pegu." And, [illegible] "became merged [illegible] ey found in the [illegible]

Before proceeding to notice the foundation of the city of Ava, it is proper to mention, on the high authority of Sir Arthur Phayre, that "only a few of the names by which the indigenous tribes were called in the remote past are now known; but the Indian settlers gave to them, and adopted themselves, the name of Brahmâ, which is that used in Buddhist sacred books for the first inhabitants of the world This term, when used to designate the existing people, is now written Mrâmmâ, and generally pronounced Bamâ!" And hence the European word Burma, which should never be spelt with an *h*. There is no harm in telling the world that "the people known to Europeans as Birman, Burman, or Burmese dwell in the western region of Indo-China, which is watered by the river Irâwadi," but the name of their country—to say nothing of the expense of an additional letter, which in these days of economists and calculators is a consideration—has no more right to the final *h* than Asia, Russia, China, or India.* Many tribes then gradually became Mrâmmâ, or Burma, a corruption of the original appellation.

* See also *Our Burmese Wars and Relations with Burma*, p. 17.

General Fytche: "Does your king [George II.] go to the wars and expose himself to danger as I do? Could you fire a cannon and kill a man at a great distance? Is there as much rain in England as there is in Burma? Why do you wear that thing (a shoulder-knot) on your shoulder? How much money does the Company pay you a month? Why do not the English tattoo their bodies and thighs as we Burmese do? Is there any ice in your country? Are the small creeks ever frozen over as they are here?" Alompra's questions, it must be confessed, were brief and to the point—qualities not always observable among our public men in this often superficial and, from irrelevant questions, frequently too inquisitive age. The gallant General remarks that the envoy answered the questions as he best could. As regards the freezing process, he stated that he had seen the river Thames frozen over, and an ox roasted whole upon the ice. This statement was received by the king and his great men with a roar of laughter; but whether they were only tickled with the story, or disbelieved it altogether, was not known.

The second envoy appears to have fared much better with Alompra than the first, with whom His Majesty of Ava was highly indignant when asked, on the part of the East India Company, if he wanted any help against his enemies. The only blot to be observed by Englishmen in this strong King of Ava's distinguished career was the sad tragedy of the massacre of our countrymen at Negrais island. It took place shortly after the massacre or suffocation of the Black Hole, which followed the capture of Calcutta; and when Alompra heard of Clive's great victories, which restored the prestige of the East India Company, he naturally became alarmed, and suspected that the English had secretly helped the people of Pegu. His fears, which, of course, had no foundation, were worked upon by French and Armenian adventurers. These unprincipled men in Burmese history kept hovering about Ava and the royal court, even down to and after 1852; and while on the field, before Rangoon, in the burning month of April, if an officer or soldier was anxious to gain as a trophy a Burmese dāh (sword), or a broad gilt hat, worn by the King of Ava's "Invincibles," he would be suddenly reminded that he was mortal by the approach of a round shot, well directed, and, as was stoutly affirmed, the piece laid by a scientific French or Armenian gunner!

e national troubles, he was determined to resist the Talaing, any other invader; and Sir Arthur Phayre, in his admirable istory—a perfect monument of Indo-Chinese research—elates that when his father and mother entreated him to submit, he declared that he could never swear allegiance to a Talaing king, adding: "When fighting for our country, it matters little whether our band is large or small, it is rather important to have a few comrades, with true hearts and strong arms to will and work." On this brief speech, Sir Arthur Phayre remarks: "These noble words are a key to his conduct in the early part of his career, before success and irresponsible power had roused selfish ambition and hardened his heart."* Alompra, then, was no exception to the general rule, in every country, that heroes, or rather public men, as well as angels, have fallen, and may yet fall, through ambition. It should have been remarked that, on Alompra's conquering the whole of Pegu, with the intuitive genius of a true conqueror, he founded the now well-known modern seaport of Rangoon, which, as I have styled it elsewhere, is the Liverpool or Glasgow of Chin-India.

About this time, English envoys were sent to Alompra, at Ava—one in 1755, and another in eventful 1757. General Albert Fytche has given certain details in his valuable work,† related by the two envoys, which he well considers "of singular interest." These details serve to bring out the individuality of Alompra in a surprising or wonderful degree. The first envoy described the Burmese monarch as about forty-five years of age, and nearly six feet in height—"rude in his manners, and hasty and vainglorious in his temper." Doubtless, his somewhat "barbarous intelligence" was of a very high order. One of his excellencies appears to have been that of being able to see through, or "take stock" of, men,—not an uncommon attribute among the distinguished servants who helped to build up the mighty structure of our own Indian Empire. The second envoy found Alompra less boasting or vainglorious, and consequently more sensible; but the former hunter-captain was now (1757) "brimming with curiosity." Among Alompra's "endless questions" put to our envoy by the most famous type of a Burmese monarch and warrior, no doubt causing the former to consider himself in a rather ticklish position, the following are given by

* *History*, p. 150. † *Burma, Past and Present*, vol. i, pp. 192, 193

country is generally described as consisting of the great valley of the Irâwadi, intersected by smaller rivers and low hills, and having mountain ranges along its northern and western sides; another cross-range separating it from the Shân Country. Concise as Mr. Symonds is in his descriptions, as an Indian and Chin-Indian geographer he is even excelled by General Fytche, who gives the respective positions of Ava and Pegu in a very few words: "The northern region was known as Ava, and had a city named Ava for its capital. The southern region was called Pegu (a corruption of Bagoo), whose chief town and port was Rangoon."* In coaching his pupils in Indian geography—far from sufficiently attended to—it will be well for the coach of the day to make them bear these simple facts in mind; for Ava and Pegu will now become household words.

After the massacre at Negrais, diplomatic intercourse ceased with the Burmese empire until 1795, when Colonel Symes was sent to Burma as Ambassador by Sir John Shore, the Governor-General of India, afterwards Lord Teignmouth. The King of Burma or Ava, since his conquest of Arakan—the old battlefield of the kings of Burma and Pegu—in 1783, had been continually threatening the Bengal frontier, which made our relations with the Golden Foot of Ava of serious importance. The zealous and hard-working Colonel, who published a narrative of his mission, visited Pegu, and went up the river to the famous cities of Ava and Amarapúra (the City of Immortals). But, in the opinion of General Fytche, his mission was a complete failure, as he was unable to estimate the real character of the people, and had the crying fault, so common among diplomatists when dealing with Eastern lands, of overrating the government and resources of the country. Nevertheless, he collected and published a vast deal of useful information regarding the Ava kingdom, for which he has deserved well of posterity. His remarks on the mineralogy of the Burman empire alone are of great value; and, coupled with the present interest attached by the mercantile communities to the Ruby Mines—of no small importance to the Indian Government,—they come as landmarks, as it were, at the present time: for, in a case of this

* The Irâwadi is navigable for ships as far as Rangoon, which is about twenty-eight miles from the sea. Rangoon is upwards of five hundred miles from Ava.

After these few historical remarks, it may be interesting to turn very briefly to the geography of the province and city of the new marquisate. As already stated, it is believed that Ptolemy, the Egyptian geographer and astronomer, in the second century of the Christian era, alluded to the ancient city of Tagoung, the first Burmese capital, founded about 500 B.C. And, before the middle of the nineteenth century, we have a learned Anglo-Indian Ptolemy, in the person of the Rev. A. R. Symonds,* who gives ten or twelve pages to the kingdom of Ava, a greater and more famous capital than old Padoung, and founded nineteen hundred years later. The chapter on Ava is a remarkable one, and does the zealous Head-master infinite credit; and the number of places mentioned therein, when the present or new capital, Mandalay; had no existence, [illegible] had an eye to teaching Englis[illegible] as well as boys, Indian geography; so that there might not, in future years, be any chance of a speech such as the brilliant and jaunty veteran statesman, Lord Palmerston, once uttered to his Private Secretary, after receiving a long-winded deputation —that unavoidable bore of a Minister's life:—"Now then, just hand me down that atlas, and let us see where the deuce all those places are!" By Europeans the country was generally called Ava, from the common name of the capital; but by the natives themselves it was named Burma (Mrâmmâ). The boundaries are given thus: North, Assam; north-easterly, China; east, Siám; south, Siam and the sea; and west, the sea, Arracan (Arakan), and Bengal. Some forty-five years ago, Ava had for many years been divided into the following chief provinces: Ava, Pegu, Martaban, Tavoy, and Tenasserim, of which the latter two only were subject to the British Government. The province of Ava extended to Prome, which was the southern boundary of the empire previous to the Burmese conquest of Pegu. Its principal districts were Cassay, Mogaong, Ava, and the Shân Country. The principal river is the Iráwadi, which intersects the country. It may add to the importance of the new marquisate, in a geographical point of view, if we keep in mind that Ava, so named from the capital, constituted what was originally the whole extent of Burma proper. The

* M A. Wadham College, Oxford; and Head master of Bishop Corrie Grammar School, Madras, 1845

detriment. That India, with all its drawbacks, supplies a host of interests to fill the too barren lives of English residents, the three hundred pages of this work, not one of which is dry or unattractive, clearly demonstrate.

Alive to his opportunities, the author set forth early one morning from Lahore to watch the river Ravi, then in flood, rush by the bridge of boats. On the way thither he noted a holiday-look about the people he met, and before long discovered that the object of attraction was, not merely the refreshing water, but a group of tents pitched upon the open plain. It proved to be an encampment of Yogis:

"A large enclosed space on the sandy river-bank was occupied by open pavilions. In one were seated, round a smouldering fire, four Yogis, very much *un*dressed, and rubbed over from head to foot with mud and ashes. Towards the centre of the enclosure, on a slightly raised place, sat the principal Yogi . . . Round about him, in picturesque disorder, were groups of men, women, and children, seated on the ground as close to his feet as possible. Three Yogis, repeating some Sanskrit *mantras*, probably quite unintelligible to themselves, were walking rapidly round the saint, and then round the fire at which their companions were seated. A diminutive tent, erected under the general canopy, contained some Hindu idols, which two men were fanning in a listless sort of way."

We shall not reproduce the matter of the essay thus opened, which can scarcely be said to present anything actually new on the subject, but yet is treated with originality, independence, and sympathy, as the following reflections will indicate:

"Let us not, however, turn away from the *Yogi* with contemptuous indifference on account of his preposterous pretensions; for naked, emaciated, and covered with ashes though he be, he represents, albeit in an unhealthy form, an important idea. In the grovelling world of polytheistic India, he stands forth a bold and ever-present asserter of man's inherent dignity and exalted position in the universe. Before the multitude cowering in abject terror at the altars of hideous and terrible idols, he appears as an embodiment of the belief that man, even though he be degraded and trammelled by his fleshly garment, can by his own exertions raise himself to divine heights of knowledge and power. The Yogi is also highly interesting as a living exemplification of the attitude, since time immemorial, of the Indian mind towards life and nature; of the world-weariness which has oppressed the East since

kind, it may be taken for granted that what once was, in some measure must be now.' Coupling Ava with Amarapúra, enforces the remark, made elsewhere, that Amarapúra, in lat. 21° 55' N., long. 96° 7' E., and Ava, in lat. 21° 45 N., long. 96° E., have both been the capital of the Burman empire at different times, according to the nomadic usage or caprice of the king. The capital was once nearly being established at the city of Arakan, which would inevitably have caused the annexation of Pegu and Ava in the early part, instead of the middle and towards the end, of the nineteenth century. But the great Burman commander, Maha Bandoola, was quite content, in the glory of his national arrogance, to march into Arakan, provided with golden fetters, in which the Governor-General of India was to be led captive to Ava.* Fortunately, the noble Marquesses of Hastings, Dalhousie, and Dufferin—representing England, Scotland, and Ireland—were spared a humiliating march to the golden city of gems: so they had not the honour of encountering the "Lord of Earth and Air," of golden temples and golden umbrellas; and, before Gautama's chief votary, of going through various modes of worship, of kotowing, shikhoing, bending or bowing, to a monarch who considered himself so far superior to any other in the grand list of mundane monarchies.

(To be concluded.)

REVIEW.

INDIAN LIFE, RELIGIOUS AND SOCIAL. By J. C. OMAN, Professor of Natural Science, Government College, Lahore. London: T. Fisher-Unwin.

In the course of this delightful book, the writer incidentally remarks, "Europeans in India care for none of these things." Of the mass of white residents in that country this is indisputably true; but there are many exceptions to the rule, and their number is increasing. The causes of this general indifference are not far to seek, the principal one being the tendency of humanity to live in a groove, to its own very great

* *Narrative of the First Burmese War.* By Major Snodgrass. London: John Murray. 1827.

mese came once more to the rescue of the dilapidated temple. Upon this the Government of Bengal resolved to have it thoroughly repaired. The result was before me: a sort of revised, abbreviated, and amended edition of the original temple of Buddh Gaya, prepared by order of Government.

"Defaced by time and the hand of man, transformed a good deal through well-meant restorations, the celebrated temple of Buddh Gaya, even in its modern disguised condition, with its nineteenth-century stucco about it, and its brand-new gilt finial, is an imposing structure, about one hundred and seventy feet high, and fifty feet wide at its base. All things considered, it has certainly lasted remarkably well, the material of which it is constructed being only well-burnt brick cemented with mud. Stone has been used only in the door-frames and flooring. The building is plastered with lime-mortar. It is built in the form of a pyramid of nine stories, embellished on the outer side with niches and mouldings. Facing the rising sun is the entrance doorway, and above it, at an elevation greater than the roof of the porch which once adorned the temple, there is a triangular opening to admit the morning glory to fall upon the image in the sanctuary.

"Around the base of this ancient structure the *débris* of centuries had entirely covered, to a depth of nearly twenty feet, a host of interesting shrines and memorials, which the recent excavations carried out by the Government have brought to light—native *stupas*, images of Buddha in different attitudes, and a substantial and ornamented stone railing as old as the time of Asoka. Within the shadow of the great temple many modern buildings are also to be seen—Hindu temples, and the burial-place of the Hindu abbots of the neighbouring monastery; while monuments seen by the early Chinese pilgrims have entirely disappeared. And where is the Bo tree? . . . A raised platform attached to the temple now supports a young and vigorous Peepul tree, a sort of sentimental representative of the Bo tree of the sixth century B.C., which in its day stood over the miraculous diamond throne, a structure as old as the world itself, nearly a hundred feet in circumference, and reaching down to the bottom of the earth."

After much study of Buddhistic literature, Professor Oman seems disinclined to take as real what he calls "the European Buddha—the earnest reformer, proclaiming the rights of man and the brotherhood of men and nations." "Buddha," he says, "was neither a social nor a political reformer! He professed only to point out the means of escape from the world of transmigrations." "The object of Buddhism was to *escape*

ages before the dawn of European history, and caused her sons to fly from the struggles and pleasures of life to the quiet retreat of the jungle, and to seek in a living death an escape from the disquieting, and to them unbearable, activity of thought itself."

The next experience Professor Oman gives is with fortune-tellers; but for this we must refer the reader to the work itself.

The third chapter, headed "A Strange Cult: the Worship of Zahir Pir," treats of a faithlet, if one may coin a word, seldom mentioned in works on India—that of a section of the despised sweeper race. Physically, the *Mehter* is a finer man than his superiors in caste, nor is his superiority only physical. Professor Oman says of the *Mehters*: "They are a specially intelligent class, strong, plucky, and somewhat quarrelsome." (See note, page 302.) Can this be due in any measure to the mixture of animal food in their diet? The meat sent from European tables in India is, necessarily, abundant in quantity, and the sweeper has no prejudice to prevent his profiting by it.

"The Mehters" (writes Professor Oman) "are an inferior caste, sub-divided into seven sub-castes, one of these (the Shaik) professing the Muhammadan religion. The other six sub-castes, including the Lalbagi, although reverencing the Brahmins, and holding strictly enough to caste observances, do not, as far as I have been able to ascertain, consider themselves Hindus."

The Lalbagis form the section whose worship of Zahir Pir, their patron saint, presents such curious and striking features.

The Arya Samaj is next brought before us. The doctrines and objects may be reproduced in the condensed form taken by Professor Oman from a local paper:

"The Arya movement in the Panjab began with the advent of Swami Dayanand Saraswati, in the beginning of 1877. This learned Pandit, who is regarded by the people of India as the greatest Vedic scholar of the age, in that year delivered a series of lectures on the ancient civilisation of the country. The eyes of the educated community were at once opened. They saw that the reforms which they were advocating, and to which there was so much opposition in the land, could easily be carried out by throwing off all the accumulated excrescences which had grown upon their religious and social systems during the lapse of ages, and by falling back upon their pristine books of authority, the Vedas. Dreading still further the growth of materialistic and

ances, and he knew of one at least who would be delighted to marry her. 'Fie! my son,' was the reply, 'thus to jest with an old woman like me—your mother, too—tottering, as I am, on the brink of the grave.' The son said no more. That evening he carefully spread the contents of his bag under the mat on which his mother was to sleep. In the course of the night she said to him, 'Son, I have been thinking over what you said to me to-day. True, I am an old woman; but not so very old, after all, and, if I married, I would no longer be a burden on you, my dear boy. Do you know anybody in this village who would make an eligible match for me?' 'I shall see about the match to-morrow,' said the young man. On mentioning the proposal to the old woman next day, she looked rather foolish and disconcerted, but treated the affair as a mere joke. 'You surely did not think I was in earnest?' was all she said; and the son heard never a word more about the matter. At Calcutta she had been eager for marriage, but away from the naughty city the desire had passed away, except when the long-extinguished fires were temporarily revived by the proximity of the mere soil of the Indian Babylon, which the son had carried in his bag, and spread under the old woman's mat by way of experiment."

M. S. Knight.

CASTE DIVISION.

A Lecture by Pandit Siva Nath Sastri, M.A.

(*Concluded from page 77.*)

The second blow to caste distinction was given by the Mussulman kings. They were bitterly hostile towards caste and idol-worship. They said, "We do not understand your caste distinctions: whoever will do our work, will be recompensed." The Brahmans, swelling with pride of race, stood aloof from the Mlecchas; while the Sudras and other low-caste men, pushing forward, received appointments to offices of State, and acquired the Mussulman language. From this two changes arose:

1. All the Hindus who entered into this compact with Mussulmans learned their rites and customs; and from constantly hearing their attacks upon caste and idolatry, began to lose faith in the Hindu religion.

2. The Kaystha, the Vaidya, and other inferior castes, began to accumulate wealth. Many of them, receiving grants from their Mussulman rulers, acquired estates. The standing and

from the social and political world—not to improve it. Deliverance from suffering and death—that was the key-note of Buddhism, that was all it aimed at." He only partially adopts "the commonly accepted idea" that Buddhism was a revolt against the intolerable burden of the Brahmanic ritual, since, in fact, Buddhism remained on very harmonious terms with Brahmanism. The Professor views the community in which Gautama and his contemporaries laboured as worn out with perpetual discussion on all the important problems of existence—only anxious for peace and rest. "The old child-like joy in life, so manifest in the Vedas, had died away. The Aryas in their new home had pondered and disputed till they had philosophised away all that makes life beautiful, enjoyable, glorious."

The second part of the work is composed of social studies, including witchcraft, demoniacal possession, and other superstitions, with some of even greater interest from the social life of the poorer classes; but tempting as it is to linger upon a work which the reader will be unwilling to lay down, our space will permit only a humorous incident illustrative of the countryman's belief in the special wickedness of towns.

A Mussulman servant of the Professor did not think very much of Calcutta. He used to pronounce it a perfect Babylon, the very soil of which was demoralising, and to give point to his opinion, related the following story:

"An old woman, a native of a remote village in the west, came to Calcutta to pay a visit to her son, who was employed in that city. She was very infirm, and so old that she had not a tooth left in her head. After being two or three days in Calcutta, the old woman said to her son, 'Do you happen to know any suitable person to whom you could get me married?' The son, unwilling to expose his mother to ridicule, recommended her not to mention her wish to anyone, promising, at the same time, to make every necessary inquiry in person. He thus put her off for some days. Unable, at length, to withstand her importunities, he told her that he was himself anxious to get married, but desired to take a wife from his own people. He advised her to select a husband in the same quarter. In order to carry out this object, they started homeward the next morning, the son carrying a bag containing something which he was very careful to conceal from his mother. When they had travelled for two days, the son told the mother that they were approaching a village where he had many friends and acquaint-

Drunkenness and debauchery were so rife amongst them as to reduce them to a brutal condition. Owing to the severe discipline of caste, these two vices had far less hold on Hindu society.* How came it about that the ancient Indian civilisation was chiefly moral and spiritual in its character? We find the answer in the fact that the Brahman was devoted to the cultivation of religion, to the performance of its rites, and to its promulgation; and his authority over the rest of society being acknowledged, the impress of his philosophic temperament was stamped upon the race. Caste having been established, left the Brahman free to devote himself to the study of philosophy. "Thus," argues the writer whose book we are discussing, "had caste not existed in ancient society, there would have been no division of labour."

The reply to this is, that division of labour is a distinguishing mark of all modern civilisations. By this specialism, everything is brought to a marvellous degree of perfection. One class cultivates science, another mechanics, another the promulgation of religion. In this manner, without inconvenience to anyone, the departments of human labour are independently carried on. Accordingly, modern society does not require the custom of caste to effect the benefits it produced in ancient India.

The English writer's second assertion is that, but for the restrictions of caste, Indian races would be absorbed by foreign races. As an example of this, he mentions the Lodas of the Nilgiri Mountains. He says that, from the absence of caste restrictions, they are gradually being swallowed up by the lower European class. On this point a remark is necessary. The diminution of the Loda race is not due to the absence of caste amongst them, but to their laziness and deficient understanding. In the life-struggle, being always defeated by others, they have fallen into extreme poverty, and their numbers are gradually diminishing. From the same cause, the same thing is happening to the Lepchas of Darjiling. But look at Burma! There is no caste amongst the Burmese. If a Burmese woman is married to a European, she does not lose caste thereby. Should she become a widow, or if in any way the connection is broken, she is received again by her relations without difficulty. In Burma, many such marriages exist; but the Burmese are not on that account diminishing in number.

Be that as it may, we must now proceed to consider the evil consequences of caste.

* Here the lecturer has cut out a passage in which it is maintained that modern Western civilisation is material in its character, while Hindu civilisation has been moral and spiritual.

the power of Sudras increasing, they became heads of parties in Hindu society; while Persian learning having become fashionable, and Sanscrit learning of little account, the Brahmans became ignorant even of the Shastras. The learning and intelligence of the Brahman being diminished, he became dependent on the Sudra for maintenance.

The country was in this condition when the English set foot in it. These new rulers, like their predecessors, refrained from interference with the religion of the subject; but they set in motion a stream of change that sapped the very foundations of society.

1st. They opened the door of education to all classes. In the matter of learning, they made no distinction between the Brahman and the Sudra. When the long-persecuted classes read in English books of the excellence and dignity of man, when they read the history of the many struggles for freedom, a new life was excited within them. They saw a new kingdom, a new road to advancement, stretch before them. Once seen, they pursued it eagerly.

2nd. In the present day, by means of the printing press, the ancient Scriptures have been placed in the hands of all classes, even to the lowest. The Brahmans prevented other castes from reading the Shastras, which they used as a weapon to maintain their rule; but now these very Scriptures are in the hands of all. In ancient times, the composers of the Shastras said that the Sudra had no part in the Vedas Now what do we see? Not to speak of the Sudras, the Mlecchas have become the rescuers of our Scriptures, and are expounding to us their meaning. For all these reasons, the custom of caste is daily becoming weaker. There is no such enemy to caste as modern English civilisation. Some say that further to attack caste is superfluous. English education has dug below its roots, and it will soon die: why discuss the matter further? In this city of Calcutta, how many hundreds of Hindus there are who eat forbidden fruit in the hotels, and yet are received in society! and not only so, but they are acknowledged as leaders of the various parties. What, then, has become of caste?

Now let us see what injuries this country has sustained from the custom of caste. But, before counting the evils, we must see what benefits, if any, have resulted therefrom. An English writer has published a book advocating caste. I have read his work carefully, to see what he has to say in favour of it. Among the benefits he mentions, the two principal are as follow:

1st. The establishment of caste improved Hindu morality.

If we glance at other countries, we see that the moral and spiritual condition of their lower classes was truly deplorable.

I suggested it would be well to avoid the subject; for if we did not agree, it would spoil the pleasure of our conversation.

"No, no," he replied; "I have no desire to quarrel."

Then I said: "The English education you have given us has created in our hearts a longing for independence and self-government."

With a smile, he said: "Then you are looking forward to the day when we shall leave the country?"

"Yes; how can it be otherwise?"

"Do you think you will be able to drive us from the country?"

"No; I see no chance of it for some centuries to come."

He replied: "It is not because you are not a warlike race. We have given you self-government; and it is not for want of strength that you cannot be independent of us, but for another reason. There is one thing among you which will prevent you from becoming united, and will prevent you from turning us out of the country."

"What is that?"

"Caste. While that custom prevails, who can drive us hence?"

And, truly, this custom prevents the growth of friendship and sympathy between the races of India, and to it is owing the weakness of the inhabitants.

The second evil consequence of caste is, that by it physical labour has been rendered contemptible in the eyes of the people. Physical labour in this country having ever been performed by the inferior castes, the superior castes have come to consider it unworthy of them, and will not undertake it. The prevalence of this custom through long ages has caused the respectable classes to despise physical labour. Hence it is seen that whoever in this country holds a good position, either by education or from any other cause, both he and his children after him despise physical labour. So far does this feeling extend, that a Brahman or a Kaystha of small means will live with his household on insufficient food, rather than earn money by physical labour. Not to speak of the Brahman householder, the Brahman beggar, if reproached with begging, will reply, "Sir, the son of a Brahman cannot labour; he must live upon alms." The Brahman has no shame in begging. How dreadful! What hope is there of rescuing from poverty a country in which to live upon alms is thought more respectable than honest physical labour?

Oh, young men of India! so long as you will not learn courageously, diligently, and independently to earn your bread by the sweat of your brow—so long as you will not use your

1. This custom sowed in India the seeds of discord and disunion. For this reason, the force of that great truth, "The Brotherhood of Man," cannot make itself felt in the Indian mind. Because of caste distinction, the people of one province differ in morals and customs from those of the neighbouring province. There is no social relation between them, so that intimacy cannot grow. Observe how the Brahmans and Kaysthas of Calcutta despise the jewellers. Where caste hatred exists, how can there be intimacy? Observe yet further the sad condition of this country. If a man from the neighbourhood of Calcutta goes to Midnapur, he despises the people of that place. If a Bengali goes to Bihar, he thinks little of the Biharis. The Panjabi looks down upon the Panjabi-Bengali, while the Bengali considers the Panjabi low-caste. The root of all this unfriendliness between the races is caste. As you will readily perceive, inter-marriage is the most powerful means of increasing intercourse between different parties What does history tell us? You all know the enmity that existed between the ancient Romans and the Sabines; but when the Roman youths carried off and married some of the Sabine damsels, friendship and inter-marriage were cultivated between the hostile races.

But why refer to history? You must often have noticed how great a friendship there is between two villages where inter-marriage is frequent How greatly we love a village that contains many of our female relatives; how friendly we are with its people! Where caste exists, this friendliness cannot grow, where there is no intimacy, there can be no sympathy. If you were to hear that numbers of people were dying in Madras from famine and pestilence, from a community of feeling you would be greatly afflicted, because you would feel as though it were your own country. Our own hearts would feel the blow because we have many friends and acquaintances there. How much our sorrow would be increased if some of us had an aunt or a sister dwelling there! This is easily understood; and it is needless to add, that the greater the intimacy, the keener the sympathy. Caste permits no intimacy to grow up. This want of intimacy and union is the principal cause of India's poverty. It is the reason why India falls so readily under the yoke of the foreigner.

Once, when travelling in the Panjab, I fell into conversation with an English official of high rank on the future condition of India. This gentleman said to me:

"I think you come from Bengal?"

I assented, saying I had come to travel in the Panjab.

"Well," he said, "let us talk a little on the future of your country."

God-given hands and feet to elevate yourselves, so long will the curse of poverty remain. Glance at history, and you will see that while the Brahman power prevailed the labouring classes could not rise. The handicrafts of this country, which obtained such a marvellous reputation, were developed chiefly under the Buddhist kings; that is to say, when the Brahman power was diminished, labour and handicraft were seen to rise.

The third evil resulting from caste is that, through its influence, India became poor. On account of caste, ocean travelling was forbidden, so commerce could not be developed. Up to this day, what country has ever developed commerce except by ocean traffic? Go to Bombay, and see how many cotton-mills are being worked by natives of this country. Look at the heaps of cotton yarn stacked in the factories. But where is this yarn sold? In the Bombay Bazaar. Who buys it? European merchants, who take it to China and Japan for sale. One set of people prepares the yarn; a second buys it, and makes a profit in selling it again elsewhere. While caste existed, this process could not be carried out; hence India remained poor.

4th. Caste has caused the mental and physical weakness of the people of this country. It caused the gradual contraction of the area of marriage, as there might be no mingling of blood. It is an established truth in the world of life, that if the marriage relation be restricted within narrow limits, individuals will become weak and inert, and the race will, in time, die out. Take a pair of domesticated ducks into a place where there are no other ducks. Let them breed, taking care that no strange ducks have access to them. After some generations, you will find the progeny have deteriorated; and, yet later, they will be sterile. That too close limitation in marriage causes physical degeneration is an established fact of science, and need not be further discussed here.

Again, glance at the English race. Consider their strength, valour, and prowess. We often forget that fearlessness, enterprise, dexterity, zeal, independence, in great measure, result from physical vigour. As an illustration of this, I remember a story in the Puranas. Once upon a time, the Immortals were greatly disturbed by the outrages of the Asuras. They besought Vishnu to destroy the demons. It was resolved that, from the substance of the Immortals, a hero of boundless energy should be created. Indra gave three parts, Yama also three parts; Vayu, Varuna, and the rest each gave his contribution. From all these, a mighty being was constructed, capable of destroying the demons. This story must be well known to you.

The English race was produced much in the same way.

In fear of the loss of caste, people have failed even to stand up for their own rights.

See that innocent daughter of an educated man reduced to the condition of widowhood in her tenth year! That little simple maiden, ignorant of family joys and sorrows, is taken from her sports and given in marriage by her father, because he fears to run counter to the custom of his caste. In less than a year, the dreadful condition of widowhood comes upon her. She is now in the spring of her youth. Her educated father and ignorant mother shed secret tears whenever they look upon her youthful, blooming, simple, innocent face. Heart, soul, and conscience tell them clearly that to keep her forcibly in a state of widowhood is wrong; but from want of courage they take no step. What do they fear? Loss of caste! If it were not possible for the many to unite together, to persecute one in the name of caste, would the maiden's path to the happiness of married life be closed? Thus, is it not true to say that fear of society destroys people's manhood? But for caste, this fear of society would not exist.

7th. Consider how far caste has corrupted marriage customs. Why is it that, wherever in India Hindus are to be found, child-marriage exists? Is not caste the chief cause? In Bengal there are three great divisions of the Brahman caste: Rarhi, Vaidik, and Varendra. Among these three, intermarriage is forbidden. Amongst them, again, there are the Kulins and the Moulicks; and their marriage restrictions are very severe. Thus, by degrees, the area of marriage shrinks, till there is nothing of it left. Hence it results, that if one man in a family is married, there is little chance for his children to marry. On the other hand, since it is strictly forbidden in the Shastras that girls shall pass their tenth year unmarried, in process of time it will become difficult to find suitable husbands. Consequently, when fathers of daughters hear of suitable persons, they give their daughters in marriage even before the prescribed age. "How do I know," he thinks, "whether, when my girl grows up, I shall find a suitable husband for her? I cannot keep her unmarried;" so, without reference to her age, he gives her in marriage. *On this reasoning fathers have acted, and do act.* For this reason, among the Vaidik Brahmans of the south of Calcutta, the custom has grown up of giving daughters in marriage when a month old. For this cause, among the Kulin Brahmans, child-marriage has become as a thorn in the family happiness. For this reason, the marriage of daughters has become so fearfully costly among the Suvarbaniks, Vaidyas, Kaysthas, and other castes in this country. So much has this expense increased, that should there be three

prices; stalls of jewellery, of Jaipur marble plates, of Jubbulpur trinkets, of Dacca conchshell *chooris*, and the choice manufactures of many other Indian cities; and in the centre there was the stall of flowers, filled with Mr. Chatterjee's best roses and chrysanthemums, the presiding nymph of which was Miss Tagore, daughter of the well-known Bombay civilian, herself a fairer flower. The stalls were all finely decorated, and the rich silk-dresses of the Brahmo ladies added fascination to the scene. The bazaar was opened, with a few appropriate words, by Lady Bayley. At about one o'clock, her Excellency the Marchioness of Lansdowne, under whose distinguished patronage the bazaar was held, accompanied by her daughters and Lady Maude Anson, honoured it with her presence. Her Excellency was received at the door by Lady Bayley and the ladies of the Committee of the Sakhi-Samiti, and was presented with a lovely bouquet, an Agra inlaid marble plate, and an ivory shrine. The largest donor to the Mela was Maharani Sarnamayi of Cossimbazar, the foster-mother of every benevolent scheme in Bengal, who gave a donation of 1,025 Rs. Nor were Bengali ladies the only donors. European, Armenian, and Parsi ladies lent support to this good work. A beautiful water-colour drawing of the Hurnai Pass, on the Afghan frontier, was presented by Mrs. Col. A. Walker; Miss Manuk gave a fine picture of the cane-bridge, near Darjeeling, which she had painted with her own hand; while Mrs. H. P. Cola, daughter of Mr. Sorabji Shapurji Bengalee, C.I.E., of Bombay, presented to the bazaar sandal-wood workboxes, photograph frames, and a beautiful sandal-wood album, the last of which articles was bought by Lady Lansdowne. For three days the Mela was thronged by Bengali ladies of all classes and conditions; nor were European ladies wanting in their patronage. All the three days a brisk trade was carried on, and we have no doubt that a considerable sum of money was realized.

We congratulate the ladies of the Sakhi-Samiti Committee on the brilliant success of their first enterprise. We believe, before the bazaar was held, they had considerable misgivings; but on the last day of the sale, their beaming countenances showed that the result had exceeded their most sanguine expectations. On each day, too, there was an operatic performance, which must have been a new thing to most of the Bengali ladies.

lost their manliness; so, when the foreigner invaded the country, this unmanly race, accustomed to bondage, easily consented to wear the yoke of subjection.

There is no need further to swell the list of evils. They are all produced by caste. By it, the fire of malice was set alight in India. It has set up discord between brothers; brought contempt upon physical labour; discouraged handicraft and commerce; increased the sufferi[illegible]
mental and physical weakness; [illegible]
the Hindus of their manhood; [illegible]
birth to child-marriage, polygamy, and other evil marriage customs; closed the path of human progress; kept down the lower classes through many centuries; and, finally, prepared the people to wear the yoke of subjection to the foreigner. What more would you hear? What have you to say in favour of such a custom? When I remember all these evils, I say that if caste were a shrub or a tree, I would seize it with both hands and fling it away. It is a thorn in the path of progress, and our country's foe.

THE SAKHI-SAMITI FANCY FAIR.

(From the *Hindoo Patriot.*)

As a Fancy Fair, wholly managed by native ladies, is quite a novel thing, and as it is, at least in this Presidency, the first of its kind, it may not be deemed undesirable to give a full description of it. We labour, however, under one capital disadvantage, which is, that we were not eye-witnesses of the scene, as all members of the male sex were under the ban, and were jealously excluded from the precincts of the fairy circle. A lady friend of ours has kindly come to the rescue, and has given us a lively description of the scene, such as only a woman can give; and, with the help of our fair informant, we give here some account of the *Mahila Mela*. The Fancy Fair was held in the open square of the Bethune School, at Cornwallis Square, on the 29th, the 30th, and the 31st of December. There were about a dozen stalls, containing all sorts of useful and fancy articles, which were presided over by respectable Bengali ladies. There was a stall of Benares brass-work, which, perhaps, had more numerous customers than any other stall; a stall of gorgeous silk *saris* from Bombay and other places; a stall of Poona curiosities of all sorts; a stall of children's frocks of all sizes and various

tion in that country, as the Honorary Secretary to the National Indian Association.

A pleasing ceremony took place on the 12th at the house of Mr. P. L. Roy, barrister-at law, 24 Theatre Road. A large number of distinguished Indian ladies of Calcutta (who for some time past have formed themselves into a society known as Sakhi-Samiti) had assembled there to give a public welcome to Miss E. A. Manning, to pray for the continuance of her exertions on behalf of her Indian sisters, and to present her with a little specimen of Bengal art, intended to serve as a memento of her visit to the metropolis of India. Mrs. Lalita Roy (the wife of Mr. P. L. Roy) read out a short address, written in clear simple English, and engrossed on a piece of ornamental parchment. In the reply which Miss Manning gave, she begged all Indian ladies to consider her as their most devoted friend, who would always feel it the greatest happiness in her life to work for the good of India, especially along with members of institutions like that of the Sakhi-Samiti, in their noble efforts to educate, enlighten, and ameliorate the condition of their sisters. Miss Manning seemed to be highly pleased with the little present which the Sakhi-Samiti made to her. It consisted of a silver plate made by Baboo Girish Chundra Datta of Bhowanipore, and an ornamental silver *pan-dan* made at Dacca. The plate bore the following inscription: "To Miss E. A. Manning. From the Sakhi-Samiti. Calcutta, January 12th, 1889."—*Statesman.*

THE NATIONAL INDIAN ASSOCIATION.

BENGAL BRANCH.

The Annual Meeting of the above Association was held on Tuesday, January 8th, at Belvedere, under the Presidency of Sir Steuart Bayley. There was a large gathering of European and native ladies and gentlemen.

Mr. Mono Mohun Ghose opened the proceedings by reading the Report for the last year. The Bengal Branch was founded in 1876, and, after starting different schemes of usefulness, now devotes its funds almost entirely to the encouragement of female education. The financial statement of the Branch shows that its receipts last year amounted to Rs. 2,684, and its outlay to Rs. 2,282, leaving a balance at the end of the year of Rs. 401. There are many directions in which the Committee might, no doubt, advance the objects of the

The two objects contemplated by the Sakhi-Samiti are, the promotion of friendly intercourse among Bengali ladies, and of female enlightenment Both these objects have, to a certain extent, been accomplished by the Mela. Bengali ladies who had never seen one another's faces now met together in this Fancy Fair, saluted one another, and conversed freely. There were women of all castes and creeds—we believe, however, Muhammadan ladies were conspicuous by their absence;—and if this bazaar is held every year, it will greatly contribute to the promotion of friendly intercourse. There are certainly fairs held in the country where Bengali women congregate in large numbers. Only the other day, a great Mela was held at Ghoshpara, about a mile's distance from Kanchrapara, on the Eastern Bengal Railway line. Thousands of women from villages on both sides of the river met there; but almost all these women were of the lower classes. The women of the lower classes enjoy far greater freedom than those of the higher classes: and the object of the Sakhi-Samiti is to bring together the women of the higher classes; and in this they have so far succeeded, and we doubt not their success will increase year by year.

The other object of the Association is the promotion of female education, and especially the raising of an efficient body of female zenana teachers. The Association began the work sometime ago, but its operations were greatly cramped by the want of funds. This Fancy Fair will put a considerable sum into the coffers of the Samiti, and will enable it to extend its operations. We look with peculiar favour upon every scheme the object of which is to promote the education of the womanhood of our country. We, therefore, hail with delight the success of this the first venture of the Sakhi-Samiti, and wish the Association all success in their work of faith and labour of love.

THE COUNTESS OF DUFFERIN'S FUND.

The Viceroy presided on Thursday, the 7th February, at a largely attended meeting of the National Association for providing Medical Aid for Indian Women. In the course of a long address, Lord Lansdowne said:

"In one respect, the Association is at a temporary disadvantage; for it has just lost the guidance of its founders and

and help, and he would commend this idea to his hearers. He had asked Sir Alfred Croft to say something of the difficulty of obtaining trained female teachers; because this had struck him very much on his visit to Mofussil stations. In a great many of these schools there was the usual Pundit; but where there were female teachers at all, they were very rarely trained. He was speaking of the ordinary run of girls' schools in the Mofussil, managed by a committee of local gentlemen. In the Bethune School there was what might be called a new departure. At all events, the example obtained in that school showed that it was possible for Indian ladies to fit themselves for a useful, remunerative career. He was anxious that this should not be confined to higher education only, but should be extended to a lower plane, and that there should be means of teaching and training females in such a way as to give them remunerative employment. There were many schools crying out for trained teachers; and the difficulty was, not in providing funds, but in getting suitable candidates. He did not think this was a difficulty in regard to which he could offer very practical suggestions; but it was one which native society must work out for itself. Any solution of this problem would be very welcome to him, and he would always do his best to further any effort to give a wider extension to the training of female teachers. In conclusion, the President tendered Miss Manning a hearty vote of thanks for the kind advice and practical suggestions she had favoured the meeting with, and resumed his seat amidst applause.

Mr. M. M. Ghose announced that Baboo Nobin Chunder Bural had signified his intention to subscribe Rs. 100 to the funds of the Association, and to become a life member thereof.

Mr. M. D. Mehta proposed a vote of thanks to the President, which was seconded by Baboo Benode Behary Mullick, after which the meeting dispersed.

THE NATIONAL INDIAN ASSOCIATION.

GUJERATI BRANCH.

In response to an invitation issued by Mrs. Aston, over 125 ladies and gentlemen of all classes assembled at the Shahibagh, at 5 p.m., on the 7th January, 1889, to consider whether a Branch of the National Indian Association, of which Miss Manning is Hon. Secretary, can be established at

Association were the funds larger; but we are glad to know there was an improvement in this respect last year compared with the twelve months preceding, when the income amounted to Rs. 1,976.

The Rev. Father Lafont, in a few words, proposed a hearty welcome to Miss Manning, and hoped her presence might be instrumental in bringing more members, and exciting amongst the European and native members of the community greater zeal and enthusiasm for the objects of the Association.

Baboo Protab Chunder Mozoomdar cordially seconded the welcome to Miss Manning, in the name of the Bengal Branch of the Association. He could bear personal testimony to the great services rendered to the Association by her, and also to all young men who had gone to England to study, or merely on pleasure. The late Miss Carpenter was the great patroness of all Indians who visited England; and when she died, her place was worthily filled by Miss Manning. In 1870, this Association was founded at Bristol, on the occasion of the visit to England of Baboo Keshub Chunder Sen; and for eighteen years it had carried on its work, in England and in this country, in a way that had proved a blessing to the young men of India. The work done by the Association under Miss Manning's leadership had also been most successful. He alluded to the main object of the Association in India—the promotion of female education; and he hoped that her presence in India would encourage Europeans and natives to approach each other on terms of wider social intercourse than hitherto. Sir Steuart Bayley had always tried to promote the best feelings between the two communities, and he hoped his Honour and Miss Manning together would work to bring to a successful issue all the objects the Association had in view.

Miss Manning, who, on rising, was received with loud applause, expressed the pleasure she felt at the cordial welcome extended to her. Having been but a few days in Calcutta, she deemed it unsuitable for her to make any but a few general remarks and suggestions with regard to the working of the Association. In the first place, students visiting England received from the Association advice and other friendly offices; and in this respect the Association could be of very great assistance. It was important for young men visiting England to see the better side of English life, and begin their studies under good arrangements. Mere casual letters of introduction were not sufficient; and if the Association would only give them full information as to the wishes of parents and guardians—the course of study, their pecuniary circumstances, the mode of

lie in the concentrating and organising of private efforts, and in finding other platforms on which all could meet and work together for good objects.

The proposition was carried unanimously.

Mr. Sarabhai Maganbhai then proposed, "That, in order to widen the Society's sphere of influence, and to secure the co-operation of leading members of the community in all parts of Gujerat, the object and aims of the Gujerat Branch of the National Indian Association should be made generally known."

This was seconded by Mr. Manibhai Premabhai, and carried unanimously.

It was then proposed by Rao Bahadur Chunilal Maneklal, "That for the present the following office-bearers be appointed: Treasurer, Mr. Dayaram Gidumal; Honorary Secretaries, Mr. Giles and Mr. Dayaram Gidumal."

The proposition was seconded by Professor Mirza Kausar, and carried unanimously.

Mr. James then proposed, "That for the present the Managing Committee be formed as follows, with power to add to their number: Mrs. Browne, Mrs. Doig, Mrs. Macafee, Mr. James, Col. Browne, Mr. Aston, Mr. Giles, Mr. Fitzmaurice, Mr. and Mrs. Mayabhai Premabhai, Mr. and Mrs. Shambhuparsad Behcherdas, Mr. and Mrs. Madhavlal Ranchorlal, Mr. and Mrs. Krisnarao Bholanath, Mr. and Mrs. Dastur, Mr. Musa Mian, Mr. Mahipatram Rupram, C.I.E.; Mr. Runchorlal Chotalal, C.I.E.; Mr. Behcherdas Ambaidas, C.S.I.; Mr. Naoroji Pestonji, the Kazi Saheb, Mr. and Mrs. Sarabhai Maganbhai." In proposing this resolution, Mr. James said that the names on the list comprised some of the best-known and most business-like members of the community, and would be a guarantee that real work would be done. He ventured to offer a word of caution to the Managing Committee. It was too often found that Associations of the kind attached too much importance to the formal and showy part of their duties—the passing of resolutions, and the getting-up of reports and addresses. But he was sure the Committee would devote itself to real, unostentatious work, and shun that conspicuous modern sin—the love of notoriety.

The proposition was seconded by Mr. Dastur, and carried unanimously.

It was then proposed by Mr. Chunibhai Madhubhai, "That the annual subscription be fixed at Rs. 5 for a married member (including his wife), and at Rs. 4 for other members."

This was seconded by Mr. Mulchandbhai Hathesing, and carried unanimously.

Ahmedabad, and what steps should be taken for the purpose. Mrs. Aston took the Chair, and addressed the meeting as follows:

"Ladies and Gentlemen,—I am most glad to see that the assembly gathered here to-day represents so many sections of the community, and that it contains so many who have already evinced their interest in the advancement of the social condition of the people of this Province

"Such a gathering is in itself gratifying evidence that the objects and aims explained in my letter inviting this meeting meet with wide sympathy.

"Those aims are already stated in my letter, and I only remind you, before we proceed to discuss the details of our constitution, that it is not proposed that the new Association should interfere with politics or religion.

"The objects of the proposed Society are:

"1. To multiply occasions and opportunities for social intercourse.

"2. To advance locally the cause of social progress by supporting spontaneous efforts in that direction, and

"3. To promote the cause of female education in Gujerat, by concentrating attention on its needs, and by enlisting the sympathy and active support of all interested in the welfare of the women of Gujerat.

"It is the interest which I feel, more especially in this last movement, which has induced me to suggest this meeting, and it is my confidence that an appeal in such a cause will not be made in vain that has given me the courage to address so large a gathering.

"I move 'That a Gujerat Branch of the National Indian Association be formed, with the above objects.'"

Mr. James, in seconding the proposition, said that ten or fifteen years ago a meeting like the present, attended by so large a number of native ladies, would have been impossible. No doubt there were great difficulties in the development of friendly social intercourse between Europeans and natives The English, as a race, were reserved; and on the native side, the institution of caste, and especially the *pardah* system, offered almost impracticable obstacles. It was difficult for social friendship to exist, when the friends could not meet over the same dinner-table. Nevertheless, a good deal had been done already in finding common ground in which all could unite—as, for instance, in the management of girls' schools. The efforts of individuals had not been fruitless; and he thought the advantage of the Association which it was proposed to establish would

largest number of pupils that can be efficiently taught by one teacher is ten. The number in our classes last month was 31, of whom 23 were present. The highest classes were the Lower Fourth and the Third, in which two pupils were preparing for the Special Upper Primary Examination. Two pupils were examined for Lower Primary Certificates, and both obtained them.

Four pupils subscribed for the Tamil magazine known as *The Maharani*, and three subscribed for vernacular newspapers. One kept her household accounts in Malayalam, and is now learning to keep them in English. Eleven were learning English. Needlework was very good. Eight could make their own jackets; and one did all the needlework required in the family. The Superintendent was teaching one to play on the harmonium. Two learned the vina and Hindu singing, but not with the Association's teacher. One of our teachers is learning to play the vina, in order to be able to teach her pupils to do so.

The sources of income for these classes are Government grant, the funds of the Association, and fees. The fees vary according to the instruction given. They were substantially raised last April, and last term's collection amounted to Rs. 245, showing an increase of Rs. 60 over that of the corresponding term last year. Our cordial thanks are due to the Government for their liberal grant, and also to the Carpenter Trustees for the large grant which they annually make towards the support of these classes.

The importance of home classes in India can scarcely be exaggerated; for without them, the little that is learned by Hindu and Mahomedan girls, in Schools, is quickly forgotten. It is much to be desired that efficient home classes should be multiplied and extended, until, in course of time, such classes are established in connection with every good girls' school.

THE SOCIAL CONFERENCE.

The Fourth Social Conference was held at Allahabad on the 30th December. It is said to have been of a very representative character, and was attended by about one thousand persons. Addresses were delivered by Mr. Telang, Mr. Narendro Nath Sen, Mr. Surendro Nath Banerjee, Mr. Eardley Norton, Swami Alaram, Pandit Madan Mohan, Mr. Ranade,

Mr. Dayaram Gidumal then proposed, "That a General Meeting of the members of the Society be called for the 19th instant, to consider the question of establishing a Ladies' Library, and to decide on the rules of this Society."

This was seconded by Mr. Dastur, and carried unanimously.

Mr. Mahipatram Rupram then moved, "That Mrs Aston be elected President of the Association."

Mr Narbheram seconded this proposition, and it was carried by acclamation.—*Indian Spectator.*

NATIONAL INDIAN ASSOCIATION.

MADRAS BRANCH.

REPORT OF THE HOME EDUCATION CLASSES.

The Home Education Classes of the Madras Branch of the National Indian Association have now been in existence six years, and this is the fourth formal distribution of prizes that has been held.

It is well known that the majority of girls in India do not attend school; and that those who do attend, leave at a very early age. The purpose of these classes is to carry on the education of caste girls after they leave school, and to teach those who are not allowed to attend a public school It is our aim to render the education given as thorough and practical as possible, and to fit the pupils to be good housewives and good mothers, as well as educated women. Special stress is laid upon instruction in plain needlework, household accounts, and hygiene The study of domestic economy is to be introduced as soon as a text-book on that subject is published. Since accomplishments tend to brighten home-life, they are not altogether neglected, and some of the pupils learn English, ornamental needlework, and music. Every effort is made to increase the pupils' general knowledge, and they are encouraged to read magazines, newspapers, and interesting books. The classes were examined last month for report to Government, and the results of the examination were very good.

The staff consists, as last year, of a Superintendent and three teachers. Three have passed the Higher and one the Middle School Examination, and all have been trained at the Presidency Training School. As each pupil is taught in her own house, and the distances in Madras are very great, it is found that the

largest number of pupils that can be efficiently taught by one teacher is ten. The number in our classes last month was 31, of whom 23 were present. The highest classes were the Lower Fourth and the Third, in which two pupils were preparing for the Special Upper Primary Examination. Two pupils were examined for Lower Primary Certificates, and both obtained them.

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Mr. Dayaram, Lala Baij Nath, Mr. Mano Mohan Ghose, and others. The following resolutions were passed:

That the various Social Reform Associations, Sabhas and Caste Unions, which may be already existing or might hereafter be formed in any part of India, be asked to affiliate themselves to, and co-operate with, this Conference, so far as their aims and objects are in common with the latter, to send it copies of their reports and proceedings, and to nominate delegates to take part in its annual meetings.

That this Conference recommends the following methods of operation, leaving it to each Provincial or local Association to adapt them to its own local circumstances:

(a) Formation of a Social Reform Fund.

(b) Employment of preachers.

(c) Periodical lectures on Social Reform.

(d) Formation of local or caste Associations.

(e) Publication and distribution of Social Reform literature, both in English as well as in the Vernacular.

(f) Registration of the Associations under the Companies' Act.

(g) Pledges by members against marrying their male or female relations below a certain age, as well as for educating their female relations to the best of their ability, and in case of breach to pay a prescribed penalty.

(h) Female education.

That this Conference makes the following recommendations for carrying out its aims and objects, leaving it to each local Association to adopt such of them as may be suited to its own local circumstances:

(1) Reduction of birth, marriage, and death and other expenses, and prescription of scales regulating them for persons of various means, as well as for presents made by a bride's family to that of a bridegroom.

(2) The gradual raising of the marriageable age to the standard fixed by the Rajput Chiefs.

(3) The marriage of child-widows.

(4) Removal of social disabilities attending sea-voyages to foreign countries.

(5) Prevention of disfigurement of child-widows.

(6) Intermarriage between those sections of a caste which could dine together.

Resolved, "That the next annual meeting of the Conference be held in Bombay."

THE CHIEF JUSTICE ON SOCIAL REFORM.

At a Convocation of the Calcutta University, held on the 19th January, a masterly and noteworthy address was delivered by the Vice-Chancellor, Sir Comer Petheram, urging the imperious necessity of making social reform precede political regeneration. After pointing out in eloquent language the impossibility of social unity while an elaborate system of caste prohibitions prevailed, he thus proceeded:

"If the spirit of English education has really penetrated among the people of Bengal as deeply as is alleged, would it not have effected something more definite in the way of promoting social progress and individual freedom? Could anything be more opposed to the liberal spirit by which modern India affects to be animated than the rule forbidding a widow to remarry, and the custom, so injurious to the physical and intellectual vigour of the race, which requires a girl to marry before the age of puberty? These blemishes, 'gross and palpable,' are of comparatively recent origin, and the hesitation to attack them is only due to the fact that the deeper lessons of English education remain unlearnt."

After dwelling at considerable length on the results of the contemplative characteristics of the Hindoo intellect, he drove home the warning and pointed the moral in the following impressive terms:

"All experience goes to show that a consciousness of moral and social unity must precede the growth of a national sentiment, and that the latter is no more than the natural outcome and visible embodiment of the former. Above all, it should be borne in mind by those who aspire to lead the people of this country into untried regions of political life that all the recognised nations of the world have been produced by the freest possible intermingling and fusing of different race-stocks inhabiting a common territory. The horde, the tribe, the caste, the clan—all the smaller, separate, and often warring groups characteristic of the earlier stages of civilisation—must be welded together by a process of unrestricted crossing before a nation can be produced. Can we suppose that Germany would ever have arrived at her present greatness, or would, indeed, have come to be a nation at all, if the numerous tribes mentioned by Tacitus, or the 300 petty princedoms of the last century, had been stereotyped, and their social fusion rendered impossible, by

Mr. Dayaram, Lala Baij Nath, Mr. Mano Mohan Ghose, and others. The following resolutions were passed:

That the various Social Reform Associations, Sabhas and Caste Unions, which may be already existing or might hereafter be formed in any part of India, be asked to affiliate themselves to, and co-operate with, this Conference, so far as their aims and objects are in common with the latter, to send it copies of their reports and proceedings, and to nominate delegates to take part in its annual meetings.

That this Conference recommends the following methods of operation, leaving it to each Provincial or local Association to adapt them to its own local circumstances:

(*a*) Formation of a Social Reform Fund.

(*b*) Employment of preachers.

(*c*) Periodical lectures on Social Reform.

(*d*) Formation of local or caste Associations.

(*e*) Publication and distribution of Social Reform literature, both in English as well as in the Vernacular.

(*f*) Registration of the Associations under the Companies' Act.

(*g*) Pledges by members against marrying their male or female relations below a certain age, as well as for educating their female relations to the best of their ability, and in case of breach to pay a prescribed penalty.

(*h*) Female education.

That this Conference makes the following recommendations for carrying out its aims and objects, leaving it to each local Association to adopt such of them as may be suited to its own local circumstances:

(1) Reduction of birth, marriage, and death and other expenses, and prescription of scales regulating them for persons of various means, as well as for presents made by a bride's family to that of a bridegroom.

(2) The gradual raising of the marriageable age to the standard fixed by the Rajput Chiefs.

(3) The marriage of child-widows.

(4) Removal of social disabilities attending sea-voyages to foreign countries.

(5) Prevention of disfigurement of child-widows.

(6) Intermarriage between those sections of a caste which could dine together.

Resolved, "That the next annual meeting of the Conference be held in Bombay."

this is not all. Weakening moral control, hardening the heart, engendering selfishness and repressing all that is manly and noble in character, alcohol puts out of view the best side of human nature and develops its worst. What a terrible social pest must that be which works evil in communities greater, as was stated a few years ago in the House of Commons by the Prime Minister of the day,* than those caused by war, pestilence, and famine! Filling our unions with paupers,† our prisons with criminals,‡ our asylums with lunatics,§ and our hospitals with sick,||—thus adding to the already heavy burdens of taxpayers, who, themselves for the most part thrifty and sober, are called upon to provide buildings and establishments requisite for the maintenance, custody, and cure of these several classes,—alcohol is the curse of our social life. Judges on the bench, ministers of religion of all denominations including army and naval chaplains and chaplains of prisons, medical practitioners, commanders in the navy and merchant service, masters of unions and relieving officers, employers and supervisors of every kind of labour,—all, in their respective spheres of observation and experience, testify to the now well-ascertained fact that, but for the "drink," these various institutions would be comparatively empty. That "drink" does fill them is proved by the absence of pauperism and poor-rates, of crime and constables, and by the presence of only a minimum of insanity and sickness in localities where no publichouse, and consequently no "drink," exists.

Society, isolated in separate grooves and knowing nothing beyond hearsay of the drink-made degradation by which it is well-nigh surrounded, is sceptical as to the truth of the statements of temperance workers who are enthusiastically spending their substance and their lives in the endeavour, by counselling abstinence from the poison, to elevate the masses to a higher state of

* Mr. Gladstone.

† At a gathering of workhouse masters and relieving officers (in connection with the metropolitan unions), convened in April, 1888, by the National Temperance League, there was a remarkable consensus of opinion that, in the majority of cases, "drink" was the prelude to poverty. One relieving officer stated that, in the course of his service which extended over twenty years, he had been called upon to give relief to only one teetotaller, and HE was blind!

‡ It is estimated that fully 75 per cent. of our criminal population owes its degradation to "drink."

§ Nearly half the insanity in the United Kingdom is due to, or intensified by, the same cause.

|| 70 per cent. of the sickness in our hospitals, and probably much more of that which is treated at home, is brought about by the drinking habits of the people. But for these habits, truly says a medical paper—*The Hospital,*—thousands of doctors would have to join the ranks of the "unemployed."

a system forbidding intermarriage between members of different tribes, or between inhabitants of different jurisdictions? If the tribe in Germany had, as in India, developed into a caste, would German unity ever have been heard of? Everywhere in history we see the same contest going forward between the earlier and more barbarous instinct of separation and the modern civilising tendency towards unity. But we can point to no instance where the former principle of disunion and isolation has succeeded in producing anything resembling a nation.

"If this view be true—if in India, as elsewhere, social unity must precede national unity, and social unity can only be attained through movements impossible under the present system—it is clearly the imperative duty of those leaders of the community to whom this University has intrusted the treasures of Western learning to lose no time in pointing out the true road of advancement, the path of social reform. In a backward country like India, wherein the great majority of the population is still halting on the lower levels of civilisation, that trust must for many generations be one of special sacredness. In this way only can the Indian reformer, by chivalrous self-negation in devotion to social reform, ever hope to further the great cause of gradual, uniform, national development, and so in the end give life to this 'dark world, which lieth dead.'"

ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By Surgeon-General C. R. Francis, M.B., &c.,

Formerly Officiating Principal of, and Officiating Professor of Medicine in, the Medical College, Calcutta.

(Continued from page 106.)

SOCIAL.

So far I have endeavoured to demonstrate in detail that, whilst abstinence from alcoholic beverages promotes longevity, freedom from disease, and the fullest possible development of mental and physical vigour, indulgence in them (even in extreme moderation in constitutions altogether intolerant of their baneful influence) tends to arrest growth, to foster if not to cause a *rarity* of diseases, and to dethrone the intellect which gives to man his proud position as lord of the creation. But

lead to social degradation and a premature death. Pitying—the pity might with better reason come from the other side—and pooh-poohing the so-called asceticism of abstainers as the fad of amiable fanatics, society claps its youth on the back, urging it to enjoy in moderation the good gifts of God, and, by exercising the self-control which is specially diagnostic of a manly character, to display that higher form of temperance which the society of to-day is, rather, disposed to advocate. Generous youth,—in many cases, too, Cassio-like and deficient in moral backbone,—unable or ashamed to say No, yields to the tempter, and, joining the main stream, discovers, when too late, that moderation is not always possible, and that he cannot stop when he would. The stronger willed, with greater power of self-control, has but scant sympathy with the Christopher Slys,—too many of them of its own creation. The cruelty of the temptation, treated often as a joke by the unthinking, may be only realised in the years to come when the drink crave, in due course developed in the predisposed—(who can diagnose these in the first instance?)—shall have carried the victim to his grave, and plunged his family into mourning.* Well may the teetotaller, who has *felt* the value of total abstinence, endeavour to inculcate the safer principle,—"Touch not the cup." Society responds: "All this may be true enough of wine and spirits, but beer can hurt no one!" Fallacious and pernicious doctrine! Ask the medical practitioners amongst the beer-drinking communities in Germany. Note the prostrating effect of a sudden illness or accident in an English drayman saturated with beer, ale, or porter. Enquire of the gouty or rheumatic what malt liquor, and abstinence from it, does for them. A single glass at dinner and another at supper may indeed, *apparently*, hurt no one; but it is the thin end of the wedge, and it *may*, as indeed it often *does*, create an appetite for more of itself, or for something stronger of its kind. Go to India and hear how beer is there considered by Europeans a necessity. There, beer, not sleep, is looked upon as "tired nature's sweet restorer." But, how many have, in the past, succumbed early to beer-drinking in that enervating climate! And how many now, as the result of wiser habits and of abstinence from *every* kind of alcoholic beverages, live to a good old age, either migrating to the hills or returning to pass a long evening of life in their own country! Alcohol has been designated by an eminent London physician as "the enemy of the race," and by a lamented son of royalty

* A few years ago, the announcement of a young man found drowned, without any clue to his identity, led to enquiries from *two hundred* persons who, for some time past, had lost sight of a relative—in some cases a son, in others a nephew or cousin—who had given way to drink!

citizenship and well-being. It supposes that intoxication in public, being no longer fashionable, is limited to the poor tipsy creature occasionally seen reeling along the pavement under the escort (it may be) of a loving wife or of a protecting policeman, and jeered at by a thoughtless following crowd It is, for the most part, ignorant of the appalling fact that thousands of young girls,* and children by the hundred, are annually taken up "drunk and incapable" in the streets of our large towns; of the numerous infants overlain and smothered by their drunken mothers on Saturday night; of the murders, manslaughters, suicides, infanticides, adulteries, seductions, divorces from the marriage tie, and a variety of social disturbances,—all largely due to this social pest. Alcohol is no respecter of persons. From among the aristocracy of England, which should constitute a bright and pure halo round the throne, to the rough but kindly costermonger who loves his donkey when sober but half kills him when he is drunk, the devil (in solution) develops the evil proclivities of his unfortunate victims. The charm of a maiden lies in her modesty, that of a mother in her maternity. He destroys it in both. Chastity is wrecked; and the crimes of adultery and seduction are too frequently promoted and perpetrated under the influence of his potent spell. Innocent infants, not lovingly regarded as pledges of hallowed affection, but painfully as evidences of guilt, are rashly sacrificed by outraged mothers on the demon's altar. The husband, affectionate and tender when sober but transformed into a fiend when drunk, murders the wife of his bosom and pays the penalty of his crime on the scaffold And, so, link by link, the devil constructs his ever-lengthening chain, —society, by its social customs, contributing to the welding. Warming the heart—such is the conventional idea—and giving a spur to generous impulses, alcoholic beverages are naturally popular in society, which, in all good faith and with the best intentions, makes use of them on every possible occasion. From birth to burial every incident of our social life,—commemorative gatherings, the inauguration of fresh undertakings, monetary transactions, &c., &c,—is flavoured with alcohol. Old friendships are cemented anew and fresh ones initiated by the ever-present and ubiquitous "drink!" We give it to the subordinate employés of society—to railway, cab, and coach drivers, thus risking *our own* necks and the loss of *their* character, to postmen, to labourers on our premises, to workmen of every description,—even to doctors on their rounds;—in each case confirming, or originating, a bad habit that, in many cases, may

* During the past year 3,000 young girls, and 600 children under ten years of age, were so taken up; and 600 infants were thus smothered,—in London alone.

wines were permitted to the Roman women,—but beer and the strongest spirits, naturally favours the growth of female intemperance, which has indeed during the last twenty-five years, since the license was granted, increased to an alarming extent. Unknown to the public but none the less true, as many medical practitioners can abundantly testify, female inebriety, greatly due to this facility, has sapped the happiness of many a home, and is, unquestionably, laying, as the future will show, the foundation of the degeneracy of the race: for, to the healthiness, or otherwise, of the mother may, in the majority of cases, be traced the physical character of the offspring;—to say nothing of the moral influence which such mothers are likely to exercise upon their children. The present era can boast of many useful discoveries, but all pale before that by which it has been demonstrated to man that his mental and bodily health, as well as his social happiness and utility in life, are best without alcoholic drinks.

ECONOMIC, OR COMMERCIAL.

The impoverishing effect of the free and unrestrained consumption of alcoholic beverages is as true of a nation as of individuals. It is self-evident that, by the withdrawal of enormous sums of money from general circulation into the tills of a few individuals, general trade *must* suffer: yet the fact seems scarcely to be recognised by writers on political economy. It is admitted in the case of a thrifty tradesman who, having put by a few pounds to give his family a trip to the seaside, suddenly finds that it is all required to pay for a valuable pane of plate-glass in his shop-window, broken by a careless apprentice. The *glazier* benefits, of course; but others, amongst whom the money would have been expended to prepare for, and accomplish the trip, must inevitably suffer.

Conceive upwards of 120 millions of pounds* poured every year into the tills of those who sell these beverages. By so much, deducting some 36 millions which the Government receives out of it for revenue, is the general community impoverished. The working-man who, after receiving his week's wages on Saturday afternoon instead of going straight home, "drops" into one or more of the numerous publichouses which he must

* It is, unhappily, true that, in the past, the amount of the national drink bill has been a measure of the national prosperity. A sad truth,—that a nation's enjoyment consists of "drink"! But, it is a hopeful sign of temperance progress that, during the last decade, there should have been a reduction, in the amount of alcoholic beverages consumed by the people, to the extent of 26 millions. Ten years ago the bill was 146 millions. This is certainly not altogether due to commercial depression.

as the only enemy England (and, I would add, India) has to fear. A question, not confined to England, has arisen as to whether the race is degenerating. A state of extreme nervous tension, leading in many cases to the drink crave, is being developed in the United Kingdom and in America. Continental nations are taking the alarm. Switzerland recently convened an International Congress to study the question. A Government enquiry has been instituted in France. Austria, despotic yet paternal, has reported through its Minister of War that there is an alarming deterioration in the physique of young men enrolled for military service, owing to the spread of spirit-drinking amongst the humbler classes. And the Director-General of the Army Medical Department of England has called attention to the falling off in physique of the recruits in our own army. He makes no allusion to drink as a possible factor: but of its existence there can be no doubt. Happening to be Assistant Staff Surgeon at the East India Company's Depôt at Warley during the early days of the Mutiny in 1857, it was part of my duty to examine the recruits, of whom many would, soon afterwards, be required for active service in India. Their physique, in the majority of cases, was below the average; but, of these, very many simply wanted regular and sufficient food to develop, as they would in due course, into strong healthy young men. But a large proportion were constitutionally weakly,—not displaying tendencies to any particular form of disease but bearing marks of inherited delicacy, the outcome of a defective nervous organisation. I have not the least doubt that this was largely due to alcoholic indulgence by their progenitors. In the early days of the Roman empire so much importance was attached to female temperance and chastity, that women were rigorously forbidden to touch intoxicating wines. "To this day the ancient law of female abstinence has been fostered in Austria with the happiest results: so that, in the whole kingdom probably, there are not to be found as many female drunkards as exist in an English town. . . . In Rome the primitive temperance and chastity were, in lapse of time, superseded by luxurious indulgences and *intemperance*:" and "fashionable ladies had come to rival men in drinking-orgies."* The first Napoleon said that the greatness of England was due to its mothers. The facility, with which women may now-a-days obtain, at the grocer's (describing them in the account-book as grocery), intoxicating beverages of every description,—not only the simpler home-made wines, as elder, raisin, and cowslip,† wine, &c, which satisfied their female ancestors—similar

* Bible Temperance Commentary.

† Even these are not always obtainable in the present day.

chievous. It has been calculated by eminent statisticians that, of the 850 millions—the nation's annual income,—274 millions are lost every year through "drink."

SCRIPTURAL.

Before suggesting measures for lessening the national temptation to indulge in intoxicating drink, and for eradicating the love of it, I propose to show that the Scriptural argument, upon which so many take their stand in their advocacy of such indulgence, is without any solid foundation. As in the Hebrew Scriptures known as the Old Testament, so in the religious writings of the Hindoos—their Vedas and their Shastras,—the habitual use of intoxicating beverages is not encouraged as affirmed by many. Professor Max Müller, to whom I applied* for information on the point, very kindly informed me that there is nothing of the kind in the latter. Had it been so, total abstinence from them would not have been included in the doctrines inculcated† by Buddhism. With regard to the Hebrew Scriptures, it is evident that the first translators were not acquainted with the chemistry of fermentation. Believing, as indeed many still do, that, when the juice of the grape burst from its covering, it at once fermented, they presumed, apparently, that all saccharine mixtures did the same; and that, therefore, *yayin*—the original word (from which we derive our "wine") implying simply grape-juice, whether fermented or not—in every case was a fermented, and therefore an intoxicating, drink; that *shakur*, "related to the word for sugar in all the Indo-Germanic and Semitic languages, and still applied throughout the East from India to Abyssinia to the palm-sap, the zhaggery‡ made from it, to the date-juice and syrup, as well as to sugar and the fermented palm-wine," and indicating merely sweet drink, meant, in every case, *strong drink;* that *ahsis* (really fruit-juice) was *intoxicating wine;* that *ashishah* (a pressed fruit-cake, probably a cake of raisins,) meant *flagons* of *wine;* and that *tirosh* (ripe vine fruit), although repeatedly associated with *yitzar* (orchard fruit) and with *dahgan* (corn), simply as a product of the vineyard, implied *strong drink.* Similarly, words with a general meaning were made to have a special one. Thus the Greek *epieikes* (gentleness) was originally translated "moderation."

* I did so after reading the review, in this *Magazine* for May, 1888, of a pamphlet by Dr. Cust entitled the "The Liquor Traffic in India," &c. Dr. Cust there states that the Sacred Books of the Hindus recognised, and even commended, the use of intoxicants in the early ages.

† So Confucius inculcated the same doctrine for China; whence arose, it is said, the practice of opium smoking and eating,—as being, nationally, less disastrous.

‡ A kind of coarse treacle, inspissated.

pass on his road, and there, in company with other choice (!) companions, boozes the hours away in stupefying beer or in maddening "spirits" till midnight,—this alas! is to many the acme of enjoyment,—will have but little left to provide the necessary food and clothing for his wife and children. Think of the multiplied waste of time and money going on *daily*—it reaches its maximum on Saturdays—in thousands of public-houses throughout the United Kingdom! It is easy to calculate the actual loss to trade in money, but it is less so to estimate the loss to the nation in "bone and sinew," in character, in social happiness, and in general deterioration. It would be infinitely less ruinous to throw the money into the ocean. With labour, and in time, the amount might be reproduced. But "drink" paralyses both mental and physical energy, and temporarily, if not permanently, takes away the power of reproduction.

It is indulgence in alcoholic beverages—especially in beer (the Englishman's fetish)—that is enabling America to take the place of England as the workshop of the world; and to supply not only well-made articles at a cheaper rate, but the tools wherewith to manufacture them! Owing to the unthrifty habits of too many of our own working-men, who take two or three days to recover from their Saturday's debauch, their working power falls behind that of other nations. It is calculated that, in the iron trade, 900 Americans can do the work which it takes 1000 Englishmen to accomplish in the same time. The foreigner, too, can live more economically, and works more continuously and more regularly: *his* labour is therefore cheaper as well, often, as more satisfactory.

The depression in trade caused by the "drink" induces many of our most intelligent and most enterprising artisans to emigrate into countries,—notably America,—where their prospects would be less fitful and more cheering.

It has been urged that brewing is a national industry, giving employment, in conjunction with distilling, to numerous "hands." As a matter of fact they give it to comparatively few. The entire industry, distilling included, throughout England, Scotland, Ireland, and Wales, gives work to only a million "hands;" whereas a single iron and steel company in Sheffield employs 40,000: and thousands, and hundreds of thousands, find constant occupation in the various manufacturing districts throughout the United Kingdom. The distillation of the national beverage in all Scotland employs only 600,000.

The value of a product lies not only in its own usefulness, but in its producing powers. Measured by this standard, alcohol is found not only to be sadly wanting, but lamentably mis-

that, had the Great Teacher lived in our day, he would have recommended the same thing as a matter of expediency. Even in Scriptural times the pernicious nature of these drinks was well understood and sometimes taken advantage of, of which more than one notable instance has been recorded. They were forbidden to priests when in the exercise of their holy functions; and kings, who in those days sometimes administered the law, were discouraged, so as to avoid any possible clouding of the mental faculties and a consequent perversion of justice, from partaking of them. The physically strongest men and, we may reasonably assume, men of the highest intelligence, mentioned in Scripture, were those who either voluntarily, or by command, abstained from alcohol in any shape.

It cannot be shown that, in any form of religion, the daily use of alcoholic liquors as a beverage is *recommended*. No Hindoo of caste will, knowingly, touch it, even to save his life! And Mohammed, whilst recognising the nourishment in fruit-juice, strictly forbade the use of the inebriating liquor to be made from it, *under all circumstances*. Christianity, in common with Mahometanism and Hindooism, enjoins the giving of milk or water, in conjunction with bread, to strangers, but not of alcohol. "It may be given *if at all* to one who is at the point of death," says a Hebrew ruler—thus recognising its supposed value as a medicine;—but the inference drawn from the next verse, "Let him (the heavy-hearted) drink and forget his poverty and remember his misery no more," that a distinct command to get drunk is here given, rests upon a one-sided view of the sentence, which might be construed thus:—"*Should* such drink be given to the afflicted, they will simply drink and forget their own cares and become unconscious of their own misfortunes." *

(To be concluded.)

INDIAN INTELLIGENCE.

We deeply regret to announce the death of Mr. Anunda ram Baruah, of the Bengal Civil Service, from fever and paralysis. He was a highly-cultured man, and his scholastic attainments were well known throughout the country. His Sanskrit Grammar and Dictionary were worthy of a scholar who had made this branch of learning his special study. As a distinguished public officer he enjoyed the confidence of Government and the good opinions of the people, and gave satisfaction wherever he

* The Temperance Bible Commentary.

(in drink); *enkrateia* (self-control) has been made to mean "temperance" (in drink); and *sophrona* (soberminded), "sober" (the opposite of intoxication). In the recently-published Revised Version of the New Testament, the real meaning has been given in each case. In the Old Testament also, though the former misleading construction has, in some instances, been unaccountably retained, in others the correct meaning has been given. It would be well if it were made incumbent on all ministers of religion, to whom the public naturally look for information on such points, to study Hebrew when *in statu pupillari*.

The existence of unfermented, and therefore unintoxicating, fruit-juice, and the fact of its being used as well in a *solid* as in a liquid form *as* wine (and so *called*), render it difficult of proof as to which kind of wine, fermented or unfermented*—when sanction and even encouragement to drink it were given—was intended. But granting that, in *every* such case, intoxicating drinks were indicated—an extremely improbable theory as being inconsistent with the beneficent intentions of the Creator and the teaching of Jesus Christ—it must be remembered that the ordinary drinks of the day were comparatively mild. There were varying degrees of strength, but the strongest—the art of distillation being then unknown—were not equal to our spirits.

With progressive civilisation and the discovery of alcohol, (which, though undetected, was of course always present in alcoholic beverages),—it in due time came to be *added* to these beverages to make them more intoxicating—drunkenness was more common; and, at length, attained such a pitch that, after endeavouring in vain to repress it by advocating abstinence from the stronger kinds, temperance reformers felt that the only prospect of success consisted in adopting and advocating the principle of total abstinence from all. It may fairly be assumed

* It is a remarkable fact that the Christian public in our own country do not, speaking generally, believe—such unhappily is the amount of [illegible]

unfermented grape-juice. At the Jews' Passover, the prototype of this Christian Sacrament, wine fermented and unfermented has been promiscuously used since its institution. Some Jews merely steep crushed raisins in water over-night and expect a blessing upon the use of the fluid thus impregnated quite as much as if it were fresh fermented, or unfermented, grape-juice. Others mix water with the (fermented) wine. The objection on the part of the public to wine that is not fermented places the minister, who may be in favour of unfermented wine, in an awkward position; whilst, in the absence of the latter, a former drunkard, wishing to turn over a new leaf, may, by being compelled to drink again of that which before ensnared him, lead to a final and fatal relapse.

PERSONAL INTELLIGENCE.

The following students hav been called to the Bar; In Temple—Sarfraz Ali Abdul Ali Mir, Bombay Univers Middle Temple—Manook Zorab, B.A., Calcutta Universi £25 Council of Education Prize in Equity, Hilary, 188 50 guineas Middle Temple Scholarship in Equity, Hilary, 188 50 guineas Middle Temple Scholarship in Equity, Hilary, 1889 100 guineas Middle Temple Scholarship in Real and Persona Property, Trinity, 1888; and £70 Council of Legal Educatio Prize in Equity and Real and Personal Property, Hilary, 1889. Rang Lal, Punjab University.

A Second-class Scholarship of 20 guineas has been awarded to H. L. Mukerjee in International and Constitutional Law.

Royal College of Physicians.—The following gentlemen have been admitted Licentiates: Budrudin Abdulkarim Lukmani, of Bombay; Framji Jivanji Patel, of Bombay; Charles Alexander de Silva, of Ceylon; Bawa Jiwan Singh, of Lahore and St. Thomas's.

The following gentlemen have been admitted Members of the College, and received their diplomas: Framroz Shahvakshah Davar, L. M. and S., Bombay; Bawa Jiuan Singh, L.R.C.P., London.

At a congregation of the University of Cambridge, held on the 15th February, the degree of Master of Arts (by proxy) was conferred on Satya Ranjan Das, Emmanuel, resident in Calcutta.

Mr. Syad Mohammad Hádi has returned from America, after spending some time in the Bureau of Agriculture, Washington, where he met the Hon. Norman J. Colman, the Commissioner of Agriculture. He was offered an opportunity of inspecting the agricultural appliances in the Bureau and the experiments arried on in the adjoining grounds. Before leaving Washing-on he received, as a present from the Agricultural Department, collection of farm and vegetable seeds for experimental pur-oses. Mr. Hádi has also collected during his stay in the United ates a great deal of information as regards technical train-g of Indian students and artisans in that country.

The Secretary of State in Council has been pleased to sanc-n the deputation, at public expense, of Mr. Syad Mohammad di, M.R.A.C., M.R.A.S., to Paris to study Monsieur Pasteur's em of treating cattle disease. Mr. Hádi accordingly left for s on the 16th January, 1889, and has been since engaged s bacteriological studies in the Laboratory of Rue Vauquelin, r M. Pasteur.

went. He rose to be a District Magistrate, when his career unfortunately was cut short. His early death is a loss to the country in general and to his Service.

A Madras paper writes: "Mr. W. M. Scharlieb, the Second Presidency Magistrate, Madras, and Colonel of the Madras Volunteer Guards, is peculiarly fortunate in his wife and children. Mrs. Scharlieb has just added to her other intellectual achievements by passing the very difficult M.D. Examination of the London University. Their eldest son has passed into the Cavalry, and is now Sub-Lieutenant 1st Dragoon Guards. Their second son has passed his Preliminary Scientific, and is now hard at work for the Intermediate Medical of the London University. And their daughter has passed the Matriculation of the London University, and is now in University College, London, studying for the degree of Bachelor of Science."

Moung Ohn, C.I.E., has been appointed a member of the Viceroy's Legislative Council, a graceful act of recognition to the Burmese community.

We notice the formation of a Committee in Bombay, under whose auspices a series of English lectures are to be delivered for the special behoof of educated natives. Mr. Lee Warner delivered the first lecture, selecting for his subject "The Power and Responsibilities of Public Criticism."

The movement for reducing native marriage expenses is making headway in the Punjab. At Amritsar a representative meeting of the leaders of native society, after full and careful discussion, has drawn up a set of rules limiting the expenditure to be incurred by the Jats, in proportion to their income.

The social reform movement initiated in Rajputana, under the guidance of Colonel Walter, has been working exceedingly well. The Chiefs take a warm personal interest in the success of the cause. Committees have already been formed in almost all the States, and the measures adopted at the great meeting at Ajmere, for curtailing expenditure on marriage and funeral ceremonies, and for raising the marriageable age of girls to 14 and of boys to 18, are already coming into favour.

The Kayasth Sabha of Bijnour has passed a resolution condemning the use of wine in marriages. Girls are to be married when they are 12, and boys after their 16th year. The Sabha also resolved that there should be only three grades in marriage, the highest to cost only Rs. 500.

A numerously attended Hindu meeting has been held at Jullunder for the establishment of a punchayet for the purpose of preventing early marriages.

Want of space compels the omission of many interesting reports of meetings and receptions in which Miss Manning took part. The future will bear testimony to the work done, the new impulse given in many a place, and it is for that testimony that Miss Manning would prefer to wait.

MISS MANNING'S TOUR IN INDIA.

MISS MANNING AT BENARES.

Miss Manning was received at an influentially attended meeting, on the 23rd January. The meeting was presided over by Lala Baij Nath, sub-Judge of Jaunpur, and addressed by Miss Manning and several gentlemen on the social reforms in India. According to the Benares correspondent of the *Indian Mirror*, Miss Manning said that:

"She did not come to this meeting to speak, but to listen to their views on social matters. The objects of the National Indian Association, of which she was the Secretary, were to make the people in England know and take more interest in India, to co-operate with all efforts for advancing education and social reforms in India, and to promote friendly intercourse between the two peoples. These objects their Society was steadily pursuing, and she was glad to find that their efforts were so warmly supported in this country. Her travels in India had greatly impressed her with the necessity of social reform for purposes of progress. One of the most necessary reforms was the raising of the marriageable age of girls, for she found that the great drawback to the progress of female education was the early age at which girls were withdrawn from schools. Mr. Behramji M. Malabari had been doing much in this respect, and if, as Mr. Baij Nath had put it, they had only the courage of their convictions, the reform was sure to be successful."

MISS MANNING AT LAHORE.

At 10 o'clock in the morning of the 8th February, Miss Manning paid a visit of inspection to the Anglo-Vernacular Girls' School in the city. She was accompanied by the Head Mistress of the Victoria School and a native Christian lady, and was received at the school-door by the Honorary Secretaries of the School. She went into the various class-rooms where the

The Indian Magazine.

No. 220. APRIL. 188[illegible]

NATIONAL INDIAN ASSOCIATION.

The following arrangements have been made for the conduct of the business of the Association during Miss Manning's absence on her Indian tour:

Miss TESCHEMACHER, the Assistant Secretary, will receive and answer letters, and issue summonses and invitations to Meetings and Soirées.

Address: 8 Aberdeen Road, Highbury, N.

Mrs. CARMICHAEL has kindly consented to fill the office of Assistant Treasurer, and it is requested that all subscriptions, as they fall due, and donations, may be paid to her or to the London and Westminster Bank, 1 St. James's Square, S.W.

Address: 21 Sussex Gardens, Hyde Park, W.

Lieut.-General CHARLES [illegible], R.E., will act as Secretary to the Superintendence Committee.

Address: 11 Hanover Terrace, Ladbroke Square, W.

JAMES B. KNIGHT, Esq., C.I.E., has undertaken the charge of the *Indian Magazine*.

Address: [illegible] Harley Crescent, Earl's Court, S.W.

Miss Manning left Bombay by the s.s. [illegible] on the 8th March, and will therefore arrive in England about the time when this number comes into the hands of its readers. It is proposed to hold a Soirée on the [illegible] April for the purpose of welcoming Miss Manning on her return from a tour so successfully accomplished, and from which so much fruit may be expected.

of native ladies, about fifteen or twenty, accorded her a very hearty and enthusiastic welcome. She made many enquiries, put to her hosts many questions, and altogether seemed to appreciate well the hospitality shown her. She was presented with some Kashmiri work articles. She was accompanied at both these places by Dr. Elizabeth Bielby, who enjoys universal respect and esteem among the natives of Lahore.

In the evening at 6.30 a deputation of the Indian Association waited upon Miss Manning with an address of welcome at the house of Babu P. C. Chatterjee, the well-known Bengalee Pleader of Lahore. The address, which was read by Mr. M. Gopal, Secretary of the Association, runs thus:

"Dear Madam,—We, the members of the Indian Association, cordially welcome your visit to Lahore. We have long been hearing of your single-minded devotion to the good of the people of India, of your kindly interest in Indian youths sojourning in England in the pursuit of their studies, of the generous hospitality and help you have always extended to them in their need, and of your earnest efforts to promote female education in this country. Your presence amongst us is, therefore, a source of the greatest pleasure to us; for it has enabled us to make the personal acquaintance of one whom we so much admire, and the memory of whose good works is enshrined in our hearts. Our only regret is, that, owing to other demands on your valuable time, that acquaintance and the consequent interchange of ideas cannot be as prolonged as we could wish. We hope your visit to India will still further enhance your sympathy for us, and that it will prove of as great practical use to the noble mission to which you have consecrated your life, as it has drawn us nearer than before to your good self. In conclusion, we wish you a safe and happy return to your native land after the completion of your Indian tour, and every success to your endeavours to promote education in India and a cordial union between the Indians and the people of England."

In reply to this address, Miss Manning thanked the Association, and said that she much appreciated her visit to India, which she hoped would help her very much in her exertions in England on behalf of the National Indian Association. She urged the gentlemen present to interest themselves as much as they could in the advancement of social reform and female education in this country. She then bade good-bye to the deputation, when three hearty cheers were given in her honour.—*Civil and Military Gazette.*

girls were busy at their daily tasks, made many enquiries, and expressed her satisfaction at what she saw. She was presented, on behalf of the Managing Committee, with some samples of needlework executed by the girls. Before leaving the School, Miss Manning gave ten rupees for sweets to the girls.

Miss Manning next went to the Aitchison College, where she was received by General Black and Mr. Robinson, who led the party into the several classes, and Miss Manning made several enquiries regarding the families of some of the boys in the College.

In the afternoon Miss Manning paid a visit to the house of the late Rai Bahadur Kanhya Lal in the city. Here she was received by Mrs. Seva Ram and Srimati Hardevi (who made Miss Manning's acquaintance during their stay in London). A party of ladies had already assembled here to welcome Miss Manning, who expressed great pleasure at making so many new acquaintances. The ladies of the house presented their honoured guest with some articles peculiar to the Province, which Miss Manning seemed very much to appreciate. An opportunity was also taken here by the ladies of the members of the Punjab Brahmo Samaj to present an address to Miss Manning, the text of which runs as follows:

"Respected Madam,—Allow us to welcome you most heartily to this city of ours. We need not tell you how much indebted we are to you for the deep practical interest that you have been taking in the advancement of our countrywomen. At first as a co-worker with Miss Carpenter, and then as Honorary Secretary of the National Indian Association, you have spared neither time nor money in your efforts to make your less fortunate Indian sisters the sharers of the same benefits of a higher education and civilisation which women in England enjoy. The daughter of a great philanthropic lady, you can claim with still greater justice our respect and gratitude. As members of the Brahmo Samaj, we feel an inward pride that we have in you an honest sympathiser of our cause. We sincerely trust that your visit to this country will create a much greater interest in matters of social reform. In conclusion, we pray our Heavenly Father to enable you to carry on for many years yet the philanthropic work which you have so much at heart."

To thi- [illegible] bstance of which [illegible] ordi- reception [illegible] wou- make her interest in its people warmer and livelier than ever.

From Rai Bahadur Kanhya Lal's house, Miss Manning [illegible] a visit to Rai Bahadur Lala Gunga Ram's house, where [illegible]

Association of which she is the representative, is so well known in India that it hardly requires any introduction. Her philanthropic and benevolent efforts for the benefit of India are further proved by her present visit to India. The visit could not have been brought about without great personal sacrifice; but on account of the important mission she has in view, she considers this to be a labour of love. Her kind fosterage and motherly care of the Indian youths who have visited England, and have been placed directly under her charge, or who have incidentally come in contact with her, have made her name in Indian homes as dear as that of a mother; and for these and other benefits we owe you, Miss Manning, a deep debt of gratitude, and will look upon your visit as a stimulus to progress, and as an important event in the history of this Institution.

"Many of you, ladies and gentlemen, remember a visit which her predecessor in office, the late philanthropist, Miss Mary Carpenter, paid to the School some years ago. It is no doubt a matter of sore regret that we have no Ladies' Club or Ladies' Association to introduce her, similar to the one she met at Ahmedabad. It seems true that Ahmedabad has been making rapid strides over Surat; but it is also true that what little we have been able to show in the way of progress is due mainly to the co-operation of English ladies. The name of Lady Hope has become a household word, because of the great interest she took in native ladies, and for the warm terms of friendship on which she always treated them. Her footsteps were followed by a few other ladies. But Surat is unfortunate in not being able to have a lady at the head of Society as permanently stationed as Mrs. Aston in Ahmedabad. Mrs. Aston was known to us before she was known in Ahmedabad, at the time when Mr. Aston was located at Surat as Assistant-Judge. I remember the great willingness and readiness with which she agreed to join a small party arranged by Mrs. Kalabhai in honour of Miss Mary Carpenter. Her kind and energetic disposition towards native ladies, and her treatment of them on terms of equality and friendship, have produced the natural fruits. Now that we have at the head of society a lady of high and generous spirit—Mrs. Crawley Boevey,—we shall not be long in realising that she is able to make it convenient to extend benefits similar to those at Ahmedabad, and which her predecessor extended some time ago to the native ladies of Surat.

"Now, ladies and gentlemen, to come to the occasion for which we have met, which has already been indicated in the cards of invitation. You all have heard, and most of you know, Sheth Narandass Thakarji Mulji. This gentleman not only does not belong to Surat, but has no connection with Surat, and

MISS MANNING AT SURAT.

Miss E. A. Manning came to Surat on Monday, Feb. 18, from Baroda, and many ladies and gentlemen of the city assembled at the station to receive her. She was the guest of Mr. and Mrs. Dadysheth. On Tuesday morning Miss Manning drove with Mr. Dadysheth to the Dutch and then to the English Cemetery, thence to the English Factory, to the Hope Bridge, the Public Park, then to Napura side, and on the way home visited the Sir Cowasji Jehangir Hospita.

After breakfast, Miss Manning went to Sheth Raychund Dipchund Girls' School, where she was received by Mrs. Kalabhai Lallubhai, Vice-President, R. B. Jugjiwandasji, President, Mr. Kalabhai Lullubhai, Honorary Secretary, and several members of the Managing Committee. After a song especially composed in honour of Miss Manning had been sung, and she had examined the needlework, she was taken to the Haripura Branch, when Dr. Dinshaw Edul Beheram communicated to the Hon. Secretary the intention of Sheth Narandass Thakarji Mulji, of Bombay, to distribute prizes to all girls' schools of Surat, and that the ceremony should be performed by this philanthropic lady, for which purpose the gentleman had sent books that morning. The same evening Mrs. Dadysheth invited ladies of the town to meet Miss Manning at Vakil's Lodge, and gave her a dinner at night.

On Wednesday morning Miss Manning drove with Mr. and Mrs. Dadysheth to Mr. Kalabhai Lallubhai's house, where they were received by Mr. and Mrs. Kalabhai and their brother, Mr. Mandavlal Lallubhai, Munsiff, who had come from Bombay for the occasion. After spending an hour or so here, Miss Manning returned with her hosts to the girls' school to distribute prizes to students of Sheth Raychund Dipchund Girls' School. All possible arrangements were made by the Committee for the occasion; and looking to the inconvenience of the hour (noon), and numerous weddings in the town that day, the attendance of ladies and gentlemen of various classes was more numerous than had been expected.

Rao Saheb Kalabhai Lallubhai, Hon. Secretary of the institution, made the following opening speech:

"Before the commencement of the ceremony, I beg to move a vote of welcome to Miss Manning in this ancient city first, and then to this Institution. The name of Miss Manning, and the

To all this Miss Manning gave a suitable reply, and the meeting dispersed amid loud applause.

Similar prize distributions took place in Sir Jamsedji's Schools and others of the town. The Missionary ladies gave an evening party in honour of Miss Manning, and Surgeon and Mrs. Nariman entertained her to dinner. The lady also attended a Hindu wedding, at the house of Mr. Sakaram Dalpatram, brother of the late Dr. Dhirajram, where she was invited by Mrs. Kalabhai, and afterwards left Surat by mail for Bombay.

MISS MANNING AT AHMEDABAD AND THE GUZERAT LADIES' CLUB.

Miss Manning arrived at Ahmedabad at 6.30 p.m. on the 14th February. She was met at the station by Mr. Aston, whose guest she is to be during her stay here.

The Guzerat Ladies' Club had arranged for an entertainment in her honour at 9 p.m., and, despite the fatigues of a long journey from Jeypore, Miss Manning accepted their invitation with her usual kindness and thought for others.

Mr. Krishnarao Bholanath very kindly lent his bungalow for the night, and it was transformed into a perfect study in brilliance, so to speak, by pickings along the balconies in various coloured lights, the drive and grounds being illuminated with Chinese lanterns, while over the entrance the word "Welcome" glowed brightly, though no warmer or brighter than that in each heart for the honoured and long-looked-for guest. Within, the reception hall wore an equally festive appearance, no pains having been spared in its decoration. By half-past nine o'clock, in all 75 ladies had assembled, and amongst its guests the Club was proud to reckon its old friend, Mrs. Sheppard, who by a most fortunate chance is now at Ahmedabad. Miss Manning arrived at about ten o'clock, and was received by the members of the Club Committee—Mrs. Framjee Pestonjee, Mrs. Nowrojee Khandalawalla, Mrs. Morgan Thomas, Mrs. Jehangeer Pestonjee, and Miss C. Sorabjee. She was then conducted upstairs, where all the room rose to receive her. With kind indefatigability Miss Manning went round to all the ladies, with the Secretary, being introduced, and saying a few words to each. She was then seated, and a select choir of Club ladies, led by Mrs. S. J. Lalkaka, sang two songs of welcome to Miss Manning, and one to Mrs. Sheppard. These Guzerati songs were composed by Mr. Erach C. Lalkaka.

Mrs. Morgan Thomas, Secretary of the Guzerat Ladies' Club,

for aught I know to the contrary has never set his foot in Surat. His benevolence and generosity are known throughout Bombay. His love for female education is equally well known. He had

institutions for her sex. N
regular annual distributio
Manning, the Committee
feeling great disappointme
message was received only yesterday morning, to the effect that Sheth Narandass Thakarji Mulji was desirous of a special exhibition, the full cost whereof would be borne by himself. But it was his special desire, as the Committee was informed by Dr. Dinshaw Edul Beheram, through whom the message was conveyed, that the ceremony of distributing prizes should be performed by the hands of the philanthropic and benevolent Miss Manning. I know myself the numerous engagements of Miss Manning; and it was with a view to meet the desire of Sheth Narandass that at a great personal inconvenience, though with the greatest willingness, she had consented to accept this invitation. The Committee hopes that there will be many more in the course of time to follow the footsteps of Sheth Narandass.

"With these remarks you will carry the vote of welcome with acclamation, and the ceremony will begin."

The prizes having been distributed, Mrs. Kalabhai then moved the best thanks of the Committee to Miss Manning for the trouble she had taken. She also moved to thank Sheth Narandass Thakarji Mulji for the prizes.—This was seconded by R. S. Ishwardass Store.

Dr. Dinshaw then, in a suitable speech, thanked Miss Manning, the Committee, and those present, on behalf of Seth Narandass.—R. B. Jugonnath Itchharam, ex-Judge, Navanagar, seconded the motion.

Mr. Madavlal Lallubhai, Munsiff, supported the same, and added that the natives of Surat should follow the worthy examples of R. S. Ishwardass, Mr. Itchharam S. Desai, and Sheth Narandass. When thousands of rupees were spent on wedding occasions and death ceremonies, a few rupees might usefully be spent for such occasions as the present. He also spoke of the advantages of inviting a few girls at a time to the places of those interested in female education, just as Dr. Peterson invited his students and gave them parties.

which are fortified; but the walls are now in a state of decay. Travellers describe the lower city as about four miles in circumference. The city is protected by a wall 30 feet high, with the usual deep, broad fosse. Ava was quitted by Alompra's fourth son, Minderajee Prau, who, in 1783, founded Amarapúra. What Amarapúra once was, Ava now is: for in 1824 the seat of empire was transferred back again to the old capital; and Ava is now the centre of Burman splendour, while the majestic edifices of Amarapúra are crumbling into ruins. The population is probably under 100,000. Later writers also, following Colonel Symes, wrote in a similar strain at the end of the last and beginning of the present century on the desolation of Ava, while Amarapúra was in the height of its glory. There are numerous temples, on which the Burmans never lay sacrilegious hands, dilapidating by the corrosion of time: indeed, it would be difficult to exhibit a more striking picture of desolation and ruin than that which the forsaken capital of Ava presents; and yet it was destined one day to be the city of a marquisate! Captain Havelock,* who accompanied the mission to Ava at the end of the first Burmese war, describes the royal palace as enclosed within a vast quadrangular wall of brick, fenced in at the distance of a few feet by a stockade of perpendicular timbers. First portal opened, an oblong court seen: a second gate, another court; right and left, stables for horses and elephants: leaves of a third portal rushed apart; then the full splendour of the palace of the Golden Foot stood unveiled.

At this stage, in an endeavour to bring forward some interesting facts regarding Ava, it will not do to omit mention of a fine passage in Major Snodgrass's *Narrative*, offering a proud reflection for the historian of British valour. Ava itself, the golden capital of the "Lord of Earth and Air," could have been easily reached: but the object was not so much to conquer a country, as to teach a lesson of humility to a haughty people; and so Sir Archibald Campbell halted within four days' march of Ava—or, say, fifty miles from the capital. On this the gallant Major, the first writer of a narrative of a Burmese war, remarks: "One latent feeling of disappointment alone remained. . . . We were only three

* Afterwards the famous Sir Henry, of Lucknow, who served throughout the first Burmese war, in which served also the unrivalled Sea Fielding, Captain Marryat.

then addressed the meeting, explaining the origin and working of the Club, which was started six months ago, with the view to promoting social intercourse between European and native ladies, and to making a few interests in the lives of those who are debarred from schools either by reason of their age or customs of their caste, and now numbers 47 members, English, Parsi, and Hindu. Mrs. Thomas concluded by expressing the great pleasure they felt in entertaining Miss Manning on this occasion.

Mr. Nowrojee Khadalawalla next read the address, which was written in Old English letters on parchment, beautifully illuminated and mounted on red plush velvet.

Miss Manning, in reply, expressed her great interest in the Ladies' Club.

Miss Sorabjee, on the part of the Ladies' Club, expressed their acknowledgments to Miss Manning for her kindness, and also to Mrs. Sheppard, to whom this little movement owed so much.

AVA, CITY OF THE NEW MARQUISATE:

THE OLD "CITY OF GEMS," AND CAPITAL OF THE JEWELS' KINGDOM.

By Colonel W. F. B. Laurie,

Author of "Our Burmese Wars and Relations with Burma," "Ashé Pyee," &c.

II.

During the second Burmese war, it was one of the writer's amusements to collect a good deal of what was said and written about the first; and, as directly pertaining to the subject of this paper, the following notes, written at Rangoon in 1855, may be interesting:

AVA AND AMARAPÚRA.

As the British Embassy to the present amiable King of Ava invests the above places with a peculiar interest—the Commissioner with magnificent presents for the Golden Foot, accompanied by an artist and a geologist, paying his majesty a state visit—of such celebrated cities it may be noted that old Ava, the ancient capital, is four or five miles south-west from the new capital, Amarapúra, styled "The Immortal City." Ava is divided into the upper and lower city, both of

the capital of the kingdom for nearly four hundred years, from 1400 to 1783, as well as Amarapúra, the late capital, only abandoned in 1860, are almost entirely deserted, and their sites overgrown with jungle." It is to be hoped that, under the new and vigorous administration of Upper Burma, these once famous cities will, ere many years, ring with the sound of busy men—English, Burmese, Chinese, and Indian merchants, all with "the quick pulse of gain," founding a Chin-Indian Birmingham and Manchester in Eastern Asia; and a Liverpool, in its way, has long been flourishing at Rangoon. In fact, having got rid of the selfish, monopolising King of Upper Burma—the neglected, misgoverned, and undeveloped country, where Nature ever did so much, and man so little—there is no saying to what a pitch of prosperity our new conquest may attain. And, as with Lord Dalhousie in Pegu, it must ever be a pleasing thought to Lord Dufferin, the Marques of Ava, that he endeavoured to fan the flame of a brighter day in the old kingdom during its second infancy.

To continue the slight narrative of events, it may be noted that in 1860 the seat of Government in Upper Burma was transferred from Amarapúra to Mandalay, the present capital, so called from the hill on which it stands, and said to have been founded in 1853. The city lies about three miles from the Irâwadi; and it is stated that one of the king's motives for quitting Ava, and selecting the new site, "was to remove his palace from the sight and sound of British steamers." Except as the scene of the unparalleled atrocities of King Theebau, and various episodes to be found in published works on Burma, there is little to interest us about Mandalay, of which Dr. Anderson, who accompanied the expeditions* to Western China in 1868 and 1875, writes: "The city is built on the same plan as the old capital, described by Yule." He also mentions a remarkable incident: "When the king, in compliance with a prophecy, was crowned a second time in 1874, he made the circuit of the city in a magnificent war-boat, the splendour of which eclipsed the traditionary glory of the Lord Mayor's barge." Twelve years passed away, and Upper Burma, with Mandalay, became a dominion of the Queen-Empress.

* Under Colonel Edward B. Sladen and Colonel Horace Browne.

marches from the capital of the despot, the source from which the war and all its lengthened misery had sprung, and from the primary cause of so much suffering and bloodshed; and it was not in the nature of a British soldier to turn his back upon the Golden City without some feelings of regret." Ava would, doubtless, have fallen to our arms; and the conquest of the capital of Alompra, as was argued by some judges who took a more general view of the case, would have had a good effect upon the whole Eastern world. Perhaps a similar feeling of disappointment took hold of many of the troops engaged in the second Burmese war, when Lord Dalhousie resolved to content himself with Pegu; leaving Upper Burma until the force of circumstances propelled us onward, which took place a good part of a century after British possession of his pet annexation.

It must strike the reflective mind that the disappearance even of such a vain monarchy as that of Ava from the political scroll of the Eastern world is no ordinary event in the history of our time. And yet, while writing these words, towards the close of 1888, there is intelligence from the old land of the Golden Foot that a belief exists among some classes of the Burmese people that, sooner or later, the kingdom will be restored! Of course, this can never be. Pegu, at least, would far sooner have British than Burman rule; and there can be no doubt that a ring of joy went through many Pegu households at the beginning of 1855, when Lord Dalhousie announced to the Burmese envoys in Calcutta, who had come to ask for the restitution of Pegu and the other conquered provinces, that, as rendered by Major (afterwards General Sir Arthur) Phayre, the interpreter, "as long as the sun shines in the heavens, the British flag shall wave over those possessions."

In August, 1855, an embassy, under General Sir Arthur (then Colonel) Phayre, accompanied by a brilliant suite, including Captain (now Colonel) Henry Yule, C.B., the present learned and highly-esteemed member of the Indian Council, proceeded up the Iráwadi to Amarapúra, then the capital of the King of Burma. To celebrate this august occasion, the gallant Colonel (Secretary) wrote a narrative of the mission—a splendid volume, beautifully illustrated, in which will be found much interesting information. General Fytche, writing ten years ago, gives the following melancholy picture: "Ava.

tion, Pegu, we probably possess the ancient Ophir, which furnished gold to Solomon, and for his sublime temple; which gave silver and gold and precious stones (gems of the first order) to the Queen of Sheba, who, laden with such treasures of the earth, came to visit him "in all his glory," and hear his transcendent wisdom! If the generally accepted Arabia be not Ophir—if King Solomon's mines were not in the region north of the Transvaal—now under our Imperial protectorate—then why should not our own Pegu be the auriferous and jewelled land identical with the Ophir of Scripture? Probably among the Queen of Sheba's jewels, were the enchanting ruby and the precious garnet of Pegu—the former of various hues, scarlet-coloured, pale or rose-red, and the yellowish red, or rubicelle (in Pegu as in Ava)—in whatever shade, the ruby probably destined to be a fashionable gem of this and many a future generation. The possession of Ava and Pegu should now lead us on to put the identity of Ophir beyond a doubt; for, unlike the "better land" of which our sweetest poetess so beautifully sings, we cannot always be asking, as the child does its mother—

"Is it far away in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine?"

According to the gallant author of the first "narrative," it was clearly ascertained that, to the northward of Ava, there were mines of gold, silver, and precious stones (rubies and sapphires of the finest description); but as all mines, throughout the kingdom, formed one of the numerous royal monopolies, and were only worked at particular times, by special order from the sovereign—one of whose titles was "proprietor of the mines of rubies, gold, and silver,"—the nation derived little benefit from their existence. No specie, however plentiful it might be, was permitted to be exported; and this formed a great and severely-felt drawback to the trade with Ava. It was also said that vast sums were annually expended by the monarch and his court in building and gilding pagodas, in the middle of which images of Gautama (the incarnation of Buddha), made of solid gold, were frequently buried, particularly in the splendid and very sacred buildings of this description in the neighbourhood of the capital.

Simultaneously with the outbreak of the second Burmese

MINERALOGY.

For upwards of sixty years, from the end of the first Burmese war, when Major Snodgrass published his graphic *Narrative*, down to the great "Ruby Mines" question of the present day, Burma has been of interest to mankind on account of its minerals.

A quarter of a century before that period, Colonel Symes gave valuable information to the world anent the riches of Ava or Burma; and, perhaps, the sweetest Persian poet, Hafiz, long ago had, in his mind, the country of the Golden Foot, whence came the precious rosy gem which he longed to present to the lovely maid of Shiraz—when he sang the poem to that "sweet maid" which is so finely rendered by the greatest of Oriental scholars, Sir William Jones, and in which occurs the fairly well-known couplet wherein the precious stone is compared to the sparkling wine.:

"Boy! let yon liquid ruby flow,
And let thy pensive heart be glad!"

It may also be mentioned that a famous American missionary, Dr. Mason, who wrote on the Fauna, Flora, and minerals of Burma, considered the likelihood of Pegu having been the far-famed Ophir of the days of Solomon and the Queen of Sheba. For, even at the present time, everthing is, or should be, golden (shwé) in Pegu.

A few more notes on this subject cannot fail to be of public interest. Pegu is called by the Talaings Suburnubhumi, or the land of gold. Dr. Mason endeavours to prove that it is no other than the Ophir of Solomon. "The ancient name of Moubee, in the delta of the Iráwadi, was Suvanna-nadee, or 'river of gold,' indicating that Pegu was famous in antiquity for its gold;" and gold and silver appear to have been much more abundant than they are now, even three centuries ago. The Sanscrit form of Suvanna is Suverna; and this, when the final syllable is dropt, is nearly identical with Soupheir, the Greek name of Ophir. This proof of the learned American missionary may be considered a new one, and as convincing as most proofs of etymology, to say nothing of much gold having once been—and for future discoverers may be still—in the land. (See also. *Our Burmese Wars*, &c., pp. 440-441.) What a strange event for every reflective Briton to muse over! To think that in Lord Dalhousie's pet annexa-

State, dated 4th June, 1887, it is written:—"When His Excellency the Viceroy was at Mandalay, in February, 1886, his attention was directed to the mineral resources of the new province; and among them to the precious stones which were known to have been a source of revenue to the native dynasty, and which are described in the treaty of October, 1867, with the King of Ava as 'reserved as royal monopolies.' Little, however, had then been learned of the value of mines, of the system of working them, or of the respective rights of the mining population and of the Government. It has since been ascertained that, although rubies are obtainable at one or two other cities, mining operations are practically confined to the three townships of Mogok, Kyatpyin, and Katho, situated in an elevated tract on the left bank of the Irawaddy, about sixty miles east of the river and ninety from Mandalay. The native population are prosperous and orderly; they have submitted quietly to British rule, and are now carrying on their usual avocations in comfort and peace. Mining for rubies is conducted by forty or fifty resident natives of substance, who employ the poorer inhabitants as workmen. The tract was last leased by the Government of Theebau to certain head men for one year ending in July, 1886, at a payment nominally of Rs. 2,50,000, all rubies worth Rs. 2,000 and upwards being reserved for the King." We are informed that King Mindoon obtained about Rs. 90,000 to 1,00,000 yearly by direct management, and that the highest revenue realised in any year by Theebau was Rs. 1,50,000.—It would be useless here to enter into the question of leasing the ruby mines, when so much has already been written on the subject. But there can be no doubt that such mines, and those of other minerals in Burma, if properly managed, will be a certain source of considerable revenue to the Government.

Lord Lansdowne entered office with precious jewels to think about, as well as other far more important matters. That he will prove an able successor to the Marquess of Dufferin and Ava in some respects, there can be little doubt. But still, it is only human nature—

"As in a theatre, the eyes of men,
After a well-graced actor leaves the stage,
Are idly bent on him that enters next."

And now we should make amends for what must be considered a rather ungallant omission; for while we all hear so

war (1852), Mr. Henry Bell, of Calcutta, published an interesting work on the Burmese Empire. The following is a summary of its mineralogy: The mineralogy of the Burman Empire has long been considered rich, abundant, and various. According to Colonel Symes's account, gold is plentiful. It is found in the sands of the rivers, and there are mines of gold and silver near the frontiers of China. The rubies of Pegu are particularly celebrated, being next to the diamond in value, and almost as peculiar to that country as the latter to Hindóstan. Sapphires, amethysts, garnets, and beautiful chrysolites, are numbered among the treasures of the Burman mineralogy. Rubies and sapphires are found in the north-west west parts of the empire but the richest mines are within about thirty miles to the north of Amerapúra, the new capital. Mines of gold, silver, rubies, and sapphires, are at present open on the mountain of Wooboloo-taun, near the river Keenduem, which, being supposed to rise on the borders of Assam, afterwards joins the Irâwaddi. Among the inferior, but more useful, metals and minerals of this region, may be noted abundance of tin, iron, and lead. There are also sulphur, arsenic, and antimony, with abundance of amber, which is dug up in large quantities near the banks of the Irâwaddi, and is extremely pure and pellucid. Jasper and bloodstone, also, are plentiful; and, within a few miles of the new metropolis, there are quarries of marble which equals the finest in Italy, and admits of a polish that renders it almost transparent. This article is monopolised by the Government, it being held sacred, because the images of Gautama are chiefly composed of this material. The Burman Empire also contains the celebrated wells which yield the petroleum oil, an article of universal use throughout the provinces, and realizing "a large revenue to the Government, it being one of the numerous royal monopolies." And, of course, when we took Upper Burma, all the royal monopolies were at an end, surely the mineralogy of Burma, Ava rather than Pegu, claimed the unceasing attention of the Government and all enterprising Englishmen. Now is the time: it is a tide of Nature's own offering; and there is every probability that, if "taken at the flood," it will lead "on to fortune!"

A few *remarks* must now be added with reference to the much-discussed Ruby Mines of Upper Burma. In a communication from the Government of India to the Secretary of

so besieged by applicants for prospectuses, that the partners and clerks of the firm had to enter by a back window to the premises. The public in their madness to subscribe only £200,000 (the amount offered them) must have applied for millions in two hours, and the premium on the shares stands at 2¾." Another account says that, on the opening of the lists, the crush in St. Swithin's lane was so serious, that the crowd smashed in a large window opposite the Rothschilds' gates. Long before the prospectus appeared, it was also stated, "the £1 shares were selling at from 3 to 4 premium." This important document commences with remarking that the "Company has been formed for the purpose of acquiring a licence or concession granted by the Secretary of State in Council of India for the Burma Ruby Mines," the grant being for seven years. Later on it was asserted that the lease of the Ruby Mines to the Streeter Syndicate had been signed at the India Office on February 22nd, the said lease being "renewable" under certain conditions. It is also stated in the prospectus that "the transfer of the concession to the Company is with the approval of the Secretary of State for India." And so the Burma Ruby Mines Company—the success of which must so greatly depend on the working (in which the most intelligent and deserving Shans might be engaged)—was set fairly afloat!

Ten years ago, the present writer remarked: With reference to the mineral wealth of Upper Burma, some Shans had made large sums of money by trading in sapphires and rubies from Siam; and numbers of others had recently gone there from British Burma. The stones, though "inferior to those obtained in Burma," were said by the Burmese to be so plentiful near Bangkok, that even women were anxious to proceed to the mines. But it was considered that the astute Siamese Government were not likely to allow foreigners many mining privileges, while they had so many subjects of their own [as is now our case, through the Upper Burma Ruby Mines] anxious to make their fortunes.

March 8th. W. F. B. L.

much of Lord Dufferin's reign having been one of conciliation, progress, and peace, it is well known that we do not forget the untiring labours of his illustrious lady in the cause of bringing health, healing, and comfort to the women of India. In the face of long and severe caste prejudice—than which there could not be any stronger obstacle—Lady Dufferin carried on her humane campaign with astonishing tact and ability. She has shown the women of England the way to improve those of our grandest possession, and has fought the good battle in a great measure by herself, leaving little or nothing undone; or, it may be said, comparing the noble scheme inaugurated by her ladyship to a country through which a wise conqueror has passed, there is left no army hanging in the rear, and, consequently, little or no ground to be reconquered. And this humanizing feat has been accomplished by the now Marchioness of Dufferin and Ava, C.I. (Crown of India).

THE BURMA RUBY MINES.

P.S—Since writing the foregoing brief notes on the mineralogy of Burma, with especial reference to the Ruby Mines, it is well to record that a great event—now familiar to numerous readers of the *Indian Magazine*—has been on the gale, and come to a successful termination. What wise and quaint old *Elia* styled "the quick pulse of gain," never beat in a more remarkable manner than it did on Wednesday, the 27th of February, 1889, for on that day the Burma Ruby Mines were the talk of the City, and the greed of the "premium hunter," as was well said, became "a frenzy." The prospectus of the highly important mineral Company which had been started, under the most favourable auspices, was a concise and able one. The chairman of the directors is that distinguished Anglo-Indian, Sir Lepel Griffin. Another able retired Bengal civilian, Sir John Morris, is also among the good men and true who are to direct the Company, with its capital of £300,000, in 300,000 shares of £1 each. The founders' shares (£1,000) and 99,000 ordinary shares had already been subscribed at par. The most concise account of this "attractive affair" has appeared in an Anglo-Indian journal, where, after telling us (March 1st) that the Burma Ruby Mines have been brought out by Messrs. Rothschild, the writer asserts that the offices of these great financiers "were

recognised. The Oriental Institute founded by Dr. Leitner at Woking, as well as the National Indian Association, have tried, and are still trying, each in their own way, to grapple with these difficulties. So successful have been their efforts, that youths, arriving as strangers and unknown in England, are received as it were by their own people at their own home. They have themselves or their guardians to blame, if they do not avail themselves of either of these agencies—if they do not turn their opportunities to the best possible advantage.

There is, however, another class of gentlemen, amongst whom it has of late years become the fashion to visit England, though not, perhaps, for a fixed period and with a definite object. The chiefs and rulers of India nowadays gladly make use of any occasion that offers itself to undertake the voyage across "the black water" to the island in the West, where resides the Queen whom they loyally serve, and whose subjects they are equally with the humblest of their ryots. We do not confine ourselves to the sovereigns of states; but we include amongst the class to which we have referred the zemindars, who are great landowners. For the subject under discussion, it is immaterial whether those men are "*rulers of states*" or "*owners of estates.*" We might have reversed the two terms and said "*owners of states*" and "*rulers of estates;*" for, according to original Asiatic ideas, the sovereign undoubtedly owns his dominions, the persons of his subjects and whatsoever they may possess. We need but look at the characteristic portraits of Eastern potentates, drawn for us in the records of history or legend, to observe the manner in which they—however brave, generous, greathearted—dispensed justice, carried out their plans, or satisfied their whims. They certainly disposed of the lives, the persons, the goods and chattels of their people, as if these had constituted their private property. That idea has been, of course, greatly modified in India under the influence of Western law. No Nawab in our days would imitate the method of punishing the wicked, and of rewarding the virtuous, poetically described in the *Arabian Nights*. But for all that, absolute power, in matters of law as well as in the general administration, is to this day regarded by the common people as *the* prerogative of every chief. The fact that his territory is small, or that he is himself subordinate to another, limits, in their eyes, the extent of his power, but does not change its quality or alter its

CHIEFS AND CHIEFTAINS.

The number of Indian gentlemen who annually visit England for a longer or shorter period has of late been steadily increasing. It would not be possible to show the growth of their number by statistical tables; for there exists no book or roll on which all the visitors record their names. But a mere glance at the list of students matriculated at the various Universities and Colleges, or at the Temple, or else working under the superintendence of private tutors, will show how considerable has become, within the last few years, the percentage of Indian names, both of Hindu and Muhammadan origin. They are the names of gentlemen belonging, for the most part, to what we should call the upper middle class, who intend entering one of the professions open to them in India They spend, on the average, three years in England, at a cost of about three hundred pounds each year, and then return to their country as civilians, barristers, doctors, engineers, or schoolmasters. They acquire know-
of their specific
higher than the
s of their own
Universities could possibly give them; they obtain that widening and broadening of the mental horizon, which a distant journey and a stay in a foreign clime alone can give —that personal and practical acquaintance with English habits of thought and work which must be of inestimable value to them, when in later life they have to labour and, in matters of business, to associate with Englishmen. The triennium they spend in the West, extending from the sixteenth to the nineteenth year, would in any educational curriculum be considered the most important; but especial circumstances add to its value in the case of Indian gentlemen.
, to Europe during the most im-
outh or early manhood are great
are the dangers considerable by
which he is surrounded—of losing his time and wasting his substance, of forming harmful connections and associating with doubtful companions. These dangers have been fully

body and of mind. The young nobleman learns, not merely his own mother-tongue, the grammar of Persian and English, the elements of political economy, and the outlines of Indian history; but he is taught to handle a billiard-cue, to bring up a twelve-bore gun to his shoulder, to drive a four-in-hand. Attention is paid to his manners and deportment, and to the sports in which Indian chiefs have always excelled. To hunting, hawking, and coursing are added the English games of tennis and cricket. No flaw appears in this course of education; and the parties engaged in it, perhaps, attempt their best. The good faith of the English Government in choosing for the work a competent man, most probably a graduate, connected with the Educational Department—the good-will of the tutor in doing his duty conscientiously by his charge—the good intention of the pupil in availing himself of every advantage offered him, are above suspicion. But the results, it is equally certain, are not in proportion to the work. It is a fair question to ask, how the generation of chiefs and rulers, grown up under English tutelage, compare with that which preceded the British raj? Leaving aside the question of general ability and force of character, we may inquire, whether the standard of knowledge possessed by native rulers is at all in keeping with the enlightenment, which seems to be spreading over the country, and the representatives of which are the professional men whom we mentioned above, who, after studying in England, become leaders of society in India. Can the Nawab, the Rajah, or Zemindar, who has been under a tutor in his own house or court, at all compare with the civilian or barrister who has spent his three years in London? The tuition the former received was excellent, as far as it went. Unfortunately it did not go far enough. At an age at which his fellow-countrymen in Europe, at which his tutor or any English official whom he may meet, and whose income and influence are not nearly equal to his own, were entering upon their hardest work, his education had practically ceased. In the year in which they were preparing for their severest test, a competitive examination, he was passing out of the hands of his master; he was becoming his own lord; he was contracting, under State sanction, his first marriage; he was beginning to consider how to dispose of the lakhs accumulated in his treasury under British management; he was making plans

degree. How personal is the English government in India, in spite of all its official machinery! How potent a factor in the fortunes of a district is the individuality of a Deputy-Commissioner or Deputy-Collector! And yet, in the eyes of the humbler natives—who, like the humble throughout the world, form the great majority—the Deputy-Commissioner is the servant of the Commissioner, who is the servant of the Lieutenant-Governor, who is the servant of the Viceroy, who is the servant of the Queen, who is the servant of God. But the power which the Deputy-Commissioner exercises is as nothing, compared to that which the Nawab or Rajah wields over his dominions. Again, it is well known how strong the hold is which the *zemindar* (the "squire") has on his tenants. And it is difficult to estimate the extent of the influence which the personal character of the native chief exercises, for better or for worse, on multitudes of men that obey his word and live on his ground. When we consider the number of great Indian landholders within one single province—their aggregate wealth; their influence, strong to hasten or to keep back the development of the country—we may think it worth while to enquire into the manner in which men on whose shoulders such responsibilites are laid, have been hitherto educated. Their bringing-up has not perhaps attracted the attention that might have been expected, from the positions they are destined to fill. With the education of the greater rulers, whose territories and revenues vie with those of European sovereigns, we are not concerned; for that would involve the discussion of political questions, which lie outside the scope of our paper.

It is the sons of the smaller chiefs and of the landed gentry of India, of whose early life we are now speaking. The young men grow up, for the most part, in the surroundings of a house, of servants and attendants, which form a miniature copy of a greater court. And the English Government accords them a similar treatment. When the importance of the family warrants such an outlay, it places the young chief under English tuition. The boy receives a mentor of his own, from whom he receives his lessons, and with whom he spends a considerable portion of his day. Or else he grows up in a court of wards—such as have been established at Ajmir, and recently at Lahore—in the society of his compeers. In either case he receives a training of

frank; the English man proverbially reserved; and the merits of the latter, a malicious observer might remark, are in proportion difficult to discover. To put the same thing in a practical shape, how far easier would it be for the young chief to understand the ways and manners of his tutor or resident, of the officers and civilians, of the English gentlemen with whom he may come in contact, had he spent even a short time at the school in which they had been trained! The question, however, has a wider issue. To one who will reign supreme in his own house or court, whether small or great, who will be raised to almost absolute power within the area of his State, and find himself surrounded by attendants and servants, perhaps by flatterers and parasites of either sex, it must be of inestimable value to understand by personal experience the fact that—and the reason why—such power as he possesses is impossible in the Western world. For some of the problems which to the observer surround the history of the growth of liberty and of public opinion in England—and happily, now, also in India—suddenly disappear at the sight of a Public School. Amongst its inmates we find the consciousness of the equality of all the members, the ready obedience of all to a self-imposed system of laws, the fear of a public opinion, which has a greater constraining force than the rebukes or even the rod of the head-master. The great Public Schools of England are a luxury. Some of the boys are not so well housed and fed there as at their own houses; they do not obtain greater proficiency in cricket or football than if they joined some team in the neighbourhood of their own homes; they do not learn more than if they attended some small day-school, or passed through the hands of some professional "coach:" on the contrary, the large number of boys in a form make it impossible to the form-master, the large number of boarders to the house-master, to give each one that amount of individual attention which he would have received from a private tutor. The truth of this remark is borne out by the fact, that for almost all examinations, excepting perhaps those connected with the Universities, candidates are obliged to exchange the school for the "coach." And their parents have to pay one-half, certainly one-third, more for their education in the former case, than they would have had to give, had they sent their child to a day-school, or put him under a tutor. Yet, what English parents will not gladly

for his future court. And then influences are brought to bear on him from wives and relatives, from attendants and servants, which are intended to remove the impressions and blot out the traces left on his mind, and to bring into prominence those features of an Oriental monarch and an Eastern court which, however picturesque they may appear, do not fit into our age. A voyage to England and a visit to London, accomplished in later years, with due state and ceremony, however useful or interesting, cannot materially alter the character of the young ruler, who has become accustomed to his seat on the *guddhi.*

We do not wish to reflect on the age at which the native chief attains his majority, contracts a marriage and establishes his own household. Nor do we say a word against the idea, truly Eastern, as old as the hills, which invests every sovereign with absolute power; for it only puts into his hand opportunities to do unlimited good or evil. And the only inferences we can draw from these unalterable facts are, that the education of the man on whose good-will the fortunes of so many fellow-creatures will depend must begin at a time of life when his mind, like soft clay, retains impressions, which harden with age, and which are never entirely obliterated. That education must, in the first instance, be one of character. It is for this very purpose that parents belonging to the corresponding classes in England send their sons to the *Public Schools.* No more national institution exists, nor one which reflects more clearly, with a kind of youthful freshness and directness, the mind of the British public, than the large Public School! And the stranger, whether from a foreign country or continent, could have no better place for thoroughly studying the character of the nation which inhabits our island, than that small world of boys, which has a code of laws and a public opinion peculiar to itself, yet picturing that of the greater world of the State. There is, moreover, that frankness and plainness of speech, that refreshing absence of diplomacy, which is the particular property of early youth, and of which English boys appear to possess a double share. This very candour, which makes it easy to see through the faults that swim on the surface, the virtues that lie at the bottom, of the typical boy-character, gives way in after-life to that conventional reserve which is the necessary result of civilised society. The English boy is proverbially

year. These restraints do not prevent Indian chiefs from paying visits of state and of ceremony on great occasions to the residence of their Empress. Nor can we see why such difficulties should exist for one class of gentlemen and not for the other; why they should be raised at an earlier period, suddenly to disappear at a later period of life. The instruction of a competent teacher in India, and perhaps for a short time in England, should enable the native boy to get into one of the schools. The objection which might have been brought forward only a few years ago, that the subjects on which most time is spent are practically useless to anyone returning to the East, can be raised no longer. "Modern sides" have been almost everywhere established, and greater attention is given to subjects such as history or geography. The chief danger of a Public School, of any English education, lies in its tendency to denationalise those that have gone through it. Many of the gentlemen who have studied for one of the professions, who have kept their full terms at the Temple or the University, who have worked well and have become thoroughly accustomed to English life and manners, have on their return home found themselves quite out of touch with their surroundings, deprived of friends and companions who could have been mentally their equals; they have felt, that they were moving in a sphere of ideas separated by a gulf from that in which the fellows of their caste, their kith and kin, lived. It required a long process—not agreeable, and not perhaps quite successful—before they could readjust their present self to their former home. Such a discrepancy would be far more serious in the case of the man who will be the head of his own house or court, the born leader of his people. But there is, perhaps, a smaller chance of such a complete change of character between the tenth and the thirteenth, than between the seventeenth and the twentieth years. At any rate, the native chief should not leave his home at an age when the recollections of his house and estate, the faces of his relatives, the accents of his mother-tongue, are likely to disappear from his memory. And he should not return too late to receive "the last forming and fashioning" of character amongst his own people. This, perhaps, is the aim of all education which England gives the Indian chief—to furnish him with the best intellectual and mental ware which it possesses. Nor can it do better than make him appreciate,

defray the additional cost of £50 or £100 a year, so that they can send their son to Eton or Winchester, to Rugby or Harrow? And this they do, notwithstanding the disadvantages which have been mentioned above. What is the merit, the redeeming virtue, of the Public School education? What else but that training and discipline of mind and of character which boys give one another? All are equals, all subject to the self-made law of manners, to the public opinion which rules over their morals. Sons of gentlemen, they polish one another; however rough sometimes this process of grinding may be. Steel sharpens steel: the boy who enters school is, at an early period of his term, to use a homely phrase, "rubbed down with a rough towel." Those vanities and conceits, those oddities of manner, those coxcomberies peculiar to the youth, left to himself or brought up by himself, are speedily knocked out of him by his equals.

Characteristic is the story—perhaps apocryphal—of the scion of a noble house, fresh from his hall and his tutor, who entered school for the first time. "Who are you?" a fellow of his own size asked him. "I am Lord X., the son of the Duke of Y.," was the reply. "Here is one for the Lord," said the questioner, applying his left foot to X.'s right shin; "and here one for the Duke," bringing his right foot in collision with X.'s left shin. His lordship could not perhaps, to this day, define in clear and explicit language why he was kicked; but he is quite certain, that those kicks did him a great deal of good. The hardships of fagging, or the cuffs so freely given and returned on the football field, have brought home to many a mind the great truth contained in "*homo sum, nihil humani a me alienum puto.*" Need we add that this very training and discipline appears to us of inestimable value for those who in after life will have absolute rule and control over their fellow-creatures? It must teach them better than anything else could do to regard the presons and respect the rights of those who are in wealth and social position their inferiors. Wherever feasible, the young chieftain, the son of the Indian landowner, should pay a visit to England—should spend some time, a year or two, at one of the great Public Schools This is practicable, of course, where restrictions of religion or of caste do not interfere. These difficulties do not exist in the case of the professional gentlemen, whose numbers are growing every

Similar in size and style to *The Queen*, it has some original features of its own. The two numbers before us, for the month of December, contain striking portraits, with well-written biographical notices, of the new Viceroy (the Marquess of Lansdowne) and of His Highness the Maharaja of Vizianagram, "the worthy son of a worthy and esteemed parent, who, during the first decade of his administration, has evinced a great capacity for work, while still continuing to foster and encourage all that is progressive, liberal and useful in his territory." The other contents are pleasingly varied, and include some clever humorous illustrations; Ladies' Letter on Dress and Fashions and Fashion Plates; and a serial tale by Frances Eleanor Trollope, illustrated by Sydney Hall. *The Empress* is published fortnightly, at the moderate subscription of Rs. 6 per annum.

THE PUNJAB MAGAZINE (the organ of the Punjab Association). Tribune Press, Lahore.

This excellent Magazine reached its thirteenth number in December, and we hope it may long pursue its career of usefulness. Each number, besides reports of meetings and news of the month on social and educational matters, contains one or more thoughtful articles—sometimes, it must be admitted, of a more abstruse than popular character, but acceptable no doubt to some of the learned alumni of the Punjab University. We make no apology for transferring to the *Indian Magazine* an article which appeared in the November number, on "Social Union," summarising and strengthening Mr. Protap Chunder Mozumdar's admirable address on this subject at Darjeeling.

We notice with pleasure an announcement that Srimati Hardevi, the daughter of the late Rai Bahadur Kanhya Lal, has published an excellent little treatise, in Urdu, on Infant Training by the Kindergarten System, which she had the opportunity of studying when in England. She has also published, in Hindi, a graphic account of the Queen's Jubilee, at which she was present; and also, "in good chaste Hindi," an account of her voyage from India to England, to be followed by a description of London and of English Society.

who in his own sphere will be an almost absolute ruler, the highest political good of which it is possessed—that is, liberty dependent upon self-rule. No better place in which, we believe, the Indian chief can be taught this great truth than the English Public School.

CHARLES MERK.

REVIEWS.

THE FAMILY MAGAZINE: a Journal for Old and Young. No. 1. January, 1889 Bombay: Education Society's Press.

This publication is a great improvement upon the *Student's Magazine*, of which it is the successor. The steady increase of periodical literature in India is a pleasant sign of the times, and we would fain hope that *The Family Magazine* will find a welcome in many an Indian home. The contents of this first number are varied and interesting. The frontispiece is a clever sketch of Mount Everest, with a descriptive article; followed by the first part of an essay by Mrs. Fyvie Mayo, on the Life and Work of George Crabbe, "the Premier Poet of the English Democracy." "Women Workers of the Nineteenth Century," by Miss Cornelia Sorabji, B A., is an able justification of the claims of women to intellectual training, "as far as the faculties and other circumstances of each individual will admit of it," and to a share in those "higher occupations" for which they are fitted thereby. "Let not the woman by any means forsake her own special callings: let her fit herself better for those, but let her also extend her sphere of usefulness; let her express her possibilities in whatever direction she pleases." The selections are good; there are some "Useful Notes," and the usual page of "Puzzles." We wish every success to the Magazine and its Editor, Mr. Khosru N. Banerji.

THE EMPRESS: an Illustrated Magazine. Published by T. Black & Co., Calcutta.

This Magazine marks a decided advance in periodical literature in India. It is now in the second year of publication and we may therefore presume it is firmly established

ever be done by man if he were only a separate item as he appears to be from outside, moved by motives and inclinations arising from self-interest, which must conflict with those of other men. But the moral forces in man, whose significance and power are too deep to be felt by superficial observation, and which constitute his higher and nobler side, play so great and important a part in the working of that wonderful mechanism known as human society, that without them the world would be very different from what it is. In all ages and in all climes have the sages and spiritual and moral leaders of the human race dilated upon the necessity of social union. To use Mr. Mozoomdar's words, the prophet's vision of a united mankind, among whom peace and good-will shall reign everlastingly, has been repeated in almost every age and country. All those who struggle and work for the good of their race, wherever they may happen to be, have derived hope and strength by reflecting on that vision. Though the full fruition of such a hope does not seem to be within any measurable distance of time, yet as the ages have gone on, and nations have advanced, peace, good-will, and social union have, according to fixed law and order, increased among them.

Mr. Mozoomdar takes, first of all, the relations existing at present between Hindus and Mohamedans. These two races are the chief factors in the huge population of India, and the social well-being of the people, to a very large extent, depends on their mutual relations. They are, in fact, as Mr. Mozoomdar truly observes, children of the same soil, neighbours, brothers, fellow-citizens, fellow-sufferers in public evil, and sharers of a great deal of common joy and prosperity. It is the more surprising to see that, notwithstanding their having so much in common, the differences between them have become, and are becoming, so acute and serious as to assume the form of dissensions or quarrels. In Mr. Mozoomdar's opinion, the cause of the strained relations between these two communities is partly religious prejudice, and chiefly social prejudice. The substance of his arguments on the point is, that in some parts of India, especially in Bengal, the Hindus have for a long time looked down upon the local Mohamedan community, who, on account of their backwardness and indifference in availing themselves of the educational facilities afforded by the Government, have not been able to rise high in the estimation of Government by attaining positions of responsibility and power under it, and have not shown the public spirit and zeal often exhibited by their Hindu fellow-subjects on many public questions. His remarks on the point are as follows:—

"But the relative position of Hindus and Mohamedans, it

INDIAN LIFE, RELIGIOUS AND SOCIAL.

To the Editor of "THE INDIAN MAGAZINE."

SIR,—I regret to observe that Mrs. Knight, who reviews my book, "Indian Life, &c.," in the *Indian Magazine* for March, has been led to the conclusion that I have little, if any, sympathy with the Brahmo Samaj. This opinion is, perhaps, due to the limited space I have devoted to that very interesting movement; and I desire to explain that, as a matter of fact, I had written a rather detailed account of the rise and development of the Brahmo Samaj, but found it convenient to reserve it, with several other papers, for a future volume. Whenever this may appear, I hope it will be manifest that I understand and cordially appreciate the good work which the Brahmos are doing.

Yours faithfully,

J. CAMPBELL OMAN.

2nd March, 1889.

SOCIAL UNION.

(From the *Punjab Magazine*.)

An excellent lecture on the subject which heads this article was delivered lately at Darjeeling, under the presidency of Sir Steuart Bayley, the Lieutenant-Governor of Bengal, by the well-known Brahmo reformer, Babu Protap Chandra Mozoomdar. The subject of the lecture is so important that it deserves the best attention of all right-thinking and well-meaning persons belonging to any community, caste, or creed. By every country in the world its importance is deservedly felt; but in a country like India, which is inhabited by communities which differ from each other considerably in language, habits, manners, and social customs, but which have been placed under a common Government which tends to create in them common wishes, common hopes, and common aspirations, social union may almost be said to be an essential condition of its well-being. Again, man is instinctively a social being. His very nature prompts him to be warm, genial, and kind. And, in respect to his various wants he is so peculiarly circumstanced that he cannot do without his fellow-men's sympathy and aid. Nothing good or great coul

is not only possible, but to a certain extent even exists now. Mr. Mozoomdar is hopeful about the future growth of that sympathy, but he finds at present two great obstacles in its way; viz., mutual misunderstanding and mutual criticism. No doubt much of the present disparity between Europeans and natives is due to mutual misunderstanding. It is very unfortunate that Europeans in India do not, as a rule, care much to thoroughly know the people of India. They content themselves with the imperfect and often wrong information they can pick up, either from their servants or the persons they come across officially, about the people: and the generalisations they form thereon regarding the habits and the manners of the people are naturally faulty; and it requires no prophet to predict that any treatment of the natives by the Europeans, based on this erroneous estimate of their character, should be anything but satisfactory. Whatever the cause of this may be, the fact cannot be gainsaid that Europeans, after living for years in the country, have often to confess their want of knowledge of the country and its people; and it is also true that the latter, although seeing and dealing with the ruling race for years, have, as a rule, little or no knowledge of the Europeans. While their knowledge of each other is so elementary and often wrong, the dogmatic manner in which they criticise each other cannot but surprise a well-wisher of both the communities. Of course, nobody should ignore the benefits of a lawful and healthy criticism. Mr. Mozoomdar is quite correct in saying that "if society is to make any progress, its members, who come in frequent contact, must help each other in discovering and correcting their mutual imperfections, as well as in developing principles which will lead to the improvement of their characters." But criticism may be lawful as well as unlawful. Unlawful criticism is that which bases itself upon an insufficient knowledge of facts. The greatest critic that England has produced in the present century—Matthew Arnold—defines criticism as the learning and propagation of what is best in every department of human knowledge. In politics, in sociology, in theology, in science, the true critic acquires the knowledge of what is best, and tries to disseminate that knowledge. It will be seen thus that criticism is impossible without right understanding; and nothing is more harmful and offensive than unlawful criticism. It is a fact, which no well-informed person can deny, that much of the criticism of each other indulged in at present, specially in newspapers, by members of both the communities, savours of unlawful criticism. The following words of Mr. Mozoomdar on the point are well worth the serious reflection of all interested in the welfare of the people of India:

"The genius of criticism, like the Hindu Triad, involves the

must be observed, differs in different provinces. Both in Behar and the N.W. Provinces, it is the Hindus who are generally looked down upon—the Mohamedans occupy a superior status. They possess there, I have been told, a slightly larger share of Government patronage in public appointments than their Hindu neighbours, though their ratio to the general population of the Provinces is not larger, but naturally much smaller than that of the Hindus. I do not grudge them this advantage. I wish my Hindu brethren in those Provinces would advance to the Mahomedan standard of *intelligence and social refinement*, and then claim the equalisation of public patronage. When the relative places of the two communities thus differ in different provinces, it is neither imprudent nor illegitimate that the Mohamedans should make a common cause throughout the country to make their social and political condition uniform. In national movements we, of course, cordially desire the co-operation of all races; but such co-operation cannot be enforced by any abstract rule of right and wrong, because, when the object of the movements is the temporal welfare of the communities concerned, each community ought to be allowed the right to decide whether such co-operation will help or hinder its own interests. Exceedingly desirable as the complete union of the Hindus and Mohamedans may be, it is a work which must be left to the slow operation of time and good-feeling. If, indeed, it [illegible] the upper castes of Hindus in Bengal, have, in [illegible] brethren, [illegible] to join us when we require them to [illegible] our great reform movements? By a systematic course of good conduct and good feeling we are bound to secure their sympathy first, and make it expedient for them to join us in all that we may do for the welfare of the country. A mere talk about good feeling seldom awakens the sense of expediency in any one. Our good feeling ought to take the shape of securing the definite interests of our [illegible] brethren. I beg your permission to say that I have [illegible] ought to be allowed [illegible] ment appointments than they at present [illegible] require some amount of self-sacrifice on our part; but, gentlemen, social union, to any desirable extent, is not attainable except through mutual self-sacrifice. If we feel that our Mohamedan brethren around us have not, for any particular reason, been able to make the same progress that we have made in certain matters, we ought for that very reason to extend to them the sympathy, the forbearance, the indulgence, that will secure their promotion in the public services, and tend to give them a place equal to what

ree principles of creation, preservation, and destruction. It the destructive principle of criticism which we, men of the Hindu and European communities, have universally adopted. Condemn, censure, expose, denounce, ridicule,—these seem to be our mottoes. In the mixed conditions of social life there is, no doubt, a great deal that ought to be condemned, destroyed, and displaced. We, Hindus, when any existing evil in our society is pointed out, have not been always backward to admit that evil, and to try to remove it. The various social reforms that are at work in the country testify to this fact. Similarly, if the Europeans are convinced that there is any crying evil in their society, I have hopes that they will try to remove it. But up to this time, I ask, have we not been occupied more than enough in exposing each other's evils? For a time, then, let us cry truce to that occupation. It has done us good at times; but of late it has begun to do us very great harm. Find out the elements of good in each community; sift them; gather, support, honour, cherish, conserve, and perpetuate all that is noble, whether it be found under a black skin or under a white. Nay more. if the existing amount of good in the Hindu and European communities will not suffice to meet the new exigencies of our composite society; if new ideas are wanted, new principles are suggested, new courses are open, let those who aim at the dignity of being critics of the genuine type create and develop such new truths. Let criticism lay down new theories of social life, new departures in politics, new ideas of moral perfection, and new dispensations of spirituality. Instead of this exalted pursuit, one section of society would perpetually assert its own superiority, and another section would as persistently assert its own equality. Self-assertive superiority and self-assertive equality are about equally undignified moods of mind. Superiority is never conceded, but always withdrawn from loud self-assertion: it is naturally and cheerfully accorded as due tribute to modest, self-forgetful worth. Equality is never obtained by noisy claims and vulgar self-consciousness; it is the silent recognition and sure justice which merit accords to genuine merit."

Mr. Mozoomdar then draws a picture of the Hindu and European character. The Hindu character, according to him, consists of the abundant emotions of the mind, and is famous for its gentleness, its intelligence, its patience, its loyalty, and its industry; and the chief traits in the European character, are his knowledge and command of the powers of nature, his conquests over man, his skill in the application of his knowledge, his indomitable energy and independence, his courage, hardihood, directness, straightforwardness, blunt truthfulness, and manly insight. The earnest endeavours of both should be to cultivate

ere, and they demand sympathy from all right-thinking men. f we want kindness from the European community, they want rom us fair-mindedness and kindness also. Let us also be sure hat underneath the rough English exterior there is a deep mine of genuine kindness in the subterranean recesses of John Bull's honest soul. Go to England, and you will see every horse, every dog, every hog, tended and nursed with an exuberant affection to which our half-famished domestic animals, a vegetarian race as we are, offer a sad and strange contrast. The sufferings of the distant Negro slave, the atrocities of the Arab man-hunter, the sorrows and struggles of every race of men in every land, appeal to the Englishman's heart; and there stir up a storm of sympathy or indignation, before which every evil-doer trembles in terror. Is it to be supposed that when his horse is the darling of his heart, and his dog almost the other half of himself, that when he loves the Negro and the copper-Indian, he should have no sympathy with the Hindu, his neighbour, his fellow-subject, his brother, according to ancient and modern ties? No; the Englishman is a kind-hearted being, and our appeals to his sympathy shall not be in vain."

What is wanted, in fact, to create good feeling between the various communities in India, and between the Europeans and these communities, is mutual recognition, mutual understanding —an imitation of each other's good points, and an avoidance of each other's defects; and social intercourse between the Europeans and natives will facilitate the attainment of these objects.

THE COUNTESS OF DUFFERIN'S FUND.

BENGAL BRANCH.

At the Annual Meeting, held on the 7th February, His Honour the Lieut.-Governor, in proposing thanks to His Excellency the Viceroy for presiding, gave the following particulars respecting the Bengal Branch:

"You may be aware that when these annual general meetings were first organised, Lady Dufferin had in contemplation that delegates from the provincial branches should take part in them, and make known by these means the progress made, the difficulties met, and the remedies applied during the course of the year. This part of the programme has only been partially carried out; but I have been asked to-day, as representin the Bengal Branch, to say a few words respecting the wor by that Branch during the past year. Our record, in mo

to which must be added the receipts from the fancy fair held last February, amounting to Rs. 40,685. The subscriptions to the district funds attained Rs. 73,273. Mr. Hurkissondas Nurrotumdas presented Rs. 6,000, to be used for the encouragement of the medical education of the women of Western India—one-half to be allocated to the endowment of a Lady Reay medical scholarship, and the remainder to the provision of the Lady Reay gold medal to be annually awarded to the female student who obtains the highest marks among the lady candidates for the L.M. and S. Examination. Besides this medal, the Queen-Empress' gold medal and the Viceroy's silver medal are also available for female medical students in Bombay. Alike in Bombay and in the districts, the good work of the Association has been carried on with untiring zeal and with great success. Amongst the notable events during the year was the organisation, by Dr. Pechey, of a system for supplying nurses in the bazaar; so that mothers who cannot leave their homes, can have the necessary assistance without coming into hospital. Pupil-nurses take turns with a hospital nurse in this bazaar duty, and the Committee look forward to the relief of a great amount of suffering when this system becomes known among poor people. A further advantage conferred is the opportunity given to pupil-nurses of acquiring experience in work out of doors. There is one omission from the Report which we will take upon ourselves to supply—namely, the recognition of the indefatigable services of the Honorary Secretary, Mr. H. M. Phipson, to whom the successful organisation of the fancy fair, under the auspices of Lady Reay, was largely due. The post of Honorary Secretary throughout the year has been no sinecure, as the interesting Report now issued bears silent witness in every page.—*Bombay Gazette.*

MADRAS BRANCH.

The third Report of the Madras Branch of the Countess of Dufferin's Fund has been issued well up to time, Mr. Rees, the Secretary, being able to summarise the work of the year 1888 within a few days of its close. The income of the Branch is Rs. 5,000 per annum, and it has a balance to its credit of Rs. 28,500. The object aimed at in Madras is to raise up native female practitioners corresponding to the hospital assistant and apothecary, or assistant-surgeon, class. With limited funds at their disposal the Madras Committee cannot hope to employ European lady-doctors, and they therefore aim at popularising the movement by working through native agency. They are confronted with two difficulties, however: the number of native women with

e greater portion of it in a few large munificent donations. ut far larger funds are necessary, if the hospital is to be properly equipped and endowed—if it is to be at all worthy of his great city, or worthy of the esteem and reverence in which we hold the name of the noble lady who inspired the undertaking. I cannot recommend to the liberal and wealthy members of this community an object more deserving of their munificence than to assist in completing this great work, associated as it is with the name of the Marchioness of Dufferin, and destined to save the lives and mitigate the sufferings of those who have the first claim on your assistance—the suffering women of India.

"And this brings me to another fact in the year's history, and one not so pleasant to dwell on; and that is, that the Bengal Branch, like other and grander institutions, is suffering from the eternal want of pence which vexes public men. Unfortunately, we have not at our disposal the resources which those more august institutions enjoy. We have no provincial governments under us from whom we can levy contributions. We cannot, except in a figurative sense, adopt the alternative of taxation. But the remark made in the Annual Report that the Bengal Branch will be unable to extend operations, or even to maintain them on their present scale, unless the public come to its assistance, is too true, and the accounts of the year close with a deficit. As we cannot borrow and cannot steal, we must beg; and I shall ask our Committee to organise a regular system of begging, and set it in force before the Government of India go up to Simla; and I can only hope that the real utility of the work, rather than any words of mine, will commend it to the liberality of those whom I am addressing. Before sitting down, I should like to say how deeply indebted the Bengal Branch is to those ladies who, both at local branches and in Calcutta, have devoted their time and attention to this work, especially to the Ladies' Committee and their Hon. Secretary, Mrs. Trelawney, who have supervised the working of the Zenana Hospital. The labour has been considerable and the anxiety great; and to them and to our Hon. Secretary, Mr. Cotton, who have all borne the heat and burthen of the day, our best thanks are due."

BOMBAY BRANCH.

The Third Annual Report of the Bombay Branch of the Marchioness of Dufferin's Fund has been published. The amount of the subscription received by the Bombay Branch for the year ending 30th November last was Rs. 43,759-14-

teacher at the Baranagore Boarding School, so that she might be able eventually to help her husband in his work as a village schoolmaster. Both the Pundit and his wife are now in charge of a village school in a rural district. Another Pundit's wife is now at the same school, and is being trained for the same purpose. The Committee observe with satisfaction that the scheme for the creation of Scholarships, as recommended by the Calcutta Educational Conference of 1886 has, since the matter was discussed at the last Annual Meeting, been carried out, and that Rs. 780 have been granted by the Government for the purpose. In this respect the Bengal and National Indian Association may be said to have in a manner anticipated the action of the Bengal Government, for it has spent Rs. 905 during the past year on Scholarships to girls. The Committee have, during the past year, done their best to support the Baranagore Female School, where widows and adult pupils from different parts of the province are being trained. It is an institution not confined to any particular religious community, but has among its pupils girls belonging to the orthodox Hindoo community. There are at present seventeen boarders and about one hundred day scholars, and the school is under the supervision of Mr. Sasipada Banarjee, a gentleman who has for nearly 25 years identified himself with the cause of social reform in Bengal. The Committee have received the most satisfactory accounts of the manner in which the school is conducted from Mr. and Mrs. Anundo Mohun Bose, and others who have taken the trouble to visit it. If the Committee had more funds at their disposal, other schools of the same character could be established; but having regard to the financial position of this Association, the Committee have deemed it desirable to devote their attention mainly to one useful institution of the kind. The Committee beg to acknowledge, with thanks, the many gifts to girls' schools in Bengal, which Miss Manning and other friends in England have been pleased to send. These presents have been much appreciated by the girls to whom they have been awarded. During the last year the Committee arranged some pleasant excursions for the girls of some of the schools under their supervision, such as visits to the Zoological Gardens; and the Committee have reason to think that on these occasions both the pupils and the teachers have thoroughly enjoyed these excursions. In conclusion, the Committee hope that the visit of Miss Manning to India may be the means of drawing greater attention to the work of this Association, and of inducing the public to come forward more liberally than they have hitherto done to support the objects which this Association seeks to promote.

sufficient knowledge of English to enable them to go through the course of tuition at the Medical College is very small, and many of the candidates qualified for appointment as hospital assistants are not satisfied with the rate of pay offered them. As to the first point, the Eurasian community of Southern India is supplying students well-fitted for the work required of them, and in course of time it is hoped that their example will be followed by native ladies. The Committee offer a stipend corresponding exactly with that which Government pay for their regular male practitioners in the corresponding classes, *i.e.* Rs 50 monthly for the first two years, Rs. 75 for the next five, and Rs. 125 for the next seven.

THE NATIONAL INDIAN ASSOCIATION

BENGAL BRANCH

ANNUAL REPORT.

The last Annual Meeting of the Bengal Branch of the National Indian Association took place in February, 1888, and was well attended. It was held, by the kind permission of Sir Steuart Bayley and Lady Bayley, at Belvedere. Her Excellency the Countess, now Marchioness of Dufferin and Ava, honoured the meeting with her presence. After various speeches from influential members of the Calcutta community, it was resolved that social gatherings should be held on behalf of the Association by members of the Committee, but at their own expense. Four such entertainments were given during the year The first was given by Mr. and Mrs. M. Ghose. It was followed by a most brilliant evening party, given by Sir Steuart Bayley and Lady Bayley, at Belvedere. The Rev. F. R. Michell and Mrs Michell had a smaller, but a most interesting gathering in Fort William; and the last of the series was a garden party at Kidderpore House. The next resolution passed at the last Annual Meeting was to the effect that the *Indian Magazine* should not be sent to all the Members of the Bengal Branch, but only to those who wished to subscribe for the publication. It is a matter of congratulation to the Committee that the girl-widow, a pupil of the Entally Municipal Aided Girls' School, who was referred to in last year's Report as likely to gain a Scholarship at the Campbell Medical School, has won it. She had previously held for more than three years a Scholarship of the National Indian Association. In last year's Report it was stated that the wife of a Pundit was then being trained as a

Some ladies connected with the Association had kindly come forward to write some papers. A paper on "English Home-life," by Mrs. Grigg, would shortly be published in one of the vernacular magazines, and would certainly be much appreciated. Mrs. Benson, another great friend of female education at Cuddalore, was writing little biographies of the most eminent of the good women of England, which would shortly appear in Tamil, beginning with the life of Florence Nightingale, in the next monthly number of *The Maharani*. A description of English Home-life would have the most salutary effect on Indian ladies. That would improve their range of information and tone of thought; and if readable versions of the most interesting and instructive stories that abounded in the *Ramayana* and the *Mahabarata* were written, not in the style of learned pundits but chaste and idiomatical Tamil and Telugu, there would soon be provided a quantity of healthy literature suitable for home reading and in sympathy with female intelligence and thought, and intellectual appetite, for native girls. Another resolution of equal value contained a request to the lady members of the Association to undertake the duty of visiting a good number of schools, and to promote whatever was best for girls. He hoped that some benevolently-disposed ladies would, in the cold season, pay a few such visits; and he could assure tuem that the managers of caste girls' schools conducted on a secular basis, like that under the trustees of Patcheappah's Charities, would gladly welcome the lady-visitors, and profit by their suggestions and advice. Speaking about the Mothers' Association, Mr. Krishnama Chariar said that there was another resolution of greater importance still which the Committee had resolved to commend to the notice of all friends of native female education; viz., that mothers of pupils and ex-pupils should be encouraged to be present during the special class instruction, and that occasionally short lectures should be delivered or papers read. In this connection, Mr. Krishnama Chariar would remind his countrymen of the good old practice of the heads of native families (though it was a practice going out of fashion, under the influence of English education), according to which the priest or Pundit, or a respected relative, read aloud before the evening-lamp some sacred poetry or legend, and expounded its meaning or story for the benefit of all the women and children of the family and neighbours, and asked whether that practice might not be revived, in a modified form, to suit present requirements, so as to cast off the reproach that natives, resorting to clubs and reading-rooms and the like, neglected the home-circle, and seemed to keep to themselves all the knowledge obtained from English books and magazines, without conveying

NATIONAL INDIAN ASSOCIATION.

MADRAS BRANCH.

The Annual Meeting was held on the evening of the 26th January, the Honourable Mr. J. Grose in the Chair. Present: Mr. and Mrs. T. B. Grigg, Miss Keely, Mrs. Brander, Mrs. Sinclair, Mr. J. M. Handley, Mr. C. M. Barrow, Mr. V. Krishnama Chariar, Mr. J. Adam, Mr P. Vijiaranga Mudalier, Mr. Srinivasa Raghava Chariar, Rai Bahadur P. Ranganada Mudeliar, Rao Bahadur S. Ramasawmi Mudeliar, Mr. Sankara Menon, Dr. Oppert, Mr. J. M. Velu Pillai, Mr. P. V. Ponnusawmi Pillai.

The Report having been adopted,

Mr. Srinivasa Raghava Chariar proposed that certain proposals for amending the rules of the Association made by the General Committee, held in December last, be approved. The proposition was seconded and carried *nem. con.*

Mr. V. Krishnama Chariar said that the first resolution had reference to the formation of Branch Associations at certain favourable centres in the Mofussil. In this connection he would observe that practically they had been doing nothing except paying a subscription of Rs. 7 at the beginning of every year, and ending it with the satisfaction of having glanced at the Annual Report and the *Indian Magazines*. No doubt they had given some attention to the work of advancing female education in the city of Madras, but the Association had not gone beyond the limits of this city. The work of female education had to be carried on by various methods, not by one method; and the best method was, the system of Home Education, which was the only possible kind of education that would go far into the native circle. The privacy of native ladies was a stumbling-block in their way to attending schools officered by male teachers. But their scruples in this respect, right or wrong, must be dealt with as facts. If native girls could not attend public schools, the best way would be to take education to their own doors. The progress made in Home Education in the capital of Southern India was an encouraging sign that, if Branch Associations were established, the work of Home Education could be carried to all parts of the country. He was sorry to observe that the taste for right reading was not growing among native boys, and even educated men; but the case of native girls and mothers was worse, having neither readable books written expressly for them nor any taste for reading.

that knowledge to their kith and kin, and without even telling their children stories to amuse and instruct them when at home. The speaker also reminded the meeting of the plan of mothers' meetings in England, and said that, though the absence of qualified schoolmistresses and other competent female agency to read and explain to a gathering of women so as to interest them rendered such meetings difficult in this country, yet he thought that something could be done to cultivate a taste for such reading—in the first instance, by getting a capable girl in the senior class or a well-trained schoolmistress, where available, or a respected and well-informed relative or friend of the families concerned, to read aloud some interesting story, to recite a poem or song, or read some articles from a magazine or the special papers written by ladies, and sometimes object-lessons, or other lessons on useful subjects, might be given to a class of girls, with pictorial aids, maps and diagrams, in the presence of their mothers as a means of enlarging the minds and hearts of both, and making them all thoughtful and cultivating their sympathies. It was a very good idea that 'mothers' meetings should be held, especially in connection with Home Education schools, and made the means of a pleasant recreation. For one of the family to read while the other did needlework, or listened, was the way by which the young might frequently be given the love of books and a taste for reading. In the words of a lady, who wrote in very kind terms to the speaker in regard to the usefulness of *The Mahomedan Magazine*, and the need for developing a taste for books, "a reading woman ceases to be a gossip." With these remarks, Mr. Krishnama Chariar begged to commend to the approval of the meeting the resolutions passed at the suggestion of Miss Manning, and concluded by remarking that that philanthropic lady, who had come to see the schools and societies, and something of the home-life of the people in the East, deserved all the esteem that gratitude could inspire; but if he were asked in what special respect her visit was most useful to the Association and the native community of Madras, he should say it was in the matter of the practical and valuable suggestions on which the resolutions above referred to were based.

Mr Handley, in supporting the proposition, made some pertinent remarks, urging on the members to open Branch Associations, which was the only means of increasing the number of members and the income.

Mr. Grose said that, although he was a new member of the Association, yet, during the whole time he had been in India, he had been trying to further the objects of the Society. It is impossible for anybody within India—whether a native

West. Whether there were warnings or encouragements in the Report, they had been following one path—a right path: that path, he was glad to say, was not full of difficulties. They were not talking about the representative Government, or the power of the people over the Budget, or the objections to the army sent to Burma, or the high-school examination. They were all absolutely united in thinking that the objects of the Society were good. They must exert their intellect, their influence, and their share in this world's good in furthering the objects of the National Indian Association, so that it might flourish as it deserved to flourish.

Dr. Oppert said that he had been asked to perform a very pleasant duty *i.e.* to thank the Chairman for the efficient manner in which he performed his duty. They had been pleased to hear his remarks, spoken with his accustomed eloquence, and he hoped that they would go away wiser and better men.

Mr. Grigg said that he had merely to re-echo the sentiments expressed by Dr. Oppert, and personally to thank Mr. Grose for the kindness with which he consented to preside at that meeting. He was quite sure that what the Chairman had said would be valued by all throughout the country; he hoped that it would produce good in furthering the work they had before them. He hoped that in the coming year they would work with the spirit of enthusiasm in trying to fulfil the work they had before them. But he regretted that he was not able to do much for the Association; and he believed that the members, who knew what amount of leisure he had, would sympathise with him. There was one remark to which he wished to point; viz., his review on the Home Education classes, to which Mr. Grose had kindly referred. He had thought that the small increase was very encouraging, considering the earnestness with which the pupils had continued their studies, in spite of increased fees. Gentlemen of Madras were beginning to show a readiness to pay larger sums of money for the education of their daughters; and Mr. Grigg thought such a sign was highly encouraging, and fraught with hope for the future. Mrs. Brander deserved their greatest thanks for the interest and earnestness she had shown in establishing a Branch Association at Nellore. He then proposed the adjournment of the meeting to some day to be fixed thereafter, for the purpose of the election of office-bearers.—*Madras Times.*

things in the Report. One great encouragement was, that the knowledge of English was spreading among the native ladies. It was of course a most important thing that the ladies of India should be able to talk to the English ladies; and it was only when there was perfectly free communication between them they could have that sisterly relation which was necessary. Therefore, it was very encouraging to hear it said in the Report again and again that somebody had passed the Special Upper Primary Examination in English, and several ladies had conversations in English at many of the social gatherings. Another encouraging thing was with reference to the needlework, which, as stated in the Report, was good. He was glad to say that that was the mere repetition of the remark made last year. It was a thing to which girls most naturally took, and it was particularly gratifying that their peculiar subject was always good. The exhibition also seemed to be very successful indeed It was a most important thing to find that the technical appliances were brought forward to the women of this country When they were brought to boys and men in this country, engaged in industries, there had been some objections to them It had been said that they smothered and changed with a foreign appearance, but they need not fear that It was impossible that the native mechanical appliances in the home-circles should be anything like helpmates They had been told of the native parties given by Mrs. Grigg and Mrs. Brander, which had had the greatest possible success. There was more done in that way than by any amount of talk Mrs. Grigg especially deserved their gratitude for the help she had given them,—not only in that way, but in several other ways—many more that could not be enumerated. Then the Report mentioned about the papers that had been produced during that year They were the result of thought and full of counsel, which would do good all over the country. If their Association had only produced such papers during past years, its existence would have been justified A great deal has been done in the way of scholarships The existence of such girls' schools as that of the Maharajah of Vijayanagram, under the superintendence of the Association, was a source of credit to them, and greatly in their favour They were reminded of Miss Manning's visit to India, and he ad been told by every member who spoke that evening what ood she had done by visiting this country, and how that was lued by everyone. From what he knew of Miss Manning, he uld only say that her kindness, ability, and shrewdness must ve served them as an example to show to what they could se the women of India; and her having visited this country wed that they had the sympathy of the people in the far

indeed. Hers was a life of that wide benevolence and devotion to the interests of humanity, which was the glory of human nature. It was not his object to dilate on her career and success; but *en passant*, he might mention the position she held as an educationalist. She had devoted much of her time to the study of that great subject, and her publication among others on the Kindergarten system had justly won a place in its literature. Their debt of gratitude for her good offices was one which it was not possible to repay. In the name of Barnagore therefore—would to God he were quite as free to say Barnagore and its wife!—he offered Miss Manning their cordial greetings.

Baboo Bhootnath Bhadoori seconded the motion, which was received with enthusiasm.

Lady Bayley then distributed the prizes, consisting of books, work-boxes, and dolls, to the girls, who received their presents with graceful *sálaams*, marching out with the same decorum that one is accustomed to witness at more pretentious prize-givings.

Miss Manning then addressed the assembly; but, from the position in which she stood, was inaudible to the reporters. She was understood to say that she was delighted at the evidence which was afforded her of the progress which was being made in the direction of native female education; and, while complimenting Baboo Sasipada Banerjee for his untiring efforts in this direction, hoped that the good work which he had undertaken would expand, and that as time showed the harvest to be plenteous, the labourers would also increase.

Mr. Smith then addressed the meeting in a speech in which, while reviewing the material and educational progress of India under British rule since the time of the East India Company, he referred to the National Congress, and impressed upon his hearers the claims of female education, by which alone they would be able to promote their own and their country's well-being. In conclusion, he expressed the pleasure which it gave every one to see Lady Bayley and Miss Manning amongst them, and wished success to the School.

Mr. Smith shortly after announced, amidst applause, that Coomar Dowlut Chunder Roy had been pleased to give a donation of a hundred rupees towards the funds of the institution, and that Miss Manning had also given ten pounds.

By the thoughtfulness of Rai Prosono Coomar Banerjee, a resident of the locality, the ladies present were each presented with a bouquet of flowers; and, while tea was being served, a concert-party played a selection of airs.

The proceedings terminated with the customary vote of thanks to the Chair.

BARNAGORE FEMALE BOARDING AND DAY SCHOOL.

On Tuesday, 15th January, before a large gathering of ladies [illegible] pleasing ceremony of [illegible]titution. The School premises, which are in the heart of the little suburban town of Barnagore, were very tastefully decorated for the occasion; but the prettiest sight was the crowd of rustic maidens and widows, dressed in their many-coloured *sarees*, with their hair neatly coiled at the back, and held together by artistically-designed silver hairpins. The attendance included all the friends of native female education, among whom were Miss Manning, Mrs. Murray, Mrs. Monomohun Ghose, Mrs Simpson, Mrs. Pratt, Mr. A. Smith and the Misses Smith, Mr. Monomohun Ghose, Mr. Eardley Norton, Mr. Beveridge, Mr. W. H. Grimley, Pundit Shiva Nath Shastri, and others. Lady Bayley went to Barnagore by water, and, on landing at the ghat, was received by Mr. Grimley, the district magistrate, the police authorities, and others. At the School premises she was received by Mr. Smith, the Commissioner of the Presidency division, who presided over the proceedings of the afternoon, which opened with the reading of the annual report by Baboo Sasipada Banerjee. The report was a very encouraging one, the contents being very intelligently summarised in the Annual Report of the National Indian Association, presented at Belvedere on Monday last.

Baboo Bepin Chunder Pal then proposed a hearty vote of welcome, on behalf of the managers and pupils of the institution, to Lady Bayley, referring in kindly terms to the popularity enjoyed by her husband for his unflinching honesty, and the sincere and benevolent interest which he has always evinced in the promotion of whatever was calculated to promote the welfare of the people.

Rai Prosono Coomar Banerjee Bahadoor seconded the motion, which was received with applause.

Baboo Saroda Prosad Banerjee next moved a vote of welcome to Miss Manning; and in doing so said that she came in the wake of Miss Mary Carpenter, whose name Barnagore had such reasons for cherishing in its grateful memory. She had come to see for herself how the cause of female progress had been prospering here—a cause with which she had identified herself for years. And not only this, but to Indian youths sojourning in England for education or travel she had been a guardian angel

The East Bengal Association, which has just completed the sixth year of its existence, is continuing its useful work in its modest way. The attention of the Association was engaged last year in the important questions of sanitation and female education, and for the next year the following prizes are announced for Zenana females of East Bengal: (1) Infant Training; (2) Domestic Sanitation; (3) Needlework; (4) Painting; (5) Housewifery.

A movement is on foot to start a High School for Parsi girls on a well-organised system. The teaching will be entirely in the hands of ladies, who, in the higher classes, will be mostly Europeans. It is the aim of the proprietor to see that the pupils have been well grounded in their own vernacular, which will be the medium through which it is proposed to teach them English. Mr. Dadabhai Pestonji, who is the principal and proprietor of the school, is a gentleman of long experience in educational matters, having been previously connected with one of the largest and most successful private schools in Bombay; and it is expected that under his management the school will supply a want much felt by the community. The studies will include drawing and needlework.

It is an encouraging feature in the history of Bombay University that it has become an annual duty to record the large and continually increasing benefactions which it receives. The gifts accepted during the past year, together with those which are shortly to be laid before the Senate for its acceptance, amount to the large sum of Rs. 1,03,100. At the same time Bai Motlibai's munificent gift of Rs. 1,50,000, together with a valuable site for an obstetric hospital, and Sir Dinshaw Maneckji Petit's well-timed offer of Rs. 1,25,000 for a hospital for children's diseases and for gynæcological research, and, in close proximity to the Cama Hospital, the obstetric hospital to which the Albless family devote a gift of Rs. 60,000, have placed Bombay under great obligations to these generous benefactors.

Amongst the successful candidates for matriculation this year, there are thirteen European young ladies and three native. We wish the number were larger; but it may console friends of female education to know that almost all of these matriculates will follow up their course. Many of them will probably qualify themselves for the medical profession. No choice could be better. Of the three native ladies, the first is a daughter of Mr. Dadabhai Naoroji, whom we wish as easy a success at Finsbury as Miss Manekbai has had here. The other is a daughter of our worthy townsman, Dr. Atmaram Pandurang; and the third is a member of a very clever Parsi family, that of the late Mr. Jamaspji Padsha. Like their European sisters, these young ladies have our best wishes for their future.—*Indian Spectator* (Bombay).

INDIAN INTELLIGENCE.

The four sons of the King of Siam, with their suite, have left Calcutta for Europe.

Hafiz Abdul Kareem, Moonshee and Indian Clerk to the Queen-Empress, is about to proceed to England by the P. and O. steamer *Sutlej* after a pleasant visit to his home.

The Rajah of Bilaspore died on the 3rd February. On news of the Rajah's serious illness reaching Simla, Dr. Gokul Chand was sent; but the Rajah died before his arrival. The late Rajah's eldest son is a minor, and is now studying in the Chief's College, Lahore.

We regret to hear of the death of Mr. Bhogilal Pranvullubdas, late Director of Public Instruction at Baroda. Mr. Bhogilal belonged to a generation that has well-nigh disappeared, and whose place it is so very difficult for younger Gujaratis to take. By his death, Gujarat and Kathiawar lose a veteran educationist.

We are glad to learn that the Viceroy's suggestion in his speech at the recent meeting of the Dufferin Fund is already bearing fruit. Mrs. Combe, who is on a trip to India, has given Rs.600 to found a scholarship in connection with the Fund. More of our cold-season visitors might take the example to heart.

The Bengal Government has decided not to revive the scholarships which used to be awarded to selected native graduates of the Calcutta University proceeding to Cirencester.

The graduates of the Presidency College, Calcutta, have started a new society called the Presidency Philosophical Society. The first meeting took place recently, presided over by Dr. P. K. Ray, D.Sc. A paper on "Necessary Truth" was read by Baboo Rakhal Dass Chatterjee.

Mr. Amir Ali has a work in the press which will be looked for with considerable interest in India—*The Life and Teachings of Mohammed, with a History of the Early Caliphate.* The volume will contain an account of the religious and philosophical sects among the Mussulmans; the Mayoralty of the Buyides; their place in the history of Islam; and a sketch of the literary and intellectual achievements of the Moslems It is being published by Messrs. W. H. Allen and Co., of London, and will appear this year.

The Victoria College for the higher education of native ladies opened its session with a lecture on "Bodies in Motion," by the Rev. Father E. Lafont, S.J., C.I.E. There were interesting experiments to illustrate the lecture.

University that native Christian girls from Tinnevelly have been successful in passing the Matriculation Examination.

A meeting was recently held at Agra, composed mainly of the Rajput inhabitants of the district, at which it was resolved to adopt measures for the curtailment of marriage expenses and for raising the age of marriage for boys and girls. They agreed upon 18 and 14 as the limits of age respectively for boys and girls, and they also accepted the scales of expenditure on marriage, funeral, &c., as fixed at the Ajmere meeting.—*Indian Spectator.*

The erection of a Technical School at Lucknow will be proceeded with almost immediately, the Local Government having expressed warm approval of the scheme. The Talukdars of Oudh have subscribed five lacks of rupees to carry out the proposal.

In Lucknow, nineteen women were receiving instruction during the past year in the Medical School, of whom four were Brahmins.

Cattle diseases of a severe form were prevailing in the districts of the Punjab in the month of January. Out of thirty districts, only about half the number were free from zymotic ailments: Fluke disease and rot amongst sheep, cow-pox, anthrax, foot-and-mouth disease and rinder-pest amongst the cattle. From Kangra district some hundred cases of foot-and-mouth disease were reported. In the Rawl Pindi districts, of 109 seizures by rinder-pest, 100 deaths occurred in one week, and 69 deaths from the same disease in the Hazara district.

PERSONAL INTELLIGENCE.

Mr. Syad Mohammad Hádi, M.R.A.C., M.R.A.S., has finished his study of Anthrax at the Pasteur Institute; and, having passed the usual examination, has obtained a Certificate from M. Chamberland, the Director of the Vaccine Department, in the Institute. The Certificate bears testimony to Mr. Hádi's capability of inoculating cattle by Pasteur's method, and of preparing the Anthrax Vaccine.

Arrivals.—Munshi Hafiz Abdul Karim, Mr. Har Belas, Messrs. Darabshet (2), Mr. Adema, Mr. Mirrolachi, Mr. Karpells, Mrs. Gastlee, Mr. Jamsetjee W. Tata, Mrs. Siva Ram, from Bombay.

Departures.—Mr. Hussein Beg, Mr. Rang Lal, Nawab Nawaz Jung, Dr. Patel, Mr. P. N. Chuckerbutty.

An agitation has been set on foot by Mr. Malabari and other native reformers for the protection of young girls, by raising the age of consent and generally bringing the Indian Penal Code, which applies, of course, both to Europeans and natives, more nearly on a level with the English Criminal Law Amendment Bill. As the law stands at present, the age of consent is ten. The reformers intend to petition the Government of India, asking that the limit should be raised to twelve.

There is one remark in Lord Reay's speech at St. Peter's School which we should like to critise briefly. Why not have more of mixed classes in Bombay, boys and girls learning together up to a certain age, under lady teachers? This method …

… the girls, under the influence of a pure-minded, warm-hearted woman at the head of the class. The plan ought to be tried more largely, at least in elementary schools.

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a good Sanskrit scholar, and is well versed in the Hindu *Shastras*. She read from the *Ramayan* the chapter on the duties of women towards their husbands, and recited some slokas on the subject from the *Manu Smridi*. The audience was greatly struck with the admirable way in which she read and explained the chapter in Gujarati, and especially with the recitation of some slokas in six different metres.

Jumnabi is a Brahmin lady, sister of Pundit Kalidas of Jamnugger, and is employed by the Jamnugger Durbar to read the Hindu *Shastras* before the Zenana ladies. She has taken a … association at Jamnugger. … on the Hindu *Shastras*, … e purpose of reading or …

Eight native young men have successfully passed the competitive examination for admission to the Civil Engineering College at Madras, but not one of them is a Muhammadan. The *Muslim Herald* views "with the deepest concern the indifference of our religionists to this department of knowledge. It simply puzzles thinking men when they reflect on this particular backwardness of our people, whose ancestors erected the world-famed Taj at Agra and other celebrated buildings which stand to this … of human skill."

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The Indian Magazine.

No. 221. MAY. 1889.

MY TOUR IN INDIA.

My very pleasant and instructive travels in India having come to an end, I think that it may interest the readers of this *Magazine* if I give a connected sketch of my route; and as the reports which have appeared in it from month to month have necessarily been fragmentary, I will also refer to a few of my experiences which were not recorded.

I left London in the s.s. *Arcadia* on October 20th, arriving at Bombay, after an exceptionally good passage, by November 10th. There I spent a fortnight, enjoying the hospitality of Mr. Justice and Mrs. Scott, and there I received a splendid reception, which took me quite by surprise. I then went to Professor and Mrs Kirkham at Poona for one day, quite intending to pay a longer visit later, which, however, circumstances prevented. Next, on November 27th, to Hyderabad, where I was entertained by the Nawab Imad-ud-Dowlah, and had great pleasure in making acquaintance with his family. I reached Madras December 3rd, and stayed there a little over three weeks—first with my friend Mrs. Brander, Gov. Inspectress of Girls' Schools, and then with the Director of P.I. and Mrs. Grigg. During my visit to Madras, Mrs. Brander and I made a very interesting journey of three or four days to Mysore, staying with Dr. and Mrs. Benson; and at Bangalore, with Mr. and Mrs. Cook, returning December 13th. On the evening of Christmas Day I left Madras by the s.s. *India* for Calcutta, where I arrived on December 29th. I paid pleasant visits in succession at Calcutta—to Mr. and Mrs. Peari Lal Roy, Mr. and Mrs. Ameer Ali, and Mr. and Mrs. Manomohun Ghose, remaining altogether

three weeks. My next journey was to the N.W.P. and the Punjab. I first spent one day at Patna, with Professor and Mrs. Mowat—January 21st. I was at Benares January 22nd–24th, and at Allahabad January 24th–28th. At the latter place I was very kindly received by Kumar Shiva Nath Sinha and his wife. Then a day and a half at Lucknow; one whole day at Agra; one at Allyghur, to see the College under Mr. Beck, M.A.; at Delhi February 2nd–4th, reaching Lahore on February 5th, at eight or nine a.m. I spent four very occupied days at Lahore, the guest of Dr. Elizabeth Bielby. This was my farthest point north, and I now proceeded through Rajputana to Ahmedabad, in Gujerat, stopping for a few hours at Amritsar, to see the Golden Temple of the Sikhs; and for one interesting day at Jeypore, with Mr. and Mrs. Williams. Mr. and Mrs. Aston had kindly invited me to stay with them at Ahmedabad, and my visit to them was February 12th–16th. I then passed two or three days in camp with Mr. Sheppard, Commissioner of the Northern Division, and Mrs. Sheppard; visited Baroda for one day; and next was friendlily entertained by Mr. and Mrs. M. D. Dadysett at Surat, February 18th–20th. Thence I returned to Bombay for a few hours, to be present at the Bazaar for the Alexandra Institution, February 21st, which Miss S. Manockjee Cursetjee had specially invited me to attend. I went again to Ahmedabad for one night on account of a Meeting of the Gujerat Branch of the National Indian Association, and made thence a short excursion into Kathiawar. At Rajkot I stayed with Mr. and Mrs. Turkhud; and after a day also at Gondal, I, for the second time, returned to Bombay on February 28th. There I was again the guest of Mr. Justice and Mrs. Scott. I spent one final week at Bombay, and on March 8th left for England in the s.s. *Peninsular*, from which I landed at the Albert Docks on March 30th.

Thus my stay in India was of about four months, from November 10th to March 8th, and I must have travelled between three and four thousand miles. I have the most pleasing recollections of kindness shown to me, and I was very glad of the opportunities for renewing old friendships and making many new ones, which I hope will, as far as possible, be kept up. Everywhere I was allowed to visit the girls' schools, and I was admitted into many zenanas. The

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At Madras a very picturesque afternoon entertainment was arranged for me by several native gentlemen, at the magnificent house of Sir Savelai Ramasawmy. On that and on other occasions I heard some remarkable playing on the *vina* and other instruments. There was a very distinguished company present, and the Governor and Lady Connemara were among the guests. This party took place on December 19th, and the following afternoon the Madras Branch of the National Indian Association held a Conversazione at the old College. On that occasion I had some very interesting talk with the leading native gentlemen of Madras, as also at the large sociable party given by Dr. and Mrs. Duncan. I have a very pleasant recollection of the afternoon at the house of Mrs. Grigg, when the prize-giving for the Home Education pupils took place. It was a remarkable gathering of English and native ladies. Several of the latter spoke English, and they seemed quite at ease. Mrs. Grigg, as is well known, takes great interest in the progress of Indian ladies, and her cordiality makes these parties successful. Mrs. Brander also gave a most interesting ladies' party, at which games and music were entered into with zest.

At Calcutta, as is well known, many Bengali ladies are advanced in culture; and there is very agreeable native society, in which some Europeans also mix. These ladies have formed small unions among themselves, mainly for social and educational objects; and I had the pleasure of being invited to their meetings. The *Sakhi Samiti* welcomed me at the house of Mrs. P. L. Roy; the *Arya Nari Somaj*, at that of the late Keshub Chunder Sen; and I met the members of the *Banga Mahila* at the rooms connected with the Sadharan Brahmo Somaj in Cornwallis Street. It is striking to find so much knowledge of English among these ladies, and such marks of general progress. The same observation applies to many of the Parsee ladies at Bombay; but I must not now diverge on that line. Nor am I now referring to schools. But I may specially mention the prize-giving at Mr. and Mrs. Sasipada Banerjee's Normal School, near Calcutta, in which the Hon. Secretary of the Bengal Branch of the National Indian Association, Mrs. Colquhoun Grant, takes an active interest. During my stay with Mr. and Mrs. M. M. Ghose, they gave a delightful evening party, at which members of various races met in a sociable spirit. The Lieut.-Governor and

information that I gained has proved, and will prove, of great value to me. My experience will also be the key with which to open fresh stores of knowledge in the future; for all that I read now about India becomes doubly intelligible. I need hardly add that the daily interest to me of all that I saw was intense. I only regretted that my journey could not have been prolonged, as I wished to stay at every place that I visited. But it was time to return home; even the sun gave hints to this effect, and I must be satisfied with the visions and reminiscences which have, during the past winter, impressed themselves on my memory and increased my sympathy with Indian life.

Now, in regard to the meetings and entertainments not already mentioned in the *Indian Magazine*, it would be impossible to mention all fully without taking up too much space. I must confine myself to those of more general interest, explaining that everywhere my kind friends made the pleasantest arrangements in regard to my meeting persons whose acquaintance would help me to carry out my aims. The magnificent reception party which greeted me at Bombay, as Hon Sec. of the National Indian Association, has been already mentioned in our January number. It was on this occasion that I received the various symbolic and delicate silver articles, placed upon a large round tray, which have been greatly admired by my friends in England. The remarkable party given by Mr. Madhavdas Ragoonathdas, the practical reformer in regard to widow marriage, has also been noticed. But I must refer besides to the very interesting afternoon *purdah* party given by Mrs. Scott on November 16th, in order that I might have the pleasure of meeting especially some Mahomedan and Hindu ladies. The party was extremely enjoyed, as Mrs. Scott's parties always are, owing to the tact and kindness with which she arranges them. It is greatly through her influence that other ladies at Bombay have organised *purdah* parties. Mrs. Jardine kindly gave one in the evening during my stay at Bombay, at which her beautiful fernery was illuminated. I attended also, at the house of Mrs. Budrudin Tyabji, an afternoon ladies' party, which was very interesting to me. I may mention, too, the grand Parsee wedding at the residence of Mrs. Wadia, between one of her daughters and Surgeon R. H. Cama, to which I went with Mrs. Scott.

At Surat there are many educated Parsee ladies and some Hindu also, whom Mr. and Mrs. Dadysett invited to their house. At Rajkot there were several interesting gatherings. Finally, at Bombay, the week was fully taken up, and I only regretted to be obliged to leave when so many annual ceremonies connected with public institutions were taking place. I was glad to have the honour of there meeting the Governor and Lady Reay, who had been away from Bombay when I arrived in India.

This short sketch is very imperfect even as to what I have attempted to record; but it somewhat indicates for how much kindness I was indebted to my friends in India—kindness which will never be forgotten. I wish to acknowledge very warmly the personal friendly feelings which, in a measure, prompted some of the hospitality. But I may also express gratification that my connection with the National Indian Association was recognised as the ground for such an unusual reception. I am now able to assure our members at home that their sympathy with Indian progress is appreciated, and that the time has come when, in spite of much that tends to retard useful reforms, there is a large body of persons in India, of all creeds, who are anxious to work in connection with each other and with liberal Europeans for the aims which the National Indian Association has consistently endeavoured to promote. E. A. MANNING.

A BIOGRAPHY.

The following interesting account of the life of Rai Jeewan Lal Bahadur, of Delhi, who died ten years ago, was written by his son, and is well worth laying before our readers. The family to which he belonged is of the large Kayasth caste, and of a division of that caste held in great respect. There is a tradition that these Kukraneah Kayasths (that is, of Kukraj) were in old times rulers of a small kingdom. The authenticated history of the family, however, begins with the Rai Bahadur's ancestors in the sixth degree — Raja Rughnath Bahadur, who was a distinguished noble at the courts of the Emperors Shah Jehan and Aurungzeb. The Raja settled at Delhi on entering the service of Shah Jehan, and, in Aurungzeb's reign, he became prime minister. Many anecdotes of

Lady Bayley were present, and seemed to be much interested I also had the pleasure of attending a *purdah* party, kindly arranged by Mrs. Ameer Ali

I have now mentioned the three Presidency towns, but, before reaching Calcutta, I had been to Poona, Hyderabad Bangalore and Mysore, and at every one of these places I had been very friendlily welcomed Mr. and Mrs Kirkham's afternoon party was remarkable for its sociability, and for the fact that, besides gentlemen, many Mahratta ladies attended it. While I was at Hyderabad there were continual festivities, according to the habit of that hospitable city; one being a grand party, with illuminations, given by some Parsee residents in the Hall which they have lately built At Bangalore, Mrs. Brander and I went to a ladies' party given by Mrs Thumboo Chetty (already referred to in this *Magazine*), at which we met the pupils of the Home Education Classes, and at Mysore there was a striking meeting in the Hall of Maharani's Girls' School, arranged by the kindness of Rai Bahadur A. Narasim Iengar

I passed too rapidly through the N W P. to be able to attend many entertainments but at Allahabad I remained a few days, and there Kumar Shiva Nath Sinha kindly arranged for me to see many friends interested in India, and Mr. Hameed Ullah invited me to a pleasant party at his house, having assembled many of the leading men of his community. At Lahore the Punjab Association honoured me at their Annual Meeting with a very grand reception in the Shalimar Gardens, under the presidency of the Lieutenant-Governor, which has been described at length in the *Punjab Magazine*; and I attended another, that of the Central Mahomedan Association. The day I arrived an interesting entertainment was given by Dr. Eliz. Bielby. Altogether my stay there proved a succession of pleasant social meetings, including those at the houses of Mr. Madan Gopal, Mr. Ganga Ram, and of the widow of Rai Bahadur Kanya Lal De, where Mrs. Seva Ram and Mrs. Hardevi had kindly invited several friends to meet me.

During the latter part of my journey I continued to enjoy similar opportunities of social intercourse. Mrs. Aston, at Ahmedabad, collected many friends one afternoon, and otherwise aided me in my objects. The evening meeting of the Gujerat Ladies' Club has been already referred to in this *Magazine*.

young when his mother died. The sad event, though it deprived him of the tender care and love of a mother, had a marked effect in the formation of his character and ideas. He had to remain entirely in the company of his father, which saved him from acquiring superstitious habits and prejudices, fear and narrow-mindedness, which the constant company of a loving but ignorant and untrained woman is apt so forcibly to impress in young age, that they will not, sometimes, be removed by any amount of education.

Being thus trained, from his infancy, in principles of virtue and piety, and impressed with a deep sense of loyalty and respect for the Chiefs of Kunjpura and the British Government, the Rai Bahadur was, through his life, distinguished as a model of strict honesty, conscientiousness and truthfulness; while his feelings of regard and attachment for the Kunjpura state, and his meritorious services to the British Government, from an early age up to the time of his death, rendered him highly popular, honoured and esteemed by all who have either known him or have heard the facts of his worthy career. He was one of the best Persian scholars of his time, if not the best, in Delhi, and also knew Arabic and Sanskrit. The sound principles of virtue and piety, impressed on his young heart by the wise discourses and constant society of his illustrious father, received a bright polish and stimulus from the most liberal education he received and the frequent intercourse with men of every branch of learning and science, for which his taste and position afforded him ample opportunities. In fact, there was hardly a branch of learning or science, available at the time and suitable to his respectable position, the details of which were not thoroughly mastered by him. He was so intensely fond of learning that all the time he could spare was devoted to study and writing. Soon after the Bhurtpur campaign in 1827, in which he accompanied his father, he got employed in the Delhi Residency (afterwards Agency), in which office he ultimately rose to the post Mir (head) Munshi. From his diaries we find that he was, during the whole time of his incumbency in the Residency Office, constantly travelling all over Rajputana and the northern and western parts of the country. Being in the habit of taking down a memo. of everything he thought useful or worthy of note, we find in his diary a complete record of the customs and manners of the people, a description of the locality and its history, with many other useful and notable matters connected with every place he visited. These materials have been, and will continue to be, of great use to Government officials as well as to historians, archæologists, antiquarians and others who stand in need of acquiring a knowledge of past events. He also very carefully

his good and liberal actions are remembered by the Kayasths with pride, and the Bhats (bards) still sing his praises at feasts and other tribal gatherings. The family house was at Narwoul (now included in the Patiala State) and a village near that town was founded by Raja Rughnath, and called after his name. But the distant properties were disposed of, as the Raja's family settled at Delhi; and another branch went to Hyderabad. After his death, his descendants occupied various posts of trust in the State of Kunjpura.

We now come to the father of Rai Jeewan Lal Bahadur, Munshi Girdhari Lal. The Chief of Kunjpura selected the Munshi to represent him in the court of the first British Resident at Delhi, Sir David Ochterlony. This was an important position, and one that required much judgment and experience. His merits attracted the notice of Sir David, who offered him a post in his office. Unwilling to desert the Kunjpura State at a critical time, he declined the offer; but the Chief himself having urged him to accept it, he did so. Sir David Ochterlony valued greatly the opinion of Munshi Girdharai Lal, as did the succeeding Resident, Sir Charles Metcalfe. He was born in 1770, and died in 1844. His charity caused him to be looked upon as an unfailing friend by the poor and needy. It is said that he once gave away half his income to help a caste-fellow to meet the marriage expenses of his daughter. He was greatly respected on account of his learning and his character.

Rai Jeewan Lal Bahadur, was thirty-eight when the Munshi, his father, died. It will be observed that he had a remarkable ancestry; and we proceed to give a sketch of his own life, which proves how well he sustained the honourable traditions of his family. We hope to be able to present, from time to time, biographies of men of ability and elevating influence who may be less known than others of ordinary renown. And we request our readers in India to supply us with any such that they may consider of sufficient interest and importance.

Rai Bahadur Jeewan Lal, whose most useful career was closed by death on the 5th April, 1884, was born on the 2nd April, 1806. He was the only surviving son of Munshi Girdhari Lal, to whom other sons were born, all of whom died in infancy. Rai Bahadur Jeewan Lal was, consequently, very dear to his parents, and was very tenderly murtured. He was very

in his old age. On the 22nd August, 1879, he had a severe fall by his foot slipping as he was coming down from the roof of the upper room, which resulted in his hip-joint becoming dislocated. This necessitated his lying down still and motionless on a couch for several days; and as he could not be prevailed upon to take food in this, as he considered, an impure state, for nearly three successive days, his fasting made him very weak, and his constitution received such a severe shock that he never regained his health. He, however, recovered the use of his legs, and was active and unsparing as ever in making himself useful in every conceivable manner till the time of his death. The Rai Bahadur has left a large family, consisting of two sons, two daughters, and a number of grand and great-grandchildren. His elder son, Rai Raja Lal,* was an Extra Assistant-Commissioner, and had fully inherited all the good qualities of his worthy father. His younger son, Maharaja Lal, is a pleader, but his general bad health and growing deafness have deprived the family of a nice income he was earning by his profession. Of his numerous testimonials relating to his good actions and services before the Mutiny, only a few are available, as the rest have become rotten parchment and are not legible.

We now proceed to give a short statement of some of the important services rendered by the Rai Bahadur to the Government and to his country, and append a copy of some of the documents in support of them.

1. When vaccination was introduced into Delhi for the first time, the Rai Bahadur was the first native gentleman to give it encouragement, in face of great opposition, the prevalence of popular prejudice and the wide-spread indignation expressed by the whole native community. He took great interest in the cause of vaccination, as he did in every measure conducive to public welfare, and it was mainly owing to his indefatigable exertions, and by his setting his own family as an example, that a good many people allowed their feelings of prejudice and hatred to subside, and by degrees the civilising influence of his advice and action in the matter became more and more fruitful of good.

2. Rai Bahadur Jeewan Lal was holding the post of Mir Munshi to the Governor-General's Agent at Delhi when the Mutiny broke out there on the memorable 11th of May, 1857. The

* This pious gentleman, who is believed by all who knew him to have come into this world for no other purpose but to serve his father and the Government, so as to set an unexcelled, if equalled, example of an obedient son, and a humble, loyal, and devoted servant of the Government, in the best and highest sense of the words, did not survive his father more than a year, and died on the 18th July, 1885, aged only 45 years, leaving three sons, two daughters, six and grandchildren.

kept a copy of all the state documents and correspondence made with, by, or through the Residency and Agency Office, which have invariably been found of great help to Government, as will be shown hereafter. Rai Bahadur Jeewan Lal was present on every occasion of note, whether it were a durbar or a campaign, in which the Delhi Residency had to play a part. He was with Mr. Blake, the Assistant to the Resident, when the dreadful tragedy happened at Jeypur, on 4th June, 1835, which cost Mr. Blake his life, and the Rai Bahadur himself had a narrow escape. His written memos. give a very interesting and minutely detailed description of this affair, but we cannot insert it or other such things in these short notes.

The esteem and regard in which he was held by his superior officers on account of his great natural talents, rare personal qualifications, knowledge and experience, and the able and devoted manner in which he discharged his duties during the long period of his tenure of office, are simply unexampled. He was specially attached to Sir T. T. Metcalfe, Bart. (his great benefactor and friend), for whom his love and devotion had no limits, while the thorough confidence reposed in him by Sir Theophilus, and the influence the Rai Bahadur had with him, were so great that they sometimes made even the English assistants to Sir T. T. Metcalfe jealous of the Rai Bahadur. But the unostentatious [illegible] bits of the Rai Ba[illegible] his enemy, and so [illegible] and influence he possessed, was loved and respected by all. The opinion and advice of Rai Bahadur were sought in all important affairs by the Residents and Agents to the Governor-General at Delhi, and, after the Mutiny of 1857, by successive Commissioners and Deputy-Commissioners of Delhi and other officers of the Government, and were invariably found to be sound and reliable, honest and useful. While serving the Government so usefully and devotedly, the Rai Bahadur was not unmindful of the duties he owed to his countrymen and caste people, as well as to his relations and friends. It will be too lengthy to write about his numerous acts of benevolence and help to his friends and relations which have made his name a popular household word in their families, while his exertions for the general good of the native community of Delhi and his efforts for the improvement and reform of his caste people, of which we will write briefly further on, in separate heads, have rendered his memory sacred alike among the English, the Hindus, and the Mahomedans. Being a man of strictly temperate habits, and naturally strong and stout, the Rai Bahadur always enjoyed good health. An unfortunate accident, however, deprived him of this blessing

thought it more proper and advisable to keep his reward with Government, which, he thought, was like money kept in safe deposit to be drawn with interest in time of emergency. The question was again opened by Sir John (afterwards Lord) Lawrence, when His Excellency paid a visit to Delhi as Viceroy and Governor-General of India in the year 1865. In a private interview the Rai Bahadur then had with his lordship, the latter (always calling the Rai Bahadur his instructor, as the Rai Bahadur was for some time appointed to teach him office-work when he first came to Delhi as an assistant to Sir T. T. Metcalfe, Bart.), who was well aware of the merits of the Rai Bahadur's services during the Mutiny, put the question to him, saying the time had come for him to receive his deposit. The Rai Bahadur, thanking His Excellency for his kind intentions, said there was no hurry about the matter, and that he was going on pretty well, and was, as yet, not in want. It will be too lengthy to give a detailed account of the Rai Bahadur's services, and the persecutions and losses to which he was subjected during the Mutiny.

3. The Rai Bahadur was as useful to Government after the rebellion as during its continuance. After the capture of Delhi, he was busily engaged in discharging very important duties entrusted to him. He was appointed a Persian Secretary to the Court which sat in the Delhi Fort, for the enquiry and trial of the ex-king and other rebels. The whole of the Persian records were placed under his charge, and he was entrusted with the duty of examining them thoroughly, and of bringing up such of them before the Court as related to the implication, or otherwise, of persons that were being tried. It was a very delicate duty, and the strictly honest and loyal manner in which he discharged it was much appreciated and praised by his superiors. His knowledge of the minutest details of all matters relating to the Mutiny, and the notes of his regularly-kept diary of those times, were of great help in deciding almost all matters that were then before officers for decision. It is a well-known fact that, but for the diary record of the Rai Bahadur, many innocent lives would have been lost in those hot-headed days, while others really guilty would have clearly escaped the punishment they richly deserved. The Rai Bahadur was among the party who were against the policy of shedding blood; and though that party was in the minority, his exertions on the side of mercy are still gratefully remembered by the Delhi people, and his natural goodness of heart was ever after praised even by those who were in the opposing party. The heavy shock to which the Rai Bahadur's peace-loving feelings had been put by so many trials and constant anxieties during these eventful

services rendered by the Rai Bahadur during the period the Mutiny lasted, at great personal risks, the persecutions to which he was subjected, and the losses he sustained, are events which should keep his memory sacred, and render his name dear and highly honoured and respected in the heart of every Englishman, and be an example of true loyalty, devotion, and faithfulness to all who aspire to be considered loyal subjects and sincere well-wishers of the British Government. From the dawn of the Mutiny up to the time of the capture of Delhi by the British forces, the Rai Bahadur was a busy bee, doing all that lay in his power in making himself useful in every possible manner. But what makes his career of sincere devotion and loyal services to the British Government the most remarkable, and worthy of the greatest respect and consideration, is the fact that, while most other persons were chiefly actuated by motives of receiving honours and rewards to lend their service, the Rai Bahadur considered the very idea of it beneath his dignity, and repugnant to his feelings of true faithfulness and devotion. He thought it his duty, pure and simple, to do his best for the British Government, as is apparent from the well-known fact that when, on the re-establishment of the British rule, other people clamoured for, and received, valuable rewards for comparatively trifling services, the Rai Bahadur declined to take anything either in the shape of reward for his meritorious services, or as compensation for losses he had sustained, though much urged by Sir John Metcalfe, Bart., and Mr. (now Sir) C. B. Saunders. When both these officers insisted on the matter, the Rai Bahadur replied that to him the re-establishment of the British rule was in itself a far greater blessing than all the rewards and compensations to which he might be considered entitled put together; that he was not in want then, and was sure the Government would not forsake him or his family, should they ever stand in need; so that, he thought, his reward and compensation money were in better safe-keeping as a deposit with Government. To his friends and relations, who were unceasing in their efforts to persuade him against the step he had taken in the matter, which they said was an extremely unjust and injurious course, he replied that, as regards compensation for his losses, he believed he would be paid out of the Prize Fund, which, to his mind, was not money lawfully obtained, and he would not like to touch it. As for his reward, he said that, in the first place, he did not think he had done anything more than he was bound in duty to do; secondly, that, in his opinion, the services he was able to render would lose their merit and significance were he to accept a consideration for them; thirdly, that he was not in need just then, and

in the matter by taking his neighbours and friends to Mr. Murphy for the purpose.

5. The Rai Bahadur's valuable services were, for a long time, needed in helping the Government officers in matters relating to Crown lands, and heavy suits brought against Government after the Mutiny of 1857. The Government records having been destroyed in the Mutiny, many unscrupulous persons came forward to take advantage of this opportunity, and advanced their claims to properties which really belonged to Government, or to the ex-king and others, whose estates had become escheated to Government on account of their rebellious conduct in the Mutiny. The Government officers were, in many instances, owing to want of evidence, at a loss how to resist the claims, and had recourse to the advice and infallible help of the Rai Bahadur. In almost all such matters, it was owing to the personal knowledge of the Rai Bahadur, and the unimpeachable evidence afforded by his regularly-kept copies of documents and entries of his diaries, that the Government was saved from considerable losses.

6. The reduction of marriage expenditure among all the different Hindu tribes in Delhi was one of the most vexed questions of the time in 1864. The expenditure had become so great that it was ruining the well-to-do people, not to speak of the poor. The cruel custom compelled people to incur debts and to have recourse to all possible means, fair or unfair, to obtain money and to waste it, or to wait and keep their sons and daughters unmarried till they could afford to spend the required large sums of money. The matter became so serious that great anxiety was felt about it by Sir Robert Montgomery, the then Lieutenant-Governor of the Punjab, who asked Dr. Thornton, Deputy-Commissioner of Delhi, to try all possible means of effecting reform in the matter. The able Deputy-Commissioner did his best, but with little or no effect. The difficulty in the matter was (as was the case with all matters left to native will and skill) that, while all and each of the different sections of the Hindus agreed in denouncing the custom as highly injurious and ruinous, and admitted urgent and immediate necessity of reform, none would come forward to take the initiative, from the absurd fear that the party who did anything in the matter first would be stigmatised and nick-named by others. But, however absurd the notion may seem now that so much rapid progress is being made, and the habits and ideas of the people are undergoing a daily change towards bettering their condition and removing abuses, the case was quite different then in 1864. Many useless Punchayats were

times was so great, and the Agency Office for which he was specially fitted having been abolished, he could no longer be persuaded to go on with active Government employment Mr. (now Sir) C. B. Saunders very kindly arranged for him the post of an Extra Assistant-Commissioner, with Rs 700 per mensem for his salary, and a promise that the Government would keep him at Delhi so long as he desired to continue in the service, but the Rai Bahadur said he had seen too much of active service, and stood now in great need of rest, and so he retired on pension After his retirement, he received some very flattering offers of appointment from Bikaneer and other native States; but he declined, saying if he could still be of any use, he would much rather like to be useful to his own Government, or his hereditary chief, the Nawab of Kunjpura, than to any other. Though wishing much to spend a retired life, of which he really stood in great need, he was not destined to have it. There were glorious deeds in store for him yet, which he lived long to mould and to see completed.

4. The Rai Bahadur had hardly commenced his retired life, when he was called upon to give his help in numerous important matters connected with the interests of the State and of public utility and welfare. The Income Tax was, for the first time, introduced in Delhi in 1860 By that time the people had scarcely become settled, nor had the agitation caused by the late Mutiny, been entirely removed from their minds. The Government, therefore, while it stood in urgent need of imposing the tax, was equally anxious to guard against creating feelings of alarm and unrest in the minds of the people, and thereby rousing sentiments of unpopularity The matter, trifling and common enough as it may appear now, required a very careful and delicate handling Mr. Murphy, an old friend and admirer of the Rai Bahadur, was entrusted by Government to carry on the operations, and he requested the Rai Bahadur to co-operate with him. The Rai Bahadur responded to the call of duty with his habitual readiness. It was no easy task to persuade the ignorant masses that the imposition of the tax was not, as many supposed, a permanent penalty by way of punishment, and that the Government did not mean to take away the money thus realised to England; but that it was only a temporary measure, necessitated by public exigencies, and the money was to be spent in India for the good of the country. It was thus, owing to the great influence the Rai Bahadur had with all sections of the native community at Delhi, that the people understood the real nature of the thing, and, shaking off their prejudices, were induced to come forward and to have their incomes registered, the Rai Bahadur setting an example

to the pressure put and the obstacles created by the people. But the Rai Bahadur stood firm amidst the furious storm that continued raging for a long time, and ultimately not only succeeded in establishing his school, but was able by his eloquent persuasions to dispel the strong-rooted prejudice from off the minds of the people. The result was the gradual growth of a healthy public opinion in Delhi with regard to female education, which has since been making great progress.

9. Rai Bahadur Jeewan Lal was one of the few persons in Delhi who, being free from religious prejudices, really wished to effect a reconciliation between the Saraogis and the Vishnuvites. He never lost an opportunity of trying his best in the matter. Though very old and infirm, at the time Colonel Davies (whose name has acquired wide-spread fame in connection with the matter) boldly succeeded in doing the Saraogis the justice which they had been long denied, the Rai Bahadur was among those who took a leading part in rendering help in the successfully passing off of the procession of Parus Nath.

10. The literary pursuits of the Rai Bahadur have been of great use to historians, antiquarians, archæologists, and other writers on different Indian subjects. By many such persons the assistance of the Rai Bahadur was eagerly sought, and was cordially and cheerfully given. His own contributions on various subjects are as interesting as they are useful and instructive. As a member of the Delhi Literary Society, of which he was the chief ornament, the Rai Bahadur gave many useful lectures and wrote many interesting essays. It may be said, without exaggeration, that the mass of useful and instructive learning diffused by the Rai Bahadur was far in excess of that of all other members of the Society put together, both in quality and in quantity.

His collection of old and rare books and writings, for which he had an intense fondness, and in the collection of which he took great trouble and spent thousands of rupees, is a treasure hardly to be excelled, if equalled, by any well-kept library of Persian literature in India. To antiquarians and others who have a taste for such matters, his collection will be found well worth seeing, and will prove quite a treat.

11. Of the many reforms the Rai Bahadur was able to effect among his own caste people specially, we may mention a few:

(i.) It is a well-known fact that the Kayasths, from the earliest ages, were the only Hindu tribe, with the exception of the Brahmins, who made literature their sole profession and means of livelihood. But the impetus given to education since the advent of the British rule, especially after the Mutiny of 1857, made a great change in this respect, as persons of every

held and big talks made, but nothing came out of them. The Khatris said they were waiting only for the Buniahs, the Buniahs were waiting for the Brahmins, and so on. The matter was well-nigh being given up in disgust as hopeless, when the Rai Bahadur broke the ice by bringing round his tribe to a true sense of the subject by his eloquent persuasions, and making them agree to a schedule of reductions he had prepared, and was the first to fill the same, upon which all other sections of the Hindu castes followed as a matter of course.

7. When the Boards of Honorary Magistrates were created in the Punjab, the Rai Bahadur wished to be excused from his appointment on account of his increasing old age and infirmity. The local officers, though much against their wish, agreed to accede to his request, and sent up other names. But the Punjab Government nominated him on its own motion, and the Rai Bahadur could not, upon this, make up his mind to refuse the honour, especially as he was told by the local officers that all other Honorary Magistrates that had been appointed were new to their duties, and some old and practised hand was required to guide and instruct them. The Rai Bahadur continued to perform the duties of this post till the time of his death, and the satisfaction given by him in the discharge of his duties in this capacity were warmly acknowledged both by Government and the public. It is an admitted fact that among all the Honorary Magistrates constituting the Board at Delhi, the Rai Bahadur was the ablest and the only one who wrote all his proceedings himself, and in whose sense of justice and impartiality the people had implicit faith.

8. The exertions and endeavours of the Rai Bahadur in the cause of education have rightly earned for him a high reputation as patron of learning. Being an eminent scholar himself, the Rai Bahadur always took a keen interest in the matter, and spared no pains in giving the subject the utmost impetus. Among his caste people, and, we daresay, probably among all the other sections of the Hindu native community, he was the only example in Delhi of allowing the female members of his family to receive the benefits of education in early time. We believe his wife was the only Hindu lady of her time who acquired a knowledge of Urdu, in which she was able to write ordinary accounts and other domestic necessities. The Rai Bahadur was the first to establish a girl's school in Delhi. The popular prejudice against this measure was so vehement, and the opposition made so great, that a person less firm or less influential than the Rai Bahadur would have at once ...

THE ARYA SAMAJ AND SOCIAL REFORMS IN INDIA.

In the February number of the *Indian Magazine* I find an article on the Arya Samaj, by Lalla Fateh Chand, member of the Middle Temple. I am glad to see that he is a man of liberal views. I regret to observe, however, that his zeal for the Arya Samaj has led him to make serious mistakes in his description of the good that has resulted, or is likely to result, from its operations.

It is not my purpose here to criticise the doctrines and beliefs of the Arya Samaj. I only mean to give you an exact idea of what the Arya Samaj has done in the way of social reform.

Lalla Fateh Chand thus begins: "The fiery zeal that the Arya Samaj has displayed in working for this noble end [female education] deserves the hearty support of all honest and right-thinking men. . . . Thanks to the indefatigable exertions of the illustrious reformer [Swami Dayanand], and those that follow his footsteps, we see institutions for the education of women flourishing and attaining a luxurious growth." Those who have even a superficial knowledge of the Arya Samaj, are aware that most of its leaders are against imparting Western education to their girls. They approve of the idea of teaching them something of Hindi and Sanskrit only. Even before the Arya Samaj came into existence, Punjabi women of respectable families could read their Scriptures in the Gurmukhi language. Some of them were well read in Hindi and Sanskrit. The Arya Samaj has done almost nothing for female education. In the whole of India, the only girls' school which is directly or indirectly connected with the Arya Samaj is that attached to the Ferozepoor Orphanage. The number of pupils who are educated at this school is much below one hundred. They are prepared for the primary standard. There may be more girls' schools in other provinces of India belonging to the Arya Samaj, but their existence is not known to any of the leading Arya Samajists here.

Lalla Fateh Chand continues: "The next important movement—to which the Arya Samaj has pledged itself heart and soul—is the eradication of caste prejudices." Anyone who knows the Arya Samaj will be amazed at this assertion; for, as a matter of fact, it is opposed, tooth and nail, to the eradication of caste. Had Lalla Fateh Chand taken the trouble to look through the file of the *Arya Patrika*, the professed organ of the Arya Samaj, he would have found that, as a whole, the

caste and creed were allowed, or rather encouraged, to receive the benefits of education. This was, indeed, highly injurious to the interests of the Kayasths, whose sole monopoly was gone, and as they would not consent to adopt any other professions, their struggle for bare existence became utterly hopeless. The Rai Bahadur could not see this sad condition of his brethren with apathy; and while trying his best to encourage them in acquiring a knowledge of English, he also impressed upon their minds the necessity of giving up their prejudices against the adoption of other professions, and advised them to compete with their other countrymen in trade and other professions to which no reasonable objection could be made. His constant exertions in the matter at last bore the desired fruit in removing off the strong-existing hatred and prejudice. The Kayasths are now entering into every trade and other respectable lines of business in which they can honestly earn their livelihood.

(ii.) In order to give the Kayasths an idea of, and taste for, banking and other mercantile business, the Rai Bahadur, in conjunction with a few other public-spirited persons of his caste, tried and succeeded in establishing the Kayasth Mercantile Banking Company at Delhi, of which he was a director. The Company is still flourishing. It is composed of Kayasths only, and has been the means of diffusing among them a knowledge of the principles of trade and banking business. It is a monument of the good name and wise and useful actions of the Rai Bahadur.

(iii.) The Rai Bahadur also carried into effect the much-needed reductions in expenditure incurred on occasions of different ceremonies, which were as ruinous to his caste-people as the marriage expenses.

(iv.) The last wise action in effecting a great reform among the Kayasths in which the Rai Bahadur took a leading part was, the abolition of the use of liquor, which had rendered the very name of Kayasth a scourge to the whole tribe, and had degraded it very much in the estimation of other nations and of the British officers, not to mention the waste of money and the injurious results to health which were an inevitable consequence of it. The carrying of this reform into effect has made the ame of the Rai Bahadur immortal among his caste-people, nd has taught others a lesson of what can be done by erseverance.

seem simple tens." Crossing the sea, at the present stage of Indian advancement, is no great breach of the caste-fetters. If the number of men who now go to England is greater than before, it is due to the spread of Western education and civilisation, and the worldly honours, which are invariably the result of a voyage to England, on a successful termination of study at one of the Universities there.

Not even five students in this Province have received Sanskrit education, up to Matriculation standard, through the Arya Samaj. I have, however, much pleasure in stating that the Arya Samaj has succeeded in establishing an educational institution. Most certainly, so far as the study of Sanskrit is concerned, this institution will prove most useful to us. It is a pity that Lalla Fateh Chand should not have noticed at length this *only* important work done by the Arya Samaj. There are two orphanages under the control of the Arya Samaj, one at Ferozepur and the other at Barreily. They are liberally supported by our princes, raises, and European officials. I have the authority of a distinguished officer of the Arya Samaj in stating that, from the day of their establishment till this time, both of these institutions have not brought up, and prepared for different callings in life, more than a hundred or so orphans.

No Hindu festival has been modified or reformed. The Arya Samaj has no power to work such wonders.

Then again he writes: "Widow marriages have been announced in several parts of the Punjab and other provinces," intending it to be understood, I presume, that the Arya Samaj, as a body, is in favour of the re-marriage of widows. The fact is just the contrary. Through the individual attempts of certain Arya Samajists, some half-a-dozen such marriages, between comparatively very poor persons, have taken place in the Punjab during the last few years. But it is, perhaps, not known that the Arya Samajist Vedas do not sanction re-marriage of widows. Instead of the re-marriage of widows, the founder of the Arya Samaj and his following recommend a French *Niyog* (temporary conjugal relation).

Lalla Fateh Chand thus concludes: "Why, then, should we appeal to Government to improve our social customs, when the work is being so admirably done by the Arya Samaj?" I have attempted, in the above lines, to describe what the Arya Samaj has done, and what it has not done. I leave it to you and your readers to judge whether what they have achieved is all that is wanted for the moral and social regeneration of the Hindus. The existence of the National Indian Association is a convincing proof of the fact that we Hindus do want assistance from outside. I know well that the majority of our educated countrymen are

Arya Samaj is strongly attached to caste rules; most of its leading members have joined the orthodox Hindus, and in several cases led them in persecuting men who had the courage to break through the trammels of this great social evil of India. This retrogressive policy of the Arya Samaj injures the cause of social reform in another way. Deterred by it, some of our England-returned countrymen, belonging to the Arya Samaj, encourage the tendency in their orthodox brethren to think that even in England they retained their caste prejudices. I know of a gentleman here who, during his three years' stay in England, throughout sedulously assured his father, and through him the members of his caste, that he had a Hindu cook in England, and did not eat and drink with the *mallechhas*, although, all along, he was putting up with an English family. On his way home, he quietly wrote to his father that his Hindu cook was dead! Surely these men, and the movement which by its attitude towards reform encourages or compels them in this line of conduct, will not advance the cause of progress a whit. On the contrary, the wholesome and salutary influence on the rising generation, which an example of reform set by these gentlemen would assuredly have had, has been lost.

Again he says: "The Arya Samaj has given a deadly blow to idolatry, such as was never felt before." The truth is, that the Arya Samajists do preach against idolatry; but most of them worship idols at home.

A little further on he says "The Arya Samaj has, at the present moment, not less than a million supporters." Fantastically incorrect! There are about 180 Arya Samajes in the Punjab, 100 in the North-West Provinces, and about 50 in other parts of India. This number includes those Samajes which have hardly even half-a-dozen members. Taking a very large average—say, of 30 for each Samaj—the total number of the Arya Samajists in the whole of India barely amounts to 10,000.

He continues: "Scores of Indian gentlemen yearly break their caste-fetters and cross the seas; thousands of students at home eagerly pursue the study of Sanskrit; thousands of orphan boys and girls get their board, lodging, and education for nothing; and several Hindu festivals have been reformed on their original and pure basis." Only an hour ago I was reading these lines to three distinguished M.A.'s of the Arya Samaj. One of them occupies a very high post under Government; and of the other two, one is a Pleader of the Chief Court. They could not help smiling at the inaccuracy of Lalla Fateh Chand's statement. "You," they said, addressing me, "do not entertain as much love for the Arya Samaj as Lalla Fateh Chand does; consequently, while tens appear to him thousands, to you they

against the interference of Government in our social matters. I have the misfortune to belong to the creed of the much-abused *minority*, who are conscious of their inability to do much by their unaided exertions; and who, under the leadership of their noble countryman, Mr. B. Malabari, have repeatedly asked the Government to come to their aid. I am sure that, had not the British Government abolished, by sheer force, the inhuman practice of *Satti* (self-immolation of a Hindu widow on the pyre of her husband), it would have continued till this time.

LAKSHMAN SINGH,
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ON THE BEST MEANS OF PRESERVING HEALTH IN INDIA, &c.

By SURGEON-GENERAL C R. FRANCIS, M.B., &c.,

Formerly Officiating Principal of, and Officiating Professor of Medicine in, the Medical College, Calcutta.

(Concluded from page 162.)

LEGISLATIVE.

When a civilised Government not only legalises the sale of intoxicating drinks to the public but confers honours upon those who manufacture them, one must not be surprised if, consequently, the public reason that such drinks cannot be unwholesome. The natives of India might even believe, in view of the increased facilities afforded for indulgence in them by the "out-still"* system, that their consumption would please the Government; in fact, that it almost amounted to a "Sirkar ke hookm!"† It may be that the Government of India—than which, I confidently affirm, having served under it in almost every capacity possible to a medical officer for upwards of thirty years, that there is none in the world more desirous to promote the welfare of the people—have, for revenue purposes, classed alcohol with opium; from the cultivation of which the imperial exchequer is annually so largely replenished, without, speaking generally, producing the mischievous results attributed by some

* Formerly, liquor (native) was sold, under Government supervision, only in the Suddur (principal) stations Now, it may be manufactured (distilled) throughout the district; hence the term "out-stills."

† Government order.

short work in tropical countries with the natives, whose comparatively (physically) feeble constitutions are less able to resist its pernicious influence even in extreme moderation:—how much less when taken in the excess, which they, once accustomed to it, prefer! *To the introduction of social reforms amongst a* community custom is, usually, a formidable barrier; but in India it is, as regards the use of intoxicating liquors, in the reformer's favour. Indigenous drinking, more common in some districts than in others, is confined to the lowest castes amongst the Hindoos, and to the debauched amongst Hindoos and Mahometans. The bulk of the population are abstainers. The argument, that, because the quantity of liquor annually consumed, when distributed amongst the 200 millions of the people, amounts to only something short of a tumbler per head per annum, the nation therefore is proved to be one of *very* "moderate drinkers," does not fairly represent the true state of the case; more than 90 per cent. of the population being, ten years ago at any rate, total abstainers. The few who indulge are no connoisseurs in drink; and they do not take alcoholic beverages for health's sake. The growing grovelling love of intoxicating liquors, taking root in a tropical race, cannot but lead to nerve degeneracy which, transmitted from parent to offspring, *must* finally end in the race's enfeeblement, if not in its extinction,—as seen amongst the Maoris in New Zealand and some Indian tribes in North America. It has been wisely said by Sir William Hunter, in his address before the Society of Arts in London, that, if India is to make headway in all that raises and ennobles humanity, it must be on the lines of total abstinence. Legislation for India, where, without Government sanction, no outside traders can be admitted, is easy; and all well-wishers of that most interesting and important country would rejoice to know that the Sirkar had severed its connection with the liquor traffic. Native liquor will still be sold, of course; but, let it be heavily taxed, and its sale discouraged in every possible way—the number of stills under the Suddur system being largely reduced; "out"-stills altogether abolished; and illicit distillation punished with the utmost possible severity. I am Utopian enough to hope that numbers of our countrymen and countrywomen in India will, in a succeeding generation,—realising the benefits of total abstinence to a tropical people as well as to themselves,—set them the good example of adopting it, and thus, in a measure, undo the mischief which has been caused by our social customs of the past and of to-day. Some 15,000 British soldiers in that country are now, *thanks to the influence of* the Rev. J. G. Gregson (the result of whose untiring labours amongst the European troops there during the past twenty years Sir Frederick Roberts,

drink. The worst passions of human nature being let loose, quarrelling and vice ride roughshod over the gospel of purity and love. Where there was no drink before, we have introduced it; and where it existed in a comparatively mild form, we have supplied a still stronger kind, and intensified the love of it. Little do untravelled Englishmen and Englishwomen *know of the extent of the injury we are thus inflicting upon* native races in our colonies and dependencies. The moral and physical destruction of humanity follow in our footsteps The slavery of alcohol, less evident to the general English public than that in human flesh which aroused popular indignation in a previous generation, has at length, chiefly through the efforts of the National Temperance League and the Church of England Temperance Society, been partially appreciated in England. A memorable meeting—one of the most representative and influential ever held on any subject—was convened, three years ago, in Prince's Hall, Piccadilly, under the presidentship of the Bishop of London, to hear the evidence of eye-witnesses, and to initiate a crusade against the drink-traffic amongst native races. Non-political, undenominational, but essentially humanitarian, philanthropists and social reformers gathered together on the same platform. Speeches came from *the hearts of the speakers, and met with a responsive echo in* those of the audience, as evinced by its loud and reiterated plaudits. As an outcome of the gathering, a Committee* has been formed to investigate the question in its legislative, commercial, and social aspects; to elicit and, where necessary, to form public opinion; and to address local authorities at home and abroad, in view to the enactment of more stringent repressive regulations: temperance societies are enlightening the people on this hitherto neglected source of danger to our distant fellow-subjects: and Mr. W. S. Caine, M.P., has, grandly, gone with his wife to India to test for himself the truth of the assertion that native drunkenness has more than doubled itself during the last ten years; to endeavour, by the establishment of temperance organisations, to stem the tide of reckless inebriety which threatens to flood the country; and to extend to native philanthropists, who—born teetotallers—are amazed and pained to see it thus threatened, the right-hand of fellowship,† of sympathy, and encouragement. Strong drink will assuredly make

* "The United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic." Office at 139 Palace Chambers, Bridge Street, Westminster, S.W.

† All communications may be made to Mr. Samuel Smith, M.P., President of the Anglo-Indian Temperance Association Offices at 2 Storey Gate, London, S.W.

who could obtain a license. Nearly sixty years ago, the Beer Act, framed with a view to making nourishing (?) malt liquor cheap and easily accessible to the people, flooded the country with drunkenness; and, some thirty years later, the "grocer's license" has, as already observed, largely increased it amongst women. The liquor interest was valued by the late Professor Leone Levi at 117 millions: and successive Governments have, not perhaps unnaturally, been averse to interfere with interests involved in so large an investment,—the less, as the sale of alcoholic beverages adds materially to the revenue, and as the investors—the brewers and distillers of England—form so powerful a *party* in the State. The disinclination to disturb "vested interests" has, however, been carried too far in the past, and a reaction is now to some extent setting in. It was finely said by Edmund Burke that "what is morally wrong cannot be politically right." It surely therefore, referring to the vast amount of mischief caused by the present almost unlimited consumption of these beverages, should be the duty of a Government to assist local authorities in the endeavour to diminish the number of liquor-shops in their midst, if not to remove them altogether. It is significant that, where *plébiscites* have been taken as to the advisability of shortening the hours of sale, of Saturday evening and Sunday closing, and of lessening the number of public-houses, whilst some have objected and others have remained neutral, large majorities of working-men—and these are they who are the most interested and who best understand the question—have advocated the adoption of all these measures. There need be no oppression or injustice. Licenses, which are periodically renewed by local magistrates, could be withdrawn after due warning extending over a longer or shorter time according to individual circumstances,—the subject of reimbursement, in exceptional cases, being fairly considered. The public-houses that remain, including clubs of every description—the genuine and the sham—should be placed under rigid surveillance. To attempt, however, to legislate in advance of public opinion would inevitably lead to failure. The popular sentiment is, happily, more and more inclining, if not to total abstinence, at least to extreme moderation in the use of alcoholic drinks. Drunkenness in public, not being fashionable or in good taste, is no longer tolerated in "society"; and the nation may, therefore, be congratulated on the fact. Too much must not be expected at once. Though strongly in favour of teetotalism,—having personally experienced its benefits, though adopting it late in life and after a long residence in India,—I highly approve of the double platform of the Church of England Temperance Society, which admits non-

the present Commander-in-Chief, has said to be equal to the acquisition of two battalions of infantry), demonstrating in their own persons that total abstinence ensures better health, a greater capacity for resisting the depressing effects of the climate, and a conspicuous freedom from crime. If this be so with the European soldier—none but those who have witnessed it can appreciate the weariness of his life in the hot weather in the plains—*à fortiori* should Europeans in a higher station of life, with better surroundings, less exposure, and greater facilities for getting to the hills, find it comparatively easy to abstain. Happily, many do. Officers are co-operating with their men in giving up that which has hitherto been the curse of the British army, a source of terror to the natives, and a reproach to the English nation.* To turn to England, King Edgar limited the number of public-houses—genuine houses of refreshment for the *bonâ fide* traveller—to one for each parish of some 700 persons. To-day, in most of our large towns where drink is freely consumed, there is a liquor-shop to every ten houses, or, say, 50 persons. This is the real cause of the national drunkenness—the enormous amount of temptation thrown in men's way. A working-man, returning home from his day's work, may resist the fascinations of one, two, or even three, of these man-traps;† but his power of resistance ebbs away as the temptation is continuously repeated. He can hardly be expected to pass *a dozen* without succumbing. Repressive laws in abundance—I believe there are more than 400 in existence—have been passed by the Legislature since the first Parliamentary enactment in 1504; but, in the presence of so much licensed temptation, and in the absence of a sound public opinion on the subject, but little good could be expected: so far from it indeed, the love of strong drink has grown. For 500 years after the discovery of alcohol, "spirits" were confined to the shop of the apothecary. Since 1678 they have been sold by everyone

* I would recommend those, who disbelieve in the drunkenness that [illegible]

† The establishment in them of goose-clubs, where the *goose* is paid for many times over in the liquor drunk when paying the weekly subscription; the giving at Christmas a gold watch to the publican's best customer (!); the offer of a prize to the man who has the handsomest nose and to the mother who can produce the prettiest baby;—these, with various other artifices resorted to by *some* publicans to invite the public to drink, prove that the term "man-trap" is not undeserved.

done, and are doing, much for the temperance education of the young people attending public elementary schools. For some years past Mr. Frank Cheshire, the educational lecturer of the National Temperance League, has given admirable illustrative lectures, on the nature and properties of alcoholic beverages; and the United Kingdom Band of Hope Union have, during the same period, employed teachers to give similar instruction. This society is making, by raising extra funds—£2,000 a year for five years have been acquired,—a vigorous effort to extend the work. Seven out of twenty-one candidates, well trained in chemistry and physiology, have been selected as lecturers. These are examples that might be followed by educational authorities. At present the encouragement, given to the masters of elementary schools to add instruction on the nature and effects of alcohol to the ordinary curriculum, is only permissive and very partial. Some managers give no encouragement whatever.. Public opinion on this point is more advanced in America. In some of the States no one is eligible for the post of teacher unless he can produce a certificate of competency to teach about alcohol. There is no natural science more useful, if carefully taught, than physiology. Conveying as it does a knowledge of the wonderful machinery, with the beautiful contrivances for its sustenance, purification, repair, and reproduction, of the human frame, physiology, cultivated in a right spirit, is a most elevating as well as most useful study. A well-illustrated description of the various component parts of the body, and of the effects of alcohol upon them, will be a life-long education for the young. They will never forget it. It would be well if similar instruction were given in all schools. I am not without hope that, in time to come, personal abstinence will be insisted upon as an essential qualification in a master, as it should be in a missionary. So with Sunday-school teachers. All should be abstainers, enforcing precept by example. The comparatively greater success of Sunday-school teaching in America is due to the fact, that total abstinence is the rule amongst the teachers. Also in certain towns in England, *e.g.* Bristol and Bath, similar results have been accomplished--results due to the same cause. The two classes that exercise the greatest influence in society are ministers of religion and medical practitioners. Why therefore should not the lessons taught in the elementary school be continued, on a broader basis, in the university, the theological institution, and in connection with the hospital?

After School.—When boys and girls are emancipated from the good influences, which usually surround them during their school days, there is always a fear, in the case of the former particularly, of the ill effects of promiscuous companionship, with the inevitable

abstainers as well as abstainers. Many of the former, after a time, join the ranks of total abstinence.*

EDUCATIONAL AND REMEDIAL.

The fact of so many persons of high intelligence and culture having become enslaved by "drink" sufficiently disproves the hitherto popular idea that the best antidote to the spread of drunkenness is education. Intensifying, in many cases, intellectual enjoyment and frequently taken to sharpen intellectual effort, it has become the ally of some of the most accomplished men and women of the age. Authors, orators, musicians, painters, and artists, as well as the educated of every type and class, have resorted to it. The truth of this statement is amply confirmed by the evidence obtained in Homes for Inebriates. From the last report (for 1888) of the Dalrymple Home it is found that, amongst the admissions during the year, there was a striking preponderance of educated gentlemen;—the learned professions being largely represented,—medicine (!) taking the lead with 14 medical men or students. There were 6 lawyers, 4 clergymen, 5 tutors, 19 clerks, 12 merchants, 4 manufacturers, 9 civil servants, 8 retired military officers, 4 farmers, 1 publisher, 2 stockbrokers, and 1 librarian

Temperance, not general, education is required. But it must be many-sided. The head must be instructed while the heart is moved; and the earlier in life the instruction is commenced the better. It was a happy thought that led to the adoption of the term "Band of Hope." Little children banded together for an object "at once patriotic and productive," † animated by a healthy *esprit de corps*, and constituting (as we trust) the germs of future temperance families, are the living modern representatives of their mythical prototype in the box of Pandora. Temperance Societies—notably the National Temperance League, the Church of England Temperance Society, and the United Kingdom Band of Hope Union, have

* Happily, the leaven of total abstinence is freely permeating society. [illegible] Four [illegible] es the [illegible] noving [illegible] being [illegible] every description—cricketers, oarsmen, pugilists when in training, travellers, [illegible] soldiers and sailors—all who have [illegible]

[illegible] Commission last week was delivered on cocoa—are made, not under the influence of intoxicating, but of nourishing, beverages, as *bovril, milk,* coffee and tea, &c.

† Dr. Dawson Burns.

to the society's journal, which, published quarterly, contains a mine of scientific and clinical information in nineteen volumes. The public enlightenment, so far as it has gone, on the nature and effects of alcohol is largely due to the following standard publications: Dr. R. B. Grindrod's "*Bacchus*"; Rev. B. Parsons' "*Anti-Bacchus*"; Joseph Livesey's "*The Great Delusion*" and his "*Malt Liquor Lecture*"; Dr. W. B. Carpenter's "*Use and Abuse of Alcoholic Liquors in Health and Disease*"; Professor J. Miller's "*Alcohol, its Place and Power*," and "*Nephalism, the True Temperance*"; Dr. F. R. Lees' "*The Science Temperance Text Book*," and other valuable works; Dr. B. W. Richardson's "*Six Cantor Lectures*"—a most able and exhaustive treatise—and his "*Action of Alcohol on the Mind*"; Dr. Norman Kerr's "*Unfermented Wine, a Fact*," "*Wines, Scriptural and Ecclesiastical*," and his recent complete and interesting work on "*Inebriety, its Etiology, Pathology, Treatment, and Jurisprudence*"; Archdeacon Farrar's "*Duty of the Church in the Present Crisis*," &c.; "*The Temperance Bible Commentary*," by Dr. F. R. Lees and Dr. Dawson Burns—a most instructive volume on the scriptural aspect; Axel Gustafson's "*Foundation of Death*"—a useful repertoire; "*Temperance as Taught by the Revised Bible*," by Rev. J. Compston; as, also, Dr. Dawson Burns' "*Analysis of the Temperance Revisions*";—and, amongst works appealing more to the feelings, Mrs. H. Wood's "*Danesbury House*;" Mrs. C. L. Balfour's "*The Burnish Family*," "*Holmdale Rectory, its Experiences, Influences, and Surroundings*"; and "*The Devil's Chain*," by the Author of "*Ginx's Baby*"; &c., &c. The Temperance Reading Books by Richardson, Ridge, and Ingham, as also the American "Pathfinder" Series, intended for children, are instructive for all beginners. Most temperance societies issue a periodical, one or other of which everyone interested in temperance work should take in and distribute after perusal. The organ of the Church of England Temperance Society—"*The Church of England Temperance Chronicle*,"—and "*The Temperance Record*" published by the National Temperance League,* are amongst the principal in England; and they give excellent weekly accounts of temperance progress. Each publishes a yearly retrospect; and the Annual of the League, edited by the League's indefatigable Secretary—Mr. Robert Rae,—is a complete dictionary of the current temperance events of the year.

It is to be regretted that the temperance press is not more utilised. More popular publications, description of personal experiences, are required,—more records of original professional

* All temperance publications may be obtained at the Depôt of the "National Temperance League," 33 Paternoster Row, London, E.C. A circulating temperance library would be an advantage to many temperance writers.

adjuncts of tobacco and "drink." It is now that senior bands of hope, drum and fife bands, guilds, and boys' help-myself societies, all of which tend to save these embryo roughs from a career of idleness, dissipation, and (possibly) crime, are so valuable. With our town labour market so congested and a daily increasing population—owing in great measure to the inadequacy of our marriage laws which permit the young and thriftless and without the means of supporting a family to tumble into matrimony (how many marriages amongst the working classes are initiated and consummated in drink!) as easily as they would tumble into a ditch the annual increase throughout the United Kingdom is close upon 400,000 of which London alone contributes nearly a sixth—it is evident that some large and comprehensive scheme of emigration and State colonization, independently of the philanthropic organizations already in existence,* becomes imperatively called for. The advantage of technical instruction—how useful, for example, is a knowledge of carpentering to an emigrant—in our industrial and elementary schools is now especially evident. The emigration work carried on by Dr. Barnardo, by Miss Macpherson, and by Mr. Fegan, and others is very encouraging,—as showing what can be effected, by a judicious selection of young people and by good management, in this direction. It is of course only the picked youth of England whom colonists would welcome, and for such there is in some parts of the world—in Canada for instance—abundant scope. Girls, brought up in the home-like way adopted in Dr. Barnardo's village at Ilford where home industries are taught, would make excellent wives and housekeepers. Thus diverted in early life from the public-house and the attendant squalor and wretchedness which are only too characteristic of the slums and alleys of the Metropolis and some other large towns in the United Kingdom, the rescued "waifs and strays" of England, guided by loving hearts and kindly hands, may lay, in distant lands, the foundation of a future Greater and a more sober Britain.

Literature.—Of temperance literature there is no lack. During the past fifty years the subject has been dealt with, from every possible point of
The British Medi
in numbers, now
over 400 pledged medical members; and many of these contribute important facts, in some cases the result of original research,

* The President of the Local Government Board is now about to convene a commission to collect information and to call for and investigate schemes for carrying out these objects.

men are engaged—several would give it up if they could whilst a few *have* done so,—is at once unjust, uncharitable, and likely to be even mischievous.

Sympathy is a powerful factor in the work of reclamation. God alone knows the nature and strength of the temptation under which the fall, in many cases, has taken place. Let us extend the hand of a loving brother or sister, and do for the fallen what we should be grateful for them to do, under like circumstances, for us. Abstention from intoxicating beverages for the sake of another is genuine sympathy. Alas! how seldom is it practised! Unhappily, too, the true nature of alcohol being still imperfectly understood, relatives and friends, on the return of one addicted to drink from a home for inebriates where the thirst for liquor has, it may be, been practically extinguished, do not, as a rule, hesitate to place beer or wine upon the table, believing that the poor inebriate has been permanently cured.

Taking the Pledge to help others if not ourselves, and *wearing the blue ribbon* for the same reason, are forms of sympathy that have their value.

Drawing-room Meetings, being usually held in the afternoon when men of business cannot well attend, are especially useful for enabling lady workers to compare experiences which ordinarily lie in a sphere inaccessible to men, viz., amongst the wives and mothers of the working classes, and also to influence their lady friends. I was once chairman of such a meeting when the proprietress of a ladies' school said to the hostess on going away that, being much impressed with what she had heard—it was all quite new to her—she had determined to henceforth conduct her school on the principles of total abstinence. No better evidence of the value of these gatherings could be adduced.

Mothers' Meetings furnish lady workers, whether in the temperance or any other cause, with favourable opportunities for inculcating lessons of industry and thrift, and for influencing for good in every possible way, the wives and mothers before referred to. It has been well said that, in the present day, the salt of the earth is, in the United Kingdom, a feminine number. Few have any conception of the vast amount of loving effort that is being put forth in various directions, for the benefit of the people, by the unmarried ladies of England, who are indeed the mainstay of the movements which they have either initiated or undertaken to support. It would greatly help temperance work if abstaining local medical practitioners would annually give at these meetings a few lectures as to the true nature of alcoholic drinks.

observations and researches similar to those instituted, from time to time, by Dr. B. W. Richardson, by Dr. Norman Kerr, and more recently by Dr. G. Harley. Money prizes—a few of considerable amount—have been given (by brewers even) for essays on total abstinence; but, valuable as some of these are, there is rather a tendency *only* to quote from the labours and experiences of others. A collection of personal observations, however insignificant they may appear to the individuals, might form a very useful confirmation of, if not a novel addition to, what has already been recorded. It is gratifying to find that the cause of temperance has literary advocates amongst Indian gentlemen. Mr. Inan Chandra Basak, of Calcutta, has lately published a book termed "*Surapan*"—*a Handbook of Temperance*, which gives an excellent *resumé* of temperance writings, as also a catalogue of useful publications. The address on the morbid anatomy and pathology of chronic alcoholism, delivered by Dr. J. F. Payne before the Pathological Society, in London, in December last, together with the discussion which followed, furnish most encouraging evidence that the profession is taking a more active part than heretofore in investigating the pathological action of alcohol.

Personal effort, with the exercise of personal influence, and a consistent personal example, are incumbent upon all temperance workers. All can do *something*, either by giving temperance addresses; by writing; by distributing (not of course obtrusively, but as opportunity offers and where they will probably be useful) temperance leaflets; by banishing alcoholic beverages from the house, and not producing them on festive occasions or under any circumstances out of compliment to non-abstaining friends; by discouraging the social customs in which "drink" plays a prominent part, *e. g.* wetted bargains, holding meetings or paying money * in public-houses, standing treat, &c.; by engaging as servants none but total abstainers, without mention of "beer money," by never sending employés to liquor-shops for change; by not, whilst comfortably seated in a place of entertainment, leaving the coachman and footman in charge of the carriage—cold and comfortless without; by letting one's "belongings" attend temperance gatherings on every possible occasion;—by, in short, striving, with an undemonstrative but unwearying enthusiasm—the fire does indeed sometimes require blowing up even amongst the best of temperance workers,—to enlighten our [illegible] Declamatory condemnation [illegible] excellent and even religious

* By the Truck Act of 1887 it is no longer permissible to pay labourers, as has been the custom in many agricultural districts, in cider, beer, or any other intoxicating drink

5. Homes for females should, for obvious reasons, be totally distinct from those for males;—if a hundred miles apart, so much the better.

6. During residence, every opportunity should be afforded for the cultivation of the intellect and the affections, as well as for the physical improvement of the body. An astronomical telescope; a microscope; a well-stocked and well-managed library and reading-room; the means of acquiring some useful technical knowledge, as meteorology, photography, music, drawing, painting, &c.; together with carpentering and a certain amount of manual labour, as gardening; will, with occasional interesting and instructive excursions into the country, well fulfil these objects and show how, instead of wasting time, it may be profitably as well as pleasantly employed. Amusements are essential, of course, but a continuous round of them becomes monotonous and contributes to listlessness and the formation of idle habits. Recreation should be what its name implies; viz., a refreshment of health and spirits after toil.

The Dalrymple Home, in which all these points have from the first been more or less considered, is officially regarded as a model institution of the kind. No pecuniary advantages are derived from its working, all profits being devoted, by the philanthropists who govern it, to the furtherance of the temperance cause.

Remedial.—There is not, as supposed by the public, any reliable so-called "cure" for drunkenness.* When, the crave being established as a disease, the desire periodically returns, something may then be taken to quiet the nervous system, which, at those times, is in a state of extreme irritability. None but those who have experienced, or witnessed, it can appreciate the intensity of the sufferers' agony: and one cannot, therefore, be surprised if opium or some other sedative be habitually resorted to. In most cases a strong infusion of hot coffee or kola nut—something to remove the intolerable depression—will suffice,—with suitable fluid nutriment—the stomach is usually too weak to bear solid food—to raise the tone of the jaded nerves. In others, and these will be best diagnosed by a medical man, a sedative, to be subsequently withdrawn, is really necessary. In nearly all cases a nervine tonic—strychnine, quinine, or arsenic combined with an infusion of gentian or

* Various *infallible* (?) remedies are recommended, as preparations of the red cinchona bark, or of quassia; and saturating every article of food with alcohol so as to create a disgust for it. But they are, I believe, seldom successfully resorted to in this country The last would not always be practicable.

men are engaged—several would give it up if they could whilst a few *have* done so,—is at once unjust, uncharitable, and likely to be even mischievous.

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made, a few years ago, when the National Temperance League provided in Exeter Hall what were known as the Saturday Evening Concerts for the million,—the cost of admission ranging from a penny to sixpence for each person. High-class music, *vocal and instrumental (interspersed with some excellent recitations)*, by skilled performers. So patriotic a movement, which obviously could not be continued at a loss by a philanthropic though not independent society, might commend itself to those in power. The late Mr. Hullah did much to popularise music and singing, which are now very generally taught in middle-class schools and in music guilds. Why not in elementary schools? *

Every encouragement should be given to gardening,† though it be limited to the window. The more of technical knowledge that is given in elementary schools, the greater the prospect of young men finding employment, of settling and becoming good citizens. The coffee and cocoa taverns being established throughout the United Kingdom — genuine houses of refreshment where a breakfast-cup of good‡ coffee or cocoa and a plate of bread and butter may be procured for twopence, and where a wife can get her husband's steak fried for a trifle (thus saving a fire at home)—are doing much in counteracting the attractions of the public-house.

A great work is quietly being accomplished, but the workers of to-day will not see the final result. The seed sown by the present generation will bear fruit in another. *We* must be content "to labour and to wait."

* As music is already being taught—the Tonic Sol-fa and Staff Notation with School Cantatas—in Board Schools, we should, perhaps, wait for results before conveying the idea that the children in our elementary schools lack musical instruction. Where, however, decided musical talent is displayed, will it be cultivated otherwise than in *class singing?*

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in all coffee and cocoa taverns.—hence their failure in some places. Lockhart has established more than fifty of these taverns—excellent and consequently successful—in London alone.

cheretta and an acid (dilute nitro-hydrochloric, or phosphoric, acid)—will do good. But, on no account should alcohol in any form be given. The "tapering-off" system may succeed in milder cases, in the absence of the drink crave, but it is inadmissible where this condition exists. The sufferer must endeavour to comfort himself with the thought that his sufferings will, in due course, come to an end.

Counter-attractions:—The best form of counter-attraction to the public-house is a well-ordered home. Social clubs and "home" are antagonistic. The former may be useful for bachelors, but *happily* married men are best away from them. If there were more prudent marriages, there would be fewer aggressive step-mothers and irrepressible mothers-in-law, who tend to drive men into the public-house or the army. Various causes have been assigned,—apart from the temptations thrown in their way,—for the tendency to drink amongst the poor. Hovels for habitations—*landlords* should be *compelled* by law to provide *proper houses;*—abject poverty; comparing their own miserable and hopeless lot in life with that of their wealthier neighbours; the absence of any form of religion; with general ignorance; are surely excuse enough for drowning care in drink, which of course only intensifies the trouble, and leads to further indulgence in the intoxicating cup. And thus the disease and its remedy react upon each other. The facts which led to the publication of the *Bitter Cry of Outcast London* have long been known to temperance and other workers living in the East-End of London. But, in the presence of so much temptation to drink, in the absence of suitable dwellings, and so long as no check is put upon the immigration of foreign paupers, but little can be done even by those noble men and women of position and culture who are living among these "outcasts," and endeavouring, by personal influence and example, to cheer their lives and improve their condition. That little, however, and more might be effected in many communities throughout the empire, if those in the higher ranks of life would identify themselves with their poorer neighbours, take an interest in their affairs, and, in times of difficulty, help them with practical sympathy and support.

The taste of the better class of the working men of England for art of every description should surely be largely encouraged by Government. The opening of museums and picture galleries on Sundays and in the evening when these men could enjoy them with their wives and families would tend to wean many from the public-house, the music hall, and the dancing saloon. So with music. Who has not, at our large popular concerts,

THE INDIAN DONKEY.

'Tis only an old donkey—a roadside snack he begs—
A donkey with dejected mien and very crooked legs.
"Ee-aw! I've trudged a weary way along the jungle track,
Beneath a heavy burden bowed.—You're looking at my back?
Ah! that's an ancient scar, sir; it will not hurt me more,
Though at the time it was, indeed, a tedious, painful sore.
I mind me well that dreadful day my master made me stand,
Then fired my neck and shoulder with a red-hot iron brand.
To struggle was of no avail; and then, the torture done,
He left the raw and quivering flesh to fester in the sun.
How often then I vainly longed upon the sand to roll,
It only made me wince and writhe until my wound was whole.
But long ere it was healed, sir, I had to do my work,
And blows and proddings drove me on whene'er I dared to shirk.
A weakly animal had died. Thus much be said, at least:
The ass has one advantage—he is a hardy beast.
I dreamed long since one moonlight night beneath a banyan tree,
A bird alighted near to rest from flying o'er the sea;
He twittered of a country, where my English kindred dwell,
Where e'en the costermonger's moke fares happily and well.
It was not always so, he chirped. A manly, generous heart
Felt pity for the donkey's fate, and nobly took his part.
And now, along the city streets and down the country lanes,
The donkeys trot so trim and fresh, well worth their owners' pains.
He also chirped, the same good Queen reigns over India, too.
Then why, sir—why, a donkey asks, if this bird's tale was true,
May not the Indian donkey hope for succour and redress,
For fairer opportunities in fields of usefulness?
It is not for myself I plead; for I am near my end,
And in all my life-long slavery have never found a friend;
But for my young companions most humbly do I plead,
That something may be done for them in this their hour of need."

* * * * * * *

Oh, you who deal with Silos and Agricultural Shows,
Can you do nought to mitigate the Indian donkey's woes;
And make some kindly law by which the lowly, ill-used race
In future generations may hold a worthier place?

HOLLYWOOD.

From *The Madras Weekly Mail*, 13th March, 1889.

THE NEW "WELLINGTON" STATUE AT HYDE PARK CORNER, LONDON.

To the Editor of "THE INDIAN MAGAZINE."

SIR,—Soon after the erection of this Statue, where the centre figure is guarded by soldiers representing four distinguished regiments of the British Army, some correspondence was carried on in *The Times* as to the preferable claims of certain other regiments. This was not without interest; but a more important question is—why has H.M. Indian Army been entirely ignored? The Duke's military career may be divided into four stages: of the last two, the Peninsula and Waterloo, it is unnecessary to speak; they have not been forgotten. The first stage was the campaign of 1794-5, in Holland. "Here," he says, "I learnt what one ought *not* to do, and that is always something." (Stanhope, p. 182.) But regarding the second stage—his long service of seven years in Southern India, during three of which he was "always in tents; never slept in a house"—his language is very different. That service, he declared, formed and fashioned him altogether: "On my return from India I understood as much of military matters as I have ever done since—or do now." (Stanhope, p. 130.) Take his greatest achievement in India, the transcendent victory of Assye, 21st September, 1803, and see what he says of the Native troops. Writing to Malcolm a few days afterwards, he describes it as "a battle, the most severe that ever was fought in India." Besides the European Artillery, the 19th Dragoons, and the 74th and 78th Regiments, he had with him three regiments of Madras Cavalry and five battalions of Madras Infantry. "The sepoys astonished me." Nor was this a mere transient expression of praise. Years afterwards he writes to the same Malcolm from Badajoz, "I am now at the top of the tree. . . . I have so much regard for the Madras Army, to which I owe so much, that I would sacrifice a great deal to serve it." Is it yet too late to place two additional supporters—a Hindu foot-soldier and a Mahometan trooper of Madras—side by side with the four soldiers from England, Wales, Scotland, and Ireland, who already form a guard round the Statue?

Yours faithfully,

MADRAS EX-COUNCILLOR.

ORIENTAL CLUB,
April 10th, 1889.

delivered a speech in English, in the course of which he mentioned that the book published by the Pundita on the condition of her cas' of a thousand copies eac s. 25,000, which was to ial series of books for female education there. They would be illustrated, and the mechanical preparations for such illustrations had already been secured by her, at a cost of Rs 10,000, from America He also drew special attention to the fact that the subscribers in America to Ramabai's fund had kept her quite untrammelled about religious matters, and that one of the rules of the institution established by Ramabai was that there should be no interference with any pupil's religion, but that the education imparted there should be altogether of a non-propagandist character."

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2. THE ALEXANDRA NATIVE GIRLS' ENGLISH INSTITUTION.—A very picturesque Fancy Fair, in aid of this well-known School, was held at Bombay on February 21st. It was well attended, and T.R.H. the Duke and Duchess of Connaught, and Lady Reay, were amongst the visitors The stalls were very artistically ornamented, with decorations designed by Khan Bahadur M. C. Murzban, and in the evening the illuminations added to the beauty of the scene The wife of the President, Mrs. C. M. Cursetjee, displayed chiefly toys; Mrs. D. F. Cama had pottery; Mrs. Scott and some other ladies, an art stall, well s hotos; Mrs. Rustom K. R. Cama while Mrs. Vundrawardas and Hindu ladies, sold Indian-made goods. Mrs. Jardine's "Fish Pond" was much frequented. Miss S. Manockjee Cursetjee, who devotes so much thought and time to the School, was very active at the bazaar; as was Mr. Jamsetjee Cursetjee Cama, the Hon. Secretary.

The prize distribution of this institution took place at the Framjee Cowasjee Institute on March 20th. Mrs. Pechey Phipson, M.D., presided.

"There was a large attendance of ladies and gentlemen, among them being the Right Rev. Dr. Porter (Archbishop of Bombay), Mrs. Scott, Mrs. Geary, Mrs. Wilson, the Persian Consul-General, and Mr. Dosabhoy Framjee, C.S.I. Mr. J. C. Cama (Hon. Sec.) read the report, which went to show that the institution had been making a marked progress in the several branches of education imparted. It appeared from the report made by Mr. D. R. Chichgar, at the request of the School Com-

OCCASIONS OF INTEREST AT BOMBAY.

Before the close of the season at Bombay several meetings have been held in connection with the charitable institutions of the city, at which speeches of much interest were delivered. Our space, unfortunately, forbids our reporting at length the proceedings on these occasions; but we will summarise in regard to those meetings most connected with the objects of this *Magazine*.

1. After some years of persevering preparation, Pundita Ramabai opened her institution at Bombay on March 11th. It is described as the *Sharada-Sadan*, a school-home for child-widows and women of the high castes, and it is situated behind the new Wilson College, Choupati. A meeting was held on the opening day, at which Mrs. G. W. Ranikbai (wife of a Subordinate Judge) presided; and among those present were, the Rev. H. C. Squires, the Rev. R. A. Squires, Mrs. Scott, the Hon. Mr. K. T. Telang, Messrs. Javerilal Umiashanker Yajnik, Narayen Ganesh Chandarvakar, K. N Kabraji, and R. N. Khote.

We take the following account from the *Times of India:*

"After the proceedings on Monday had been opened with a special prayer by Mrs. Kanikbai, Pundita Ramabai and Mr. Kelkur addressed the company in the vernacular, explaining at some length the history of the formation and the objects of the institution. He stated that two Committees, one in Bombay and the other in the Mofussil, had been formed, and, with the assistance of these and two ladies who had come out from America, the Pundita would carry on the working of the institution. He likewise pointed out that it was especially provided for the accommodation of high-caste Hindoo women, but other girls would also be admitted. Fees would be asked from those who were in a position to pay them; but any widow who was unable to bear the expense would be exempted from payment of the fees. In the school, English, Marathi, Guzerathi, and Sanskrit will be taught, while lessons in domestic economy and other subjects will also be given, the Kindergarten system being provided for the juvenile inmates. It may here be observed that one somewhat curious coincidence connected with the opening of the institution is, that the name of the first widow who has taken advantage of its benefits is Sharada. The Hon. Mr. K. T. Telang afterwards

hospital on these conditions: (1) That the hospital should be called the Bomonjee Eduljee Allbless Obstetric Hospital; (2) that it should be open to all classes and communities; (3) that one of the wards should be set apart exclusively for Parsee females; and (4) that Government should grant a site and maintain the hospital in perpetuity. We now most respectfully beg, in the name of the deceased Bomonjee Eduljee Allbless and of the charity which he founded, to tender to your Excellency our warmest thanks and sincere gratitude for the interest taken by your Excellency and your Government in the charity, and to your Excellency personally for consenting to lay the foundation-stone of the hospital and initiating the work. We also take the opportunity of acknowledging the concessions which Government have so generously made in agreeing on their part to the above conditions. In connection with the obstetric hospital, it was pointed out to us that it would be necessary to provide doctors' quarters, to be also available for the Cama Hospital; and, accordingly we have offered, together with the sons of the deceased Dadabhoy Eduljee Allbless, a sum of Rs. 6,000 for that purpose, and also a sum of Rs. 4,000 for furniture, which, it was stated, would be required for the new hospital. The latter sum we beg respectfully to offer, in the name of our late mother, Motibai, wife of the late Eduljee Framjee Allbless, and we venture to hope that your Excellency's Government will be graciously pleased to accept it."

A further offer was made of a contribution for founding a mortuary near the Cama Hospital for the bodies of deceased Parsees. Lord Reay explained at length the intended arrangements of the Hospital, and stated that it would be under the charge of Dr. Edith Pechey (Mrs. Pechey Phipson), of the Cama Hospital. His Excellency was able to give a satisfactory report of the nursing probationers who had been trained at the Cama Hospital, under Miss Atkinson. Eighteen had already gone out as nurses to different parts of the Presidency, and thirteen were still under training Dr. Pechey, in thanking Lady Reay for her interest in the Cama Hospital and in the medical movement for women in general, spoke of the very great importance of good nursing; and she added: "The pupils, your Excellency, which come under the charge of Miss Atkinson and her fellow-workers, Mrs. Simkins and Miss Chinnery, are taught something besides the mere details of nursing. They carry away with them habits of order and method; they learn to prefer work to idleness; they see always exemplified in the work of their

mittee, that the girls have also made satisfactory progress in calisthenics. When the pupils had gone through a programme of recitations and songs, Mrs. Pechey Phipson addressed the assembly, dwelling principally upon the advantages of female education in India. After the distribution of prizes, Mr. C. M. Cursetjee (President of the Board of the School Committee) proposed a vote of thanks to the presiding lady, in whom, he said, they observed manly strength of character, remarkable skill, and true womanly tenderness combined in perfect and happy harmony. The vote was carried by acclamation. Miss Avabai Manockjee Mehta, a student of the institution, recited in a most distinct voice and feeling manner a few lines composed by Mr. D. N. Wadia, Principal of the Sir Jamsetjee Jeejeebhoy Parsee Benevolent Institution, in honour of Mrs. Pechey Phipson, and they were received with loud applause by the assembly. The girls having sung the National Anthem, the proceedings terminated."—*Bombay Gazette.*

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3. A large company assembled on February 24th, near the Cama Hospital, to witness the laying of the foundation-stone of the Bomanjee Eduljee Allbless Obstetric Hospital. Mr. N. D. Allbless read an address, of which we give that part relating to the origin of the charitable gift:—

"May it please your Excellency,—We, as trustees of a charitable fund set apart by the late Mr. Bomonjee Eduljee Allbless, beg most respectfully to address your Excellency as follows:—Our late brother, Mr. Bomonjee Eduljee Allbless, left by his will the sum of Rs. 60,000 for founding a hospital or dispensary, and his express desire was that the money should be applied for the benefit of all communities, whatsoever their race or creed might be. A deed was executed for the purpose of securing this fund, and it is as trustees of this deed that we have taken the liberty of now addressing your Excellency. When enquiries were made as to how the funds might best be applied, a suggestion was put forward that they should be devoted to a hospital for infectious diseases; but this project fell through, owing to difficulties as to a site and other matters, which it was found impossible to meet. It was then suggested by your Excellency that an obstetric hospital was urgently needed. Your Excellency was good enough to mention certain generous terms as being acceptable on the part of the Government, and the suggestion was gratefully responded to as being the most appropriate and satisfactory one which could have been made. Negotiations were carried on by us with your Excellency's Government through Khan Bahadur Muncherjee Cowasjee Murzban, and eventually it was arranged that the fund available should be applied for the purpose of an obstetric

age, and it would be of the greatest advantage to these poor children to attend Mr. Walshe's school. The pupils had been kindly provided during the year with treats by Mrs. Scott and other friends, one being a visit to the P. and O. s.s. *Nizam.* For this expedition, which gave them very great pleasure, Mr. Uloth, of the P. and O. Company, provided a steam launch. We understand that lately these boys have had the treat of going up to Khandalla, by Mrs. Scott's arrangement, and thus enjoying a sight of the Ghauts. Mr. Justice Jardine pleaded for the institution, on the ground of the wonderful progress in intelligence shown by the pupils under their untiring teacher; and he also urged that most of the boys belonged to families which had not much money, so that it was the more important that the charitable people of Bombay should help the school. The Hon. Mr. Latham, Mr. A. M. Dhurumsey, Mr. Javerilal Umashanker Yajnik, and others, also pleaded for the institution. Anyone who visits this institution must be struck with the development effected in the children's faculties and their happy demeanour.

THE BOMBAY BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

A number of friends, especially those taking an interest in the cause of higher education, met on March 8 at the bungalow of Mrs. Scott, to bid farewell to Miss Manning. The gathering, which included several ladies and gentlemen who are members of the newly-organised Bombay Branch of the National Indian Association, of which Mrs. Scott is President, took into consideration a highly interesting scheme, which has been propounded in connection with the Memorial Hall which it is contemplated to erect to perpetuate the name of the late Miss Avabai M. Bhownuggree. The project consists of organizing, under the auspices of the Bombay Branch of the National Indian Association, of which Miss Manning is Secretary in London, a scheme for the advanced instruction on the collegiate system, in different branches of knowledge, of female students who have left school. The Hon. Mr. Justice Scott brought before the

teachers that grand characteristic of the English people which has been the chief factor in making of them a great, united, self-governing nation, which, when developed, will make of India too a great, united self-governing people; namely, a strong sense of duty, the acceptance of responsibility: and these qualities, we trust, they will carry with them and show in their own work wherever they go."

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4. On March 9th H.E. the Governor of Bombay laid the foundation-stone of another Obstetric Hospital, the Bai Motlibai Hospital, to the east of the Sir Jamsetjee Jejeebhoy Hospital. Mr. Nowrojee Manockjee Wadia, eldest son of the benevolent lady who wishes to build the institution, Bai Motlibai Wadia, read an address explaining her objects in thus providing an Obstetric Hospital in connection with the Grant Medical College. Although Bombay was not without institutions of this kind, yet his mother felt that another was needed. "She was desirous, he said, that the benefit to be derived from a hospital of the kind should not be solely confined to a particular class or sect, but that, irrespective of caste and creed, all should have the advantage, at a critical period, of the highest medical skill and experience available in the Presidency—advantages which, we feel confident, will be made available by Government at this Hospital. The only condition with regard to internal management that the donor has thought it proper to make is, that a certain proportion of the beds should be reserved for members of the Parsee community." To that proposal the Bombay Government has acceded. Lord Reay expressed the thanks of all present (especially of the Professors and students of the Grant Medical College) for Bai Motlibai's munificent gift.

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5. The Bombay Institution for Deaf-Mutes held its annual meeting also on March 9th, Mr. Justice Jardine in the Chair. Mr. Walshe (the Principal) gave an account of the starting of the institution by Bishop Meurin, and explained the methods of teaching. The finger language is not employed, the children being taught to understand others by reading the lips, and actually to speak by means of very patient care and instruction. There had been 28 pupils during the year: 11 Christian boys, 11 Parsees, and 6 Hindus. It is believed that in Bombay alone there are 60 or 70 deaf-mutes of the school

National Indian Association, and in other ways. Mrs. Grigg, in reply, pointed out the need of active co-operation on the part of the native gentlemen; for, without this, the exertions made for the education of girls could not be successful. Mr. Grigg then spoke eloquently of the efforts made by the Government towards raising the status of Indian women; and he dwelt on the system of Home Education, such as has been successfully started at Madras, as likely in many cases to prove more useful than school training. The next day more schools were visited, and the Director distributed the prizes in the Porter Town Hall to the Town High School. In the course of the proceedings a very young child chanted some Sanskrit *slokas* to native tunes. Mr. Grigg, in his speech, called attention to the importance of Kumbakonum as the centre of that section of the Native community, which took a leading part, in the Madras Presidency, in diffusing Western knowledge and civilisation. Wherever he might go, he was sure to find a graduate of Kumbakonum engaged in the useful work of teaching. Someone had remarked, he said, that the success of education at Kumbakonum was due to the mystic influence of the Cauvery. He referred it rather to the energy and intelligence of its Brahmins. He concluded by saying that he hoped they would realise the importance of promoting technical education as earnestly as they had encouraged general culture.

The Director and Mrs. Grigg also visited on their tour the institutions at Nazareth, in the Tinnevelly district. Pandals and triumphal arches had been erected, and all the school-children assembled at the Mission House to meet them. There is an Art Industrial School, where boys are taught eight kinds of industries; also a Female Normal School, established forty years ago (the only girls' school in Madras which has educated up to the Matriculation standard); a Boys' High School, Middle School, and Primary School; and there are Orphanages containing 85 children. Rev. Mr. Margoschis directs and supervises all these schools, and Mr. Grigg congratulated him upon his success. Technical education, Mr. Grigg remarked, had been zealously taken up at Nazareth, with the object of improving the quality of workmanship by bringing superior intelligence to bear upon it. He urged that native artisans should try to make progress in their industries, otherwise they will never become able to compete with the artisans of Europe. Mr. Grigg, who is very much interested in the spread of technical education, mentioned the new scheme of Examinations for

meeting an outline of this combined scheme, which was, after consideration, cordially approved of by those present. It was finally resolved to act upon the proposal, and, with a view to the arrangement of further details, a small committee of educationists, with Mr. Justice Scott as chairman, was appointed; Miss Manning at the same time expressing a wish to interest the Parent Association in London in the scheme, and procure for it some aid. The committee were also authorised to submit to Government a representation, with the object of securing a site and other adequate aid for the successful completion of the building.—*Times of India.*

SCHOOLS IN SOUTHERN INDIA.

The Director of Public Instruction, Madras, and Mrs. Grigg, have lately made an educational tour in Southern India. An interesting account of their visit to the important town of Kumbakonum appeared lately in the *Hindu*, and from this we give the following particulars: Mr. and Mrs. Grigg stayed at the house of the Principal of the College and Mrs. Bilderbeck. Arriving at 4.30 a.m., Mr. Grigg visited the College in the morning; various festivities took place, including a gathering of the College Pundits, who, with the Head Master of the Town High School, recited some Sanskrit and Tamil poetry. The next morning Mr. and Mrs. Grigg inspected the Government Girls' School, where an address on female education was given by the Dewan Bahadur Raghunatha Row. After remarking that education for ladies was no new thing in India, he explained his views as to how schools could best be adapted to Hindu needs. He was not satisfied with the present system, for it was attended with several evils. Female teachers should have charge of the education of girls; the parents should continue their children longer at school, and more attention should be paid to the early inculcation of religious principles and of duty in regard to all the relations of life. He considered it impossible that aliens in religion and nationality could be really successful in carrying on female education, and he wished that the people themselves would take up the matter with more interest. He proposed to found two scholarships of Rs. 5 and Rs. 10 in this school, in order to induce the girls to remain at school after they were ten years old. Mr. S. Serhaya also spoke, referring to the self-sacrifice of Western ladies for their Indian sisters, and to the special exertions of Mrs. Grigg in the work of the

objects; but this was the first organisation attempted, and there must be still much work for it to do. Although the Mussulman community is making great progress, yet education still needs strenuous encouragement. All influential Mahomedans should help in regard to the best application of educational endowments, and in otherwise adapting to present circumstances the arrangements of past times. How far co-operation between these various bodies may be possible and desirable is a question which they themselves only can determine.

The following is the published account of the twenty-fifth Conversazione of the Society on January 28:

"At about half-past nine p.m., His Honour the Lieutenant-Governor of Bengal (Sir Steuart C. Bayley), and His Excellency the Commander-in-Chief (General Sir Frederick S. Roberts), attended by their respective staffs, and the Honourable Chief Justice (Sir W. Comer Petheram) arrived at the Town Hall; and a few minutes after, His Excellency the Viceroy (the Marquis of Lansdowne) came, accompanied by Sir Donald Mackenzie Wallace, K.C.I.E., Colonel J. C. Ardagh, C.B., Lord William Beresford, V.C., C.I.E., Major F. T. Rowan Hamilton and other A.D.C.'s, Dr. E. H. Fenn, and Sir John Fowler, K.C.M.G., and were received at the door of the Town Hall by the following Members of the Committee of the Society: Prince Mahomed Ruhimuddin (of the Mysore Family), President; Prince Jahan Kadar Mirza Mahomed Wahed Ali Bahadur (of the Oudh Family), Vice President; Nawab Abdul Latif Bahadur, C.I.E., Secretary; Moulvi Abdul Jubbar Khan Bahadur, Prince Mirza Mahomed Jah Ali Bahadur (of the Oudh Family), Moulvi Mahomed Abdur Rowuf, Moulvi Abdul Hai, Moulvi Buzlul Huq, Moulvi Hazi Ali Bukhsh, Moulvi Ahmed, Moulvi Mahomed Nurul Alum, as well as by Nawab Syud Zainul, Ahedin Khan Bahadur (of the Nizamut Family), and Syud Mehdi Hossain Khan (eldest son of Nawab Syud Lutf Ali Khan Bahadur, C.I.E.), who had specially come down from Murshidabad and Patna.

Their Excellencies the Viceroy and Commander-in-Chief, and His Honour the Lieutenant-Governor, were then conducted through the rooms of the Town Hall, by the President, Vice-President and Secretary of the Society, and witnessed the very interesting electrical, physical, and chemical experiments, shown by the very Rev. Father E. Lafont, S.J., C.I.E., Dr. Kanye Lall Dey Rai Bahadur, C.I.E., F.C.S., Babu Preo Lal Dey, Mr. J. J. Meade, Mr. G. Dubern, and Dr. J. F. Chow, and thereafter

Matriculation of the Madras University, exhorting them to act up to the advantages that they had enjoyed, and to show a bright example to their community and all around them. Mr. and Mrs. Grigg inspected the schools during their stay, and they were also present at a native entertainment given by the boys of the Art Industrial School.

The whole tour of Mr. and Mrs. Grigg must have been very encouraging to the workers for education, owing to the hearty sympathy which they always show in the improvement of schools.

THE MAHOMEDAN LITERARY SOCIETY OF CALCUTTA.

This Society, which was founded in 1864, held its twenty-fifth Conversazione at the Town Hall, Calcutta, a few weeks ago. It owes its origin to Nawab Abdool Luteef Khan Bahadur, who, lamenting the decline, owing to various causes, of education and general prosperity in his community, suggested to some friends twenty-five years ago, and accomplished, the starting of a Society for rousing literary activity and public spirit among Mahomedans. Monthly meetings were arranged, at which useful lectures were delivered, and these gatherings became very popular. In addition, it was resolved to hold an annual Conversazione, as it was one main object of the Society to promote social intercourse between those of different races and creeds. The first Conversazione was already conducted on a grand scale, and attended by 2,000 gentlemen, including the Lieut.-Governor of Bengal and many Government officials. It was the earliest social meeting of the kind ever held in India, and it attracted a good deal of public attention. Since that time the Literary Society has kept up with vigour these remarkable entertainments, and its Lectures have often been delivered by eminent scholars. We have received a pamphlet giving an account of the Society's work, which shows that it has in many ways promoted the interests of the Mahomedans of Bengal, interpreting to the Government their feelings with regard to legislative measures, representing their grievances, and urging their educational requirements. It has also supplied an impetus to higher education, by giving scholarships and prizes to deserving students. There are other active societies of Mahomedans in India with similar

Peile also commented on the strong dislike of University graduates to write in the vernacular as a result of their consciousness of an imperfect command of it.

"Now all this marks a departure, not only from our own earlier and better resolutions concerning the aims and methods of higher education in India, but from sound policy as well. We began with the intention to maintain and develop the native languages and literatures; we have, in fact, injured and degraded them. Year by year they are becoming less a medium of communication amongst the educated class; year by year they are less resorted to for the expression of the better thought of the native population. Mr. H. S. Cotton, in his *New India*, flatters himself that India has become a nation through the common bond of the English language spoken by the 'political' class. We should have had more to be proud of if we had been able to take credit to ourselves for having done something to foster the languages which are the strongest marks of national identity amongst the peoples around us. We have not merely neglected them; we have positively discouraged them by declaring that the University has no need of them, and that the managers of the higher schools and colleges are spending their time upon that which yields no academic rewards when they teach Mahratti to the youth of the Deccan. Hence it is that we are reminded now and again that we are doing for the languages of India what we have done for some of its indigenous industries. It is as much against our policy to see one of the languages of India reduced by literary disuse to a *patois* as it is to see one of the old handicrafts die out. We can afford to encourage continuity of tradition amongst all of the peoples incorporated into the Indian Empire, and have no thought of crushing out the national memories of, say, the Mahrattas by discouraging their language, as Russia, for example, has of crushing out the memories of the Poles by banishing their language and history from the schools of Poland. The policy of England has, in theory at least, been in all these matters strictly conservative. Apart from the peace and order which British rule has given to India, there is nothing in it that so much commends it to the people as the jealous regard which the Government pays to their local and national customs, to their religious and social peculiarities, and to everything that gives colour and character to their national life. The one serious exception is in regard to their vernaculars, which, as living literary languages, are slowly but surely decaying under the blighting influence of a discouraging educational system. It is not too late to have recourse to a remedy, and the remedy is near at hand. The one possible obstacle to it is the indifference of the

took a look round the Hall, inspecting the rare and valuable articles of art exhibited by the various firms and individuals.

His Excellency the Viceroy ultimately left at a quarter to eleven o'clock, after being pleased to express his satisfaction at the fine intellectual entertainment provided, and the numbers who were enjoying it.

There were about two thousand gentlemen of all denominations present, including Europeans, Mahomedans, Hindus, Jews, and Parsis,—all evidently gratified at what they saw.

THE VERNACULARS IN UNIVERSITY EDUCATION.

In an article on this subject, the *Bombay Gazette* states that the Syndicate of the Bombay University have resolved unanimously to recommend that translation and composition in the vernaculars be included in the examinations subsequent to matriculation. It is added that the recommendation will obtain the support of a large section in the Senate. The article concludes with the following able defence of the scheme:—

"The Government, who the other day were taking counsel with people around them concerning the moral deterioration of educated India, cannot be indifferent to a literature whose authors are for the most part of a religious turn of mind. Nor can they be content with that widening of the gulf between the two Indias which results from the present system. The old theory of a 'downward filtration' of educational influence disappears in the presence of a method which places an impervious layer between the class upon whom the Government bestows its chief educational favours and the millions beneath them. The vernaculars, neglected by the literary and professional classes, are year by year less efficient for the dissemination of knowledge amongst the people shut out from the influence of English education. Some remarkable testimony has been borne before the Education Commission and elsewhere to the practical results of our policy in this regard. Sir Raymond West once told the University that his mofussil experience had shown him that students, while attaining proficiency in English, had quite lost the use of their own language, except for such homely purposes as ordering their dinners or scolding their wives. Sir J. B.

LESSENING OF CASTE PREJUDICE.

It is gratifying to note that the prejudice against sea-voyage is slowly wearing away, and that there are signs of a revulsion of feeling in favour of admitting into caste those that have temporarily sojourned in foreign countries. To the Province of Mysore belongs the credit of taking the lead in this important reform. The return of Mr. Ramasawmy Iyengar, Barrister-at-Law, from England pressed the matter on the attention of the Brahmin community of Bangalore, and urged them to arrive at a practical conclusion. The large support which the party of reform then received from the masses and some of the eminent pundits made it obvious that Hindu orthodoxy was yielding before the pressure of Western influences Another step in advance has been secured by the decision of the Sringeri Jagath Guru, in a recent case. The following is the purport of the Swami's order, according to the *Bangalore Spectator:* "Pensioned Assistant Commissioner, Mr. Sreenivasa Row, referred to us the question of the *parayaschitta* to be performed by two sons of Mr. Akilandaiya, brother of Mr. Menackshaiya, Barrister-at-Law. The two lads are said to have accompanied their father to England when they were very young, and to have remained there for some time. As they were of tender years when they proceeded thither, we do not consider that there is any objection to their undergoing the *parayaschitta* ceremonies, and to their being re-admitted into the caste." A large meeting was convened to announce the decision of His Holiness, and it is reported that, excepting a few dissentients, all present were willing to abide by it. It could hardly be otherwise. His Holiness has also supported his order with quotations from the *Shastras.* These quotations deserve to be prominently brought to the notice of the Brahmin community of this and other Presidencies. If a proper representation be made to His Holiness and others of his order on the benefits which a travel in foreign countries will confer on their disciples, it is not unlikely that they may be induced to [illegible] ıe commu[illegible] 'a Mutt de[illegible] success in all departments of employment and labour, than on their adherence to their habitual religious observances. The heads of Mutts cannot fail to perceive that a portion of the wealth that would result from the unfettered enterprise of their votaries is sure to flow into the coffers of their Mutts. Nor is the pride of guiding

people themselves. The University will require to be satisfied, before it makes a change, that the communities interested in the conservation of the Indian languages are really desirous to hold fast that which remains of them, and to see them kindled into a new life."

"A CALL TO DUTY."

"Anglo-Indian," writing under the above heading to the *Indian Spectator*, gives the following pertinent advice to his fellow-countrymen:

"The blight on the lives of so many of us is the desire to return rich to England—rich when we can no longer enjoy what riches command. We make our self-chosen career into an exile, refuse the name of home to the place we live in, even when surrounded by wife and children, and, longing for that which we shall never possess, miss a hundred sources of innocent pleasure that are at hand if we would see them.

"There is no reason why the lot of a district officer's wife at the quietest station should be less full of interest or less happy than that of a rector's wife in an English country parish. The climate of India is trying, but why condemn what has been self-chosen? No one comes to India under the delusion that it possesses an English climate. The wife of an English rector may go to the seaside occasionally for change. She does not think it necessary to take up her permanent abode there with her children, and lead her husband to curtail all his charities, in order to join her at every opportunity. She does not divert him from all interest in his work, from all pleasure in his surroundings, from all friendly intercourse with his parishioners. Experience is the test. Let any young couple of English people settled in India determine to devote themselves, not partially but wholly, to the service of the country, and to make themselves and those around them as happy as they can; their reward will come as surely as the night follows the day. "ANGLO-INDIAN.*

"* A high officer of Government, writing from a distance. It would be a happy day, both for India and for England, if the advice offered by 'Anglo-Indian' were generally accepted by his countrymen. What a field for work India is for the best activities of man! And how richly would every humane effort be repaid! Let Englishmen learn to make India their home—to feel at home in India—and more than half the problem of a foreign rule will be solved.—ED. *I. S.*"

Miss Sarah Pratt, of Whitelands Training College, London, has been appointed, by the Secretary of State, Superintendent of the Presidency Training School for Mistresses, Madras; Miss Carr having been appointed a Government Inspectress of Girls' Schools.

Kumar Bhabendra Narayan, L.R.C.P. E., L.R.C.S. E., L.F.P.S. G., and L.M., of Kuch Behar State, has been elected a Fellow of the Obstetrical Society of Edinburgh.

The marriage of Srimuttee Susila Devi, the eldest daughter of Baboo Soorendra Nath Banerjee, was celebrated with great *éclát* at Monirampore, near Barrackpore. The bridegroom was Baboo Upendranath Mookerjee, of the Covenanted Medical Service, and representatives of all sections of the community, including his Highness the Maharaja of Vizianagram with a large retinue, attended the nuptials. Two special trains, one of which had been engaged by the Maharaja of Vizianagram, conveyed the guests back to Calcutta, and they were all pleased with the courtesy and attention of their host, who had made all possible arrangements for their comfort and convenience. The marriage-rites were performed in orthodox Hindoo style.—*Hindoo Patriot.*

The *Mysore Herald* reports that Lady St. John and a few other ladies were lately invited by Mrs. Benson, the Honorary Secretary of the Mysore Branch of the National Indian Association, to a Conversazione. "Among the native ladies that were present were Mrs. T. Anandar Row, Mrs. A. Anandar Row, Mrs. Raghavachar, Mrs Venketakrishnayya. Mrs. Benson and Mrs. Holdsworth made the meeting go off as agreeably as possible by freely conversing with the native ladies and by playing on the piano, vina, etc. We congratulate Mrs. Benson and Mrs. Holdsworth on the success that has attended their efforts to acquaint themselves more with native society. We hope to see many more such gatherings. Mr. Narasimaiengar, the Secretary of the Maharani's Girls' School, has been giving enthusiastic support in the way of placing the building at the disposal of Mrs. Benson, and making other arrangements."

A Soirée of the National Indian Association was held on April 4th, at the usual Rooms in Chandos Street, to welcome Miss Manning on her return from India. There was a large

Caine, Miss Davenport Hill, Mr. and Mrs. Fitch, Rev. J. E.

the Cowasji Jehangir Khetwadi School, under Mrs. Tennant,—Gulbai Sorabji Coachman and Meherbai Pestonji Bharucha.

Sir Steuart Bayley lately visited Utterpara, Calcutta, at the invitation of Raja Peary Mohun Mookerjee. An address of welcome was presented by the municipality, and the School and the flourishing College were, according to the Raja's wish, transferred to local management.

The Zenana School, under the Hyderabad branch of the National Indian Association, held its prize distribution a few weeks ago. Mrs. Howell, who has taken great interest in the School, presided. The proceedings were conducted entirely by ladies, as no gentlemen could be invited. We are glad to learn that the number of pupils is increasing, and is now from fifteen to twenty. Each girl pays a monthly fee of Rs. 10. Mr. Syed Hussain Bilgrami, B.A., Director of Public Instruction, kindly acts as Hon. Secretary. It is so very rare for Mahomedan girls to be allowed to attend school, that the success already attained at Hyderabad is deserving of special notice.

A lady student of the Lahore Medical School, Prem Devi, will receive the silver medal of the Dufferin Fund for passing her examination with credit.

The foundation-stone of the new Wilson College at Bombay was laid by H.E. Lord Reay on March 14th. It is named after the late well-known Dr. Wilson, formerly Principal of the College, Vice-Chancellor of the University.

The *Hindu Patriot* states that Babu Sham Charan Law has made the munificent offer of Rs. 52,000 for building an Eye Infirmary in the compound of the Calcutta Medical College Hospital. This gentleman had already subscribed largely to Lady Dufferin's Fund.

Rajah Sir Sourindra Mohun Tagore has been invited by the King of Norway and Sweden to be present at the approaching International Congress of Orientalists, and to bring with him some of his works.

The *Indian Nation* mentions the anniversary meetings of the Bag-bazar Reading Room and Library at Calcutta, and of the Kambuliatola Boys' Reading Club. The former was presided over by Mr. Justice G. D. Banerjee, the latter by the Hon. A. Scoble.

Mr. R. D. Sethna, barrister-at-law, has been appointed Perry Professor of Jurisprudence in the Government Law Class at Bombay.

The Lieutenant-Governor of the North-West Provinces has appointed Mr. Sri Lal, M.R.A.C., to the Statutory Civil Service.

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ANCIENT ASIATIC EMPIRES.*

The names of the great ancient Eastern Empires, Assyria, Babylonia, Media, and Persia, have been familiar to us from our nursery; but all will, I think, allow that the images those names presented to us, especially those of their mighty rulers, were but of a vague, uncertain kind. Those strange forms stalked like gigantic shadows over the vast plains of half-mystic history; and the more we tried to realise them, the more phantom-like they became Our knowledge came from two sources which, far from helping, seemed *only* to confuse each other—Grecian historians and the Hebrew Scriptures. Of this vast canvas, the latter records fill up only the parts that touch on the history of one small externally unimportant nation. The great conquerors scarcely appear, save as dealing with the children of Israel; and Sennacherib, Nebuchadnezzar, Cyrus, and Darius stand as isolated figures, whose bearing on the history of the world is scarcely to be made out. On the other hand, the Greek historians treat them much more fully from an independent point of view, filling up the picture with romantic tales and traditions; so that we feel as though we knew them well, if only we could attach reasonable credence to these stories, or find any independent evidence for them. But here comes in the difficulty as to the Hebrew Scriptures: what little they tell is often hard to reconcile with the Greek historian's account. Thus this

* *Media* ("Story of the Nations" Series). By Zénaïde Ragozin. London: T. Fisher Unwin

[illegible] General and Mr[illegible] Mrs. Woodrow, M[illegible] Mrs. Martin Wood, an[illegible] The Indian gentlemen i[illegible] present at the Soirée—some in th[illegible] dresses of their own country. The beautif[illegible] Miss Manning as Hon. Sec. of the Nation[illegible] Association, had received during her visit to India we[illegible] displayed, and attracted great attention and admiratio[illegible]

PERSONAL INTELLIGENCE.

The University of Edinburgh has conferred the honor[illegible] degree of *Doctor* of Law on Sir Syed Ahmed Khan Bahad[illegible] K.C.S.I.

Mr. Ahmed Mirza has passed the Second M.B. and C.M Examination of the University of Edinburgh in Anatomy and Physiology. He passed so satisfactorily in the latter subject that he has been appointed a Junior Demonstrator of Physiology for the ensuing Summer Session.

In the same University Mr. C. Ramunni Nair has passed in Chemistry in the First M.B. and C.M. Examination; and Mr. Ayatullah has passed in Mechanics in the Preliminary Examination for Medicine.

Mr. S. C. Rustomjee and Mr. A. D. Cooper have obtained the qualifications of L.R.C.P. (London) and M.R.C.S. (England).

Mr. F. S. Davar has also passed the L.R.C.P. (London) Examination.

Mr. P. J. Mehta has passed the M.D. Examination of Brussels with distinction in Surgery.

Mr. George Pires, of Bombay and University College, has passed the Second Examination of the Board of the Royal Colleges of Physicians and Surgeons in Anatomy and Physiology.

Arrivals.—Mrs. Seva Ram, from Lahore; Mr. N. Jamsetjee Tata, Mr. N. D. Allbless, Mr. C. H. Dady, and Mr. Philip Valladares, from Bombay; Sultan Sayyid Saadat Hosein, from Behar; Mr. Jogendra Nath Bannerjee, from Calcutta; Sardar Bishan Singh, from the Pu[illegible]

Among the latest arri[illegible] from Bombay, who has been invited to [illegible]itably [illegible] by Mrs. Walter M[illegible]

other, now rising and then falling again, till all at last ar the dust beneath the tremendous chariot-wheels of Macedon Greece and Rome. The author of these volumes, Mada Ragozin, member of the "Societé-Ethnologique" of Paris, should judge to have been herself conversant with explor tion and excavation; and she has evidently studied h authorities, in matters of archæology and of extinct la guages and their literature, with great care and thoroughnes

We have in these volumes the three aspects which hav been preserved to us of the age and peoples they deal with: the history, strictly so called; their outward social life; and then religion. We have said how we have learnt what we know of their history: their outward life is portrayed in the remains of architecture, sculptured columns and painted tiles, and illustrated by the glowing pictorial poetry of Hebrew prophecy; the religion is gathered from the inscriptions and the strangely-preserved immemorial fragments of sacred books that have come down the ages. The impression left on our minds is that of wars and triumphs; grand but half-savage kings, with their Jewish profiles and strange garb and puzzling emblems, exulting with barbarian boasts in their victories, their captives and spoils, their huntings of fierce wild beasts, and their gorgeous banquets; stately palaces, all gold and carving soon destroyed by foes and by Time; luxurious wealth in gold and fine raiment; and the ascription of all this glory to their national gods—Assyria to Asshur and Nebo, Chaldæa to Bel and Marduk, Persia to Ahuramazda.

Such is the picture differentiated in the various races by conditions of locality, climate, and soil, to which also is to be ascribed the great difference in the durability of the remains. With regard to styles of building, in the low, moist plains of Mesopotamia, we find bricks used for the city-walls and owers of Nineveh and Babylon, their palaces, their ornanental architecture and their records, and most of these ave become shapeless heaps of ruin; the wooded ridges and lens of the Median highlands, now known as Adjerbijan, pplied the cedars and cypresses whose planks, plated with ver and gold, were reared into the magnificent palace of gbatana, but which, with all the other creations in that ishable material, have left not a trace behind for the rdish herdsman to point out to us; while the city and

Eastern history remained for us a tangled puzzle, a picture with large spaces of blank canvas, a tale with gaps whose leading characters could not be identified, with blots of darkness in its clearest places, a mist pierced only here and there with the faint sunlight of an undoubted fact or a conspicuous name. But within the last fifty years an interpreter of all these mysteries appeared. Evidence has been discovered, in its nature undeniable, permanent in its duration, and as complete, as far as it goes, in these present times as it was between two and three thousand years ago—evidence hidden all this while in the dark, underground, and covered with the huge shapeless ruins of forgotten cities—the evidence of tombs, monumental rocks, mouldered palaces, inscriptions on stone, brick cylinders, and metal plates. These treasures—revealed one after the other by a long series of excavations, ever adding to and filling up the first imperfect fragments of knowledge—while they confirm the general outline of Eastern history as told by the Greeks, yet leave either unnoticed or utterly refuted the greater part of the minute details, and show on the whole the accuracy of the Jewish records, allowing for their meagre and partial character, when they come in conflict with the showier and more highly-coloured Hellenic narratives. It is true that neither these latter more ample chronicles, nor the inscriptions in which the great kings of Assyria, Babylonia, and Persia tell their triumphs, take any notice of the little nation whose conquest occupied so small a portion of their time and thoughts; and whose God was evidently regarded as a local Power like their own. Yet this little vanquished nation, with its unregarded records and despised deity, was the parent of Western religion, and is now a potent factor in Western civilisation.

In the book whose name stands at the head of these pages is embodied the information given by recent discoveries with respect to one of the great ancient monarchies of the East. It is one of the series called "The Story of the Nations," and one also of three consecutive volumes, of which the two first, *Chaldea* and *Assyria*, should properly be read before this of *Media*. It is, indeed, so full of references to the two former as to be somewhat incomplete without them; so closely intertwined with each other, and with that of the still more powerful and longer-enduring sovereignty of Persia, are the fates of these mighty empires—now subject one to the

in some neighbouring region. There one branch (the Iranian) split off and went westward, settling first in Bactria, and then, still advancing to the west, occupied what was called Ariana, or Eastern Iran (The root-nation, the Aryas, is constantly to be traced in the proper names and other distinctive words belonging to the early annals of those countries.) Here, apparently, another parting took place: one group, known by *the name of Persians, moved southward into the country* called from them Persis, or Persia proper; while the Medians remained in the Zagros highlands, where we find them when history first takes notice of them. It would seem that the population they found there, an apparently Turanian race, was gradually merged in that of their conquerors, as Herodotus mentions six so-called Median tribes, of which one only is marked as "Aryans", but all ere long are classed together as "Medes" One of these tribes, called "Magi," appears to have been originally a body of priests practising the native Turanian rites; their name, it would seem, was ultimately adopted by the Iranian priests who brought thither the Avesta and the creed of Zoroaster; and the two religions and two priesthoods became fused in one. The origin of the word "Magian," whether Turanian, Semitic, or Aryan, cannot now be traced.

We all know how the dominion of the Medes was transferred to the hands of the Persians, originally their tributaries and subjects, when Cyrus, called the Great, dethroned the Median king Astyages. For a long while we had no account of Cyrus' origin and early career save the romantic fables of Herodotus; but the accidental discovery amongst the ruins of Babylon of two small brick cylinders, covered with cuneiform writing, has supplied us with the real facts in a proclamation by Cyrus himself, who, on mounting the throne of Babylon, says: "I am Kurush, the great king," and goes on to speak of his conquest of Ishtavegu (Astyages) and capture of Agbatana, of himself as King of Ansham (or Elam), a title that he held before he assumed that of King of Persis, or Persia, and of his royal lineage. He was, in fact, a descendant of Hakhamanish (Achæmenes), a prince of the noble clan of Pasargadæ, and first of the famous dynasty of Achæmenians who reigned over Persia from 688 B C (the time of Asshurbanipal of Assyria, a grandson of Sennacherib) till 331 B C., when Darius Codomannus fell before Alexander

palace, the rock-carved monuments and engraved pillars of Persepolis, still witness of past ages in the solid stone out of which they are wrought.

The history of Media comes into the light only where the action of one or two leading figures links it with that of the better-known nations, as those of Asia Minor and Chaldæa. One of these periods is the reign of Cyaxares (most probably the Uvakshatara of the inscriptions), who died 584 B.C.: this was the culmination of Median power, and is the point where our author first takes it up. The empire of Assyria was then at its last gasp; Egypt not fallen, but soon to fall; and only the mighty Nebuchadnezzar of Babylon competing with the Median power. Earlier than this we have but the dimmest historical glimpses, nor have we at any time much more to depend upon than what was picked up from untrustworthy sources by the Greeks; for the Medes vanished completely as a nation at a very early stage of history, and, unlike other Eastern races and states, left no memorials behind them in the shape of monuments, inscriptions, written records, nor, as we have said, even of great buildings. We find them, in the 8th century B.C., settled as a loose confederation of hardy mountain tribes in the land to the south of the Caspian Sea, between Mount Elburz and the Zagros mountain-range, who seem to have been first made into a nation by the grandfather of Cyaxares, called by the Greeks Deioces, and most probably the same as the Dyaukku of Chaldæan inscriptions.

But whence and where these Medes came into that district, and to what racial stock they belonged, is a question that can only be answered conjecturally by reference to those ages of early migrations and formations of nations of which our knowledge is almost purely inferential. The science of Comparative Philology, however, starting, as we know, from the study of Sanskrit, led to the unearthing of a primeval race, the Aryans, of whose existence in Central Asia the only evidences are in the nations we believe to be descended from them. According to the now accepted theories, this great Aryan family threw off various branches, which eventually peopled Europe and the larger part of the countries now called Persia and Hindostan. These latter originally united, and known by us as the Indo-Iranian race, having left their first home, at what date we know not, dwelt together awhile

original object of adoration, the Bright Heaven *Dyaus*, afterwards called *Varuna*, the Sky, or Mithra, the Daylight; also Asura, or Lord, with a number of subordinate bright beings, the Devas, or Givers of Light, always at war with the powers of Darkness and Drought. When the two races are sundered we find a curious modification in their religious conceptions, though both exhibit a marked development of the eternal strife between Good and Evil: the faith of the Vedas becomes more frankly polytheistic; that of Iran is a clear Dualism. And the personalities change: in the former case, Asura, "the Lord," appears in the later Vedas as multiplied into a number of beings, no longer beneficent, but demons, called the Asuras; while the Devas maintain their bright nature. In Zoroastrianism the Good Power appears as Ahura, the same as the Sanskrit Asura, and retaining the attributes of Varuna, as well as his epithet Mazda, "all-knowing," his name which takes the shape of "Ahuramazda," corrupted into "Hormuzd," to whom is opposed Angra Mainyu, the "Destructive Spirit," whom we know as Ahriman. The beneficent Devas become Daêvas, or demons, and the Dualistic system is complete.

But how did this religion which we call Zoroastrianism, by the Persians known as Mazdeism, arise? and what do we know of it from the earliest sources? We have, to begin with, only the vaguest notices by Greek and Roman historians, who speak of Zoroaster as a wise man of the east, a magician, who taught the worship of the Sun, the Fire, and other elemental existences Even his date was, and is, a matter of utter uncertainty, having been variously fixed between 6000 and 300 B.C. This only we know, that his faith was held by the Persians as far back as we can trace them, was revived and reformed by Darius Hystapes (522 B.C.), was lost for a while in the anarchy that prevailed in Persia about the Christian era, was restored in 226 A.D. by Ardisheer Babegan, the founder of the Sassanian dynasty, and lasted till the Mohammedan conquest of Persia in 640 A.D. It survived, as we know, among a handful of Persian exiles who took refuge in India, and have been known from that time by the name of Parsis. Their religion was believed generally to be the worship of Fire; Zoroaster or Zerdusht was their prophet, and all the rest was darkness. It was discovered only in the last century that these Parsis possessed sacred books of an immense antiquity. An enterprising young French scholar,

of Macedon. Other inscriptions tell us of Darayavush, called in Scripture "Darius, the Mede," and by Herodotus, Darius Hystaspes, who was himself a prince of the Achæmenian line, though of a different branch from Cyrus, and under whose sway Medians and Persians became fused into one nation. The story of this rise of the Persian Empire, the only one of all those ancient monarchies which still, however changed and diminished, yet endures, makes some interesting chapters in this book.

The scanty records of Median history, of which we have given a sketch, are contained in a few chapters in the middle of this volume. A still dimmer light is thrown by a quite other kind of research on a subject which belongs to the most ancient part of this great Eastern story—that mysterious Persian religion, whose name, familiar to all of us, is like a spell to conjure with, but of which we know so little that even that name conveys no true idea. To this subject the author devotes her first six chapters, and they are perhaps the most interesting of all, as well as the most appropriate to this *Magazine*, for that dim glimmer is cast upon the infancy and the earliest faith of the people of India. It is true, the origin of these lies deep in those shadowy ages, of which, as I have said, our knowledge is almost purely inferential: but the same philological processes which unearthed the Aryan race has tracked the Persian religion to its sources in the very wellhead of Asiatic history—the union of the parent races of Persia and Hindostan in one people, called by us the Indo-Iranian. The religion of primeval Aryanism can of course be matter only of hypothesis, with frail threads of etymology to guide us here and there; but we have for the earliest beliefs of those two closely kindred nations the evidence of the most ancient literature in the world, both made known by European scholars only in this century. There has been preserved a collection of ancient hymns called the Rig Veda, which takes us back to the earliest Aryan occupation of India, in the N.W. corner, the Panjab, or "Land of Seven Rivers," at a time not very much before Zoroaster and his sacred books. These hymns embody, no doubt, the ideas of Indians and Iranians before they had developed from the common creed the two very different religions of Indian Brahminism and Iranian Mazdeism. The Aryas began with pure Nature-worship, and in the Rig Veda we find as the

on this interesting but difficult subject, we have retained generally her own words, but must refer our readers to the book itself, if they wish to have an adequate idea of it In the later chapters, containing the rise of Persia, are notices of the wonderful monuments left by the first splendid age of the monarchy, further illustrated, as the book is all through, by charming engravings. The most marvellous of these is the inscription engraved by Darius (Darayâvush Vishtaspa) on the great Rock of Behistan, on the road from Hamadan (Agbatana), Baghdad, on which, by sculpture and writing, he recorded his genealogy and the great deeds of his reign. Very interesting is the description of this bit of living history—its discovery, its all but inaccessible position, and the patient decipherment by Sir Henry Rawlinson of its one thousand lines of cuneiform writing. And at Murghab, where a few ruins mark the site of the first royal city of Pasargadæ, we find three striking relics: a gate-pillar of Cyrus' palace; a square massive stone column, on which is sculptured a glorified representation of Cyrus with four wings; and his grave-chamber, all of marble, upon a lofty base, now open and empty, but found by Alexander of Macedon to contain a gilt sarcophagus, a couch with golden feet and purple-dyed draperies, walls hung with Babylonian tapestries, costly garments, weapons and jewels, and the simple inscription: "Oh man! I am Kurush, the son of Kambujiya, who founded the greatness of Persia and ruled Asia. Grudge me not this monument." Strangely moving to our imaginations is this voice, as it were, of the hero of old speaking amid the silence of the desert from imperishable stone

ARABELLA SHORE.

REPORT FOR 1887-1888 OF MRS. BRANDER,

INSPECTRESS OF GIRLS' SCHOOLS, NORTHERN, SOUTHERN AND CENTRAL RANGES, MADRAS PRESIDENCY.

Mrs. Brander's annual reports have hitherto shown that female education in Southern India was advancing This year there have been reductions in Government grants, and the payment of fees in girls' schools has been more rigidly enforced. The result of these changes has been in some respects disastrous. The number of schools under her super-

Anquetil du Perron, with great labour, deciphered the unknown language in which they are written, and the result is that we have the so-called Zend-Avesta, or "Commentary on the Revelation,"* written in a perished Iranian dialect, and containing all that we can know of the mysterious prophet Zarathustra, as he is there called, and his doctrines. The Avesta, as the book ought properly to be called, is of very various dates; the oldest part, the Gathas, or hymns, give us the new religion in its earliest and purest stage, and the figure of Zarathustra stands out in them as that of a real man. Two common errors are hereby corrected: that which made him a contemporary of Darius Hystaspes, whom he certainly preceded by at least five hundred years, and that which attributed to him the worship of Fire. That element is honoured in the Avesta only as the purest and most perfect emblem of the Deity who is perfect Light. In the oldest parts of the Avesta, the world is divided into the Worshippers of God (Mazdayasnians) and the Worshippers of Fiends (Devayasnians), and here comes in a link joining detached chains of historical research. These latter worshippers appear to have been those Turanians with whom, in the days of their early settlement, the Iranians were constantly in the conflict; whilst afterwards, in the flourishing Median period, their rites infected and corrupted with demon-worship the pure Zoroastrian creed. This tendency—that which all faiths exhibit, to slide back more or less into fetishism and mythology—affected even the development of the first Aryan Nature-worship, as refined by Zerdusht into a poetical symbolical creed of Dualism, and then gradually becoming one of spiritual abstractions, myth turning to allegory, the beneficent physical action of light, air, water, *signifying* Divine influence on the human soul, in Ahura Mazda the old sky-god forgotten and becoming personified holiness, which strikes the key-note of a very noble religion, more near pure Monotheism than any other, save Judaism, in those ancient times. This best form of Mazdeism appears to have been restored by Darius Hystaspes.

In our imperfect sketch of Madame Ragozin's chapters

* The correct name is the *Avesta-u-Zend*—that is, "The Law and the Commentary." The original text (the Avesta) was written at various times, in various dialects: the Zend (the commentary or glosses) was added much later, in the newer language, the Pehlivi, a branch of the Iranian tongue and the parent of modern Persian.

Normal class was opened in the Free Church Mission Boarding School With these changes there are 10 training schools, against nine last year. The number of mistresses under training has, however, fallen from 252 to 219. "The rules," says Mrs. Brander, "regarding training schools have borne somewhat hardly on those institutions. They have had the effect of eliminating those students who did not intend, or were not fit, to become teachers, but they have also reduced the grants to such an extent that it is almost impossible for managers to carry on the training schools efficiently. The rule which causes the difficulty is that which requires that the normal scholarship should cease while the student, *having* passed one grade, is preparing for the general education test of the next grade. This preparation takes a year, and often two years, and managers cannot afford to support and educate students for so long without Government aid." The number of Normal certificates gained was 112, against 58 last year; and 58 mistresses obtained appointments, against 51. That there is still much to be done is shown in another part of the report. Of the 1607 teachers now employed 971 are women, and of these only 555 are more or less qualified for their work.

The following statement shows the result of the departmental public examinations passed by teachers and more advanced pupils :—

	1886-87.	1887 88.
School Management, Secondary Grade, Lower	15	56
Do. do Primary Grade, Higher	38	45
Higher Examination	72	57
Middle School Examination	166	158
Special Upper Primary	323	239

The falling off in the Higher and Special Upper Primary Examinations is ascribed partly to the unusually difficult papers set for these examinations. It is worthy of note that three caste Hindu girls passed the Higher Examination, and that for the first time a Muhammedan female teacher passed the Middle School Examination.

The next table shows the number of girls who passed the

vision has fallen from 663 to 643, and of pupils from 29,257 to 28,516, but as the Training School for Mistresses, and the Practising Department attached to it, are no longer under Mrs. Brander's control, the omission of the pupils in these two institutions somewhat affects the figures. The statistics of the last two years have been also disturbed by the inclusion in the returns of the Home Education classes, each usually consisting of one pupil and each being reckoned as a separate school. There were 82 of these classes in the previous year, containing altogether 107 pupils, and there are now 62 classes containing 65 pupils. In future all the Home Education classes of the National Indian Association will be regarded as one institution and those of the Free Church as another. Attention is drawn by Mrs. Brander to the fact that there are several private girls' schools, which do not appear in the returns at all because they are unconnected with the department. Subtracting the number of boys in girls' schools and adding the number of girls in boys' schools, the total number of girls under instruction was 38,325, against 38,776 last year.

One Native Christian girl passed the First Examination in Arts, and there are now one or two private classes in which girls are prepared for the Matriculation Examination. The Doveton Girls' School, which stands at the head of the aided girls' schools, has also recently opened a matriculation class.

The number of schools having high departments has fallen from 20 to 14, and of pupils from 92 to 63. The number of middle departments has decreased from 129 to 111, the number of pupils remaining as before, 1034. The Director points out that, with the exception of His Highness the Maharajah of Vizianagram's Girls' Schools, in the town of Madras, there is not a single Secondary Girls' School in the whole Presidency which is the outcome of purely Native efforts.

There were at the close of the year 446 Primary Schools, with 17,818 pupils; against 506 schools, with 18,564 pupils, in 1886-87. The great bulk of these schools are aided on the system of payment by results.

The Roman Catholic Training School at Coimbatore was closed because the services of an efficient training mistress could not be secured. On the other hand, a new Training School at Tuticorin was reorganized during the year, and a

wilderness, and have urged with wearisome iteration that the lavish expenditure upon English education and the forcing forward of so-called "Hindustani" was a grievous mistake, which could only end in over-stimulating one section of the community and in cutting off the mass of the people from all elevating influences. The *idea* which founded the system of English education in India is a noble one, and no right-thinking person can say one word against it. Restrained within reasonable limits, and rendered applicable to suitable classes of the people, it would have been an engine of unmixed good; but when it was unnaturally made to over-ride the whole of the languages and literatures of the Indian Empire, it necessarily called into existence ideas and ambitions both perilous and unsteady because destitute of solid foundation. It is to be feared that no small element of selfishness mingled with the enthusiasm for the spread of knowledge by means of the English language. It would be so easy for English people to deal with the country if the English language were widely diffused; and as to "the people," the conversion of "Hindustani" into a *lingua franca* would get over all the difficulty. Every effort has been made to carry this out practically. English officers have been compelled to learn "Hindustani," other languages having been studiously discouraged by being made optional. High rewards have been conferred in India for proficiency in that form of speech; all the official business of the country was carried on in "Hindustani," and "Natives" were bribed to learn it by making it the sole requisite for official employment, and by insisting on its introduction into all schools and colleges. The inevitable result of such treatment was a universal neglect of, and contempt for, the real vernaculars of India; and just as inevitably the wall of separation between the governors and the governed became more and more difficult to surmount. Side by side with this wall of severance between the rulers and the masses, there has been gradually built up, by aid of English-knowing "Natives," an edifice of exalted ambitions which are now proving somewhat troublesome to the erectors. The eyes of the blind are being opened now, and the folly of gaining present ease at the expense of future trouble has become suddenly apparent. Let us hope that no equally foolish attempt will be made to go to the other extreme; and, by discouraging English learning, thereby convert ambitious na-

third, we shall realize the trouble which the vernaculars would give to the unhappy officers placed there. But if we can also imagine Europe, thus foolishly grouped, to be under the dominion of the Japanese, all the difficulties would be aggravated, and we should not be surprised if these hypothetical governors eagerly caught at Danish, Dutch, or any other dialect, and tried to foist it on the whole of Europe as a *lingua franca*, just as the English actually did with respect to "Hindustani."

It happens that India admits of division into administrative districts, each of which would contain two closely allied dialects, and which might, therefore, be ruled from one centre without much difficulty. In this paper I shall have nothing to say about government and administration; they are political questions outside the purview of this *Magazine*. I merely mention the constitution of administrative districts corresponding with linguistic groupings, as bearing on the question of the economical development of the vernaculars. The following plan shows the natural arrangement of India into districts and languages:

	Districts.	*Languages.**
I.	Assam. Bengal Proper Oriya.	Bangâli (Assamese). Oriya.
II.	Tirhoot. Bihar. Oudh. Bhagalkhand.	Eastern Hindî. Western Hindî.
III.	Rohilkhand. Dehli. Rajputana.	Western Hindî. Urdû.
IV.	Panjab. Sindh.	Panjâbî (Pushto). Sindhî.
V.	Kach. Kattywar. Khandesh. Berar. The Konkhan. Sitara.	Gujaratî. Marathî.

* Assamese is a dialect of Bangâli; Pushto is confined to the northern ... Malayalam is ... untry where ...

jealousies. No doubt a better time is in store for the vernaculars. Efforts will now be made to encourage their study and cultivation; and Europeans will be induced to take up the great languages of India, and do something for their development.

Circumstances have cleared the atmosphere a little during recent years, and have dissipated much of the "Hindustani" blight which overshadowed the land. The attempt to foist this *patois* upon Madras dismally failed; and in the Bombay Presidency the Hindustani mania disturbed, but never unseated, the native Marathi. In Bengal the local vernacular recovered its independence, after a struggle; but all the rest of Northern India still withers under the blight. Is it from perversity, or is it from natural causes, that in the districts in which the vernaculars are not now artificially discouraged the people are intellectually more advanced than elsewhere? Is it not notorious that the North-West Provinces, the Panjab, and Sindh, are the most backward portions of India, although inhabited by the finest and most naturally intelligent people in the Empire? Is this also from perversity?

But let bye-gones be bye-gones. The only reasonable thing to be done now is to begin to work upon the *natural* path of development. And this can be carried out in a way which would tend to the general comfort and advantage of both Europeans and Indians, as well as in a costless, if not positively economical, manner. As a pennyworth of help is worth a pound of sympathy, I will here lay down a practical scheme which would prove the parent of incalculable blessings should it, or any reasonable modification of it, ever be carried out. The irregular way in which the different portions of India came into British possession is responsible for much that I now deplore; therefore, the first requisite for a rational cultivation of the vernaculars lies in a rearrangement of the territories in which they are spoken. As long as incongruous languages are mixed under one head, and single languages are dealt with from two or three centres of authority, it is evident that the language question must be a thorn and an enigma. On the other hand, the moment the country is arranged according to its linguistic groups, the chief difficulties vanish. If we can imagine bits of France, Spain, and Italy formed into one administrative district; and bits of France, Holland, and Denmark formed into another; with fragments of Germany, Russia, and Hungary constituting a

ve known a case in which seven Collectors succeeded each her, in one district, in the course of two years. This, of ourse, is exceptional; but no one can be ignorant of the ageness with which *Gazettes* are scanned, the chances of promotion discussed, and the persistence with which private influence is brought into play to effect desirable transfers. Well may the Editor of the *Indian Spectator* write that if "Englishmen learn to make India their home—to feel at home in India—more than half the problem of a foreign rule will be solved." It is this indubitable fact which has made me press upon public attention for the last twenty years the enormous benefits to be derived from localizing administrative officers, and thus rendering a real cultivation of the vernaculars possible. When an officer knows that he is attached to a district for a long series of years, and that nothing but elevation to the rank of Commissioner will ever release him from it, he at once settles down, and endeavours to find comfort where he is. The certainty of long residence among the speakers of a particular language encourages, and enables, an officer to gain more than the perfunctory knowledge of it, which is all that the majority of Englishmen can boast of, even in the case of their pet "Hindustani."

I can imagine the reader by this time asking what all this talk about the English officer has to do with the development of Indian vernaculars. I can assure him that it has the most intimate connection with the subject, and is, indeed, at the root of the whole matter. If it were not for the limite knowledge which our officers possess of local vernacular there never would have been the least necessity for confinin all the public business of the country to Hindustani T business of each district could be, as in justice it ought to conducted in the vernacular there current; and there wo then be absolutely no use for the army of clerks, translat and interpreters, who live by converting all petitions, evide and documents, into Hindustani for the benefit of the Co If the business of each district were conducted in its vernacular, each language would become a living fact, w would develop with the general development of the cou No one would dream of despising the speech which all and which was spoken by the representatives of Govern There would, furthermore, be practically only one langu teach in the schools; to which higher instruction wou

	Districts.	*Languages.*
VI.	Chattisgarh. Chanda. Half of Hyderabad. Dharwar. Canara. All the land southward.	Telugu (Canarese). Tamil (Malayalam).

This divides the whole of India into six linguistic areas; and, of course, comprises stretches of territory which are not under British rule. So far, however, as they belong to England they are all coterminous, and offer no great difficulties for administrative treatment as here grouped. A mere glance is sufficient to show the natural insignificance of Urdû, or "Hindustani." The only importance it ever had was conferred upon it by the English, under the mistaken idea that it is a widely diffused vernacular.

The foregoing list shows that if India were divided into six Lieutenant-Governorships, each divided into two or more Commissionerships according to linguistic areas, the path to natural improvement would be opened up. Discordant elements would be separated from each other; and those who accorded in race and language could work together in harmony. But the greatest advantage would arise from the fact that the division of the country into the areas I have indicated would enable English officers to be specially trained in the language of the district in which they would have to serve. The permanent location of officers in definite districts would enable them to acquire a thorough knowledge of the vernacular they would be compelled to speak for a long series of years. There should also be a fixed rule that no officer should be eligible for appointment to another district of his Governorship until he had attained a certain rank, and until he had acquired a proper knowledge of the necessary language. No one under the rank of a Commissioner should be appointed to any district out of his linguistic area. The localisation of subordinate officers would settle their minds, and remove that hungry feeling for transfers and promotions which does more than anything else to render that "Call to Duty" so necessary, which is reprinted from the *Indian Spectator* in the last number of this *Magazine*. The unsettled and floating condition in which English officers are kept in India destroys all chance of their feeling "at home" while in the country. I

Richard Meade, K.C.S.I., kindly presided in his place and opened the proceedings by reading a letter from Lord Napier, expressing his great regret that, owing to indisposition, he would be unable to attend the meeting, and referring to the occasion "as one of special interest and importance at the present time."

The CHAIRMAN said: I am sure it will be a subject of regret to all present that Lord Napier of Magdala is unable to attend. This meeting is held for the purpose of receiving and approving the Annual Report of the Association for the year that has just expired. It is not necessary now to make any lengthy remarks with regard to the objects of the Association and the work it is doing. No doubt all present are well informed on those points. We all appreciate the usefulness of the Association. Its primary object is to benefit the people of India, and to further a more intimate acquaintance between them and the people of England. I am sorry to say the usefulness of the Association is still greatly hampered by its want of means. There are many people who are strongly in favour of the objects of the Association; but the number who subscribe to its funds is extremely limited, compared with the number of sympathisers. I think we ought all to do what we can to induce our friends and all who are interested in India to give some help to this Association, so as to enable it to do its work better than it is possible to do it with its present limited funds. I will now ask Lord Hobhouse to propose the first resolution.

(The Report for the year 1888 had been printed, and was circulated in the room. Copies were afterwards sent to all members and to the Branch Committees in India.)

Lord HOBHOUSE: *In moving the adoption of the Report*, I have to remind you that last year, when I was in the Chair, I had to announce that the accustomed course of proceedings was about to undergo a considerable change. The speech from the Chair was very brief, as were also the speeches in support of the resolutions, and we had the pleasure of listening to a carefully-prepared and thoughtful address from Sir William Hunter, who had then just returned from India; when he gave us a view of the various phases of Indian life which, for interest and instructiveness, I have never heard surpassed. This year we are going to take another departure, because the main part of our proceedings will consist in

an ancient classical language, or English, or both. This has actually taken place in the most advanced part of India. Throughout Bengal all public business has been for many years conducted in Bengali; and schools teach Bengali, with the addition of Sanskrit and English. A certain amount of Urdû and Persian is also taught, and will continue to be taught as long as, by means of those languages, appointments can be secured in other provinces. Nothing else has been required to raise the Bengali language to a high point of cultivation. The literature of Bengal is admirable, and is year by year improving in the quality of the works produced, many of them being already of the first order of merit. The same means would produce similar results in other districts. Each district would become the centre of a life of its own; while all would be united in one grand Empire through the English (not the Urdû) language. The chiefs, nobles, and the educated classes generally would meet on the common ground of English; while the humbler classes would have a cultivated language in which they might take pride, and would feel that justice was being done to them by their direct communication with the representatives of authority living among them.

FREDERIC PINCOTT.

ANNUAL MEETING OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the National Indian Association was held on Monday afternoon, May 6th, at the Westminster Town Hall. There was a good attendance of Members of the Association and others interested in Indian progress, including the following: Lady Hobhouse, Lady Lyall, Sir Edward and Lady Bradford, Lady Lumsden, Mr. Thornton, C.S.I., Lieut.-General and Mrs. Macdonald, Lieut.-General and Mrs. Pollard, Mrs. H. Woodrow, Mrs. Chapman, Mr. and Mrs. Arthur Brandreth, Mr. and Mrs. Pinhey, Dr. Leitner, Mr. Eyre Powell, C.S.I., and Mrs. Powell, Miss Watson, Mr. and Mrs. Martin Wood. Many Indian gentlemen were also present.

It was expected that the Chair would have been taken by Lord Napier of Magdala, G.C.B., G.C.S.I., but he was unavoidably prevented from doing so. Lieut.-General Sir

hearing an account to be given by Miss Manning of the work of the Association in India, and of the impressions she has brought back with her to England. That being the case, I shall best consult the feelings of all present by only making a few remarks of a general character as regards the Report, the adoption of which I move. It is a model of brevity and modesty. It tells us of meetings held and papers read, and then passes on to other portions of the large field of work which we attempt to cultivate. "A paper was read last year by Mr. G. B. Munshi on the legal and social position of women in India." As regards the legal position of women in India, I believe we have never taken a very active part; but respecting their social position—which must depend entirely upon their personal qualities, upon their physical and mental strength and health, and upon their ability to act and think for themselves,—that is a subject upon which this Association has always displayed the greatest activity. It has attempted to advance the position of women; both by special methods, such as attempting to procure for them better medical aid for those fleshly ills which the whole human race is heir to; and by general methods, such as catching women when young and in girlhood, and attempting to open to them a wider range of thought and interest and to impart to them greater mental activity. I believe it was that object which mainly incited the zeal and devotion of the founder of this Association, Miss Carpenter,—a zeal which was continued to the end of her life. It was this topic which formed perhaps the most interesting part of Sir William Hunter's address last year, and we hope to hear something upon it from Miss Manning to-day. The Report tells us that "a considerable number of new students have arrived in England during the past year, who have mostly come for legal or medical professional study"; and friendly aid has been given to them, according to their individual requirements. Indian gentlemen have been assisted in gaining technical or educational experience. They have received introductions, guidance in paying visits to objects of interest, and so forth. Underneath these modest, unadorned sentences lie as it were in ambush the gist and object of our Association, and what I consider the most important part of the work we have to do, and that which, lying in England, we are able to do most efficiently. These few words may give us a great deal of food for thought. Underneath them lie

touches upon the subject of female education in India. It is a subject of grave importance, and one upon which action is attended with great difficulties, especially amongst Mohammedans; but unless some active and practical steps are taken no satisfactory results can be expected. I may, therefore, take the opportunity of informing you that some Mohammedans in London have formed a small Association to promote the spread of education among Mohammedan girls in India; and any sympathy shown to the members of the Association will not only tend to increase their zeal, but will induce others to join them. The first aim of the Association is to obtain a sufficient number of co-operators and an adequate supply of funds to enable them to carry out their plans. The Mohammedans of India, with reference to the practice of *purdah*, are divisible into two classes—those among whom the women go out, and those among whom they are kept in the Zenana. If the necessary support be forthcoming, the Association proposes to start regular schools for those girls that can go out, and to employ female agency for conducting them. For the secluded pupils, the idea is to employ a staff of itinerating lady-teachers, who will visit Zenanas for the purpose of teaching. The system of teaching and of examination will be the same for this class as for the class who attend school. It is hoped that in time some important persons may be prevailed upon to allow the daughters of their neighbours to come to their houses and to take lessons along with their own daughters, thus economising the work of the staff. It is proposed to give instruction suitable to the sex through the medium of Urdu, which may be regarded as the national language of the Mohammedans of India.

The adoption of the Report was agreed to unanimously.

Miss Manning then read the following paper, on The Work of the Indian Branches of the National Indian Association:

I have lately made an extremely interesting journey in India, and I have returned with a strong desire to secure increased sympathy and support for the efforts that are being made there in regard to the education and social development of Indian ladies and Indian girls. It is on that account that I agreed to the suggestion of our Council that I should take part in this meeting. I am anxious to call your attention very briefly to the enlarging work of the Branches of the National Indian Association in India, and to show you how very much need there

With respect to what has been done for the education of girls, I noticed a good deal that is hopeful. It is true that hardly three per cent. of girls of the school-going age attend school; but the proportion is increasing year by year, as the objections to such an innovation gradually diminish. One does not so often hear of superstitious notions—such as, that if a girl learns to read she will early become a widow. The children themselves like the variety of going to school; and it is felt to be convenient, as it is here, that they should be sometimes out of the way at home. And so some of the "old-customed" people, as I have heard them called—(old-fashioned does not quite apply),—the old-customed people fall in with the plan of school in a measure, though they do not exactly approve it. But, besides this, girls receive more teaching in their homes than they used to do; many of them learn to read by the help of their brothers, and the educated men now often introduce some degree of education into the Zenana. The ordinary school-teaching, except in a few notable instances, is extremely elementary. It is something, however, that the children acquire habits of attention, occupation, regularity and order, and come into contact with their teachers for a part of the day.

But the social customs of the people of India are the great hindrances to education for women. The child-marriages and the purdah system (*purdah*, you are aware, means *curtain*, so the *purdah* system means living behind a curtain—that is, secluded), it is these which prevent education, and it is the want of education again that keeps up the power of such customs. Till lately it was very rare to see a girl of over eleven or twelve years old at school; and even now such are quite the exception. The greater number are swept out of school at ten or eleven years of age. They have usually learnt very little, and what they have learnt they are apt to forget in a year or two. The time has come for them to be married; and, indeed, when the months auspicious for marriages come round, not only are the little brides taken away, but their young companions become irregular in attendance on account of the many festivities and ceremonies of the season. And from that time the wife must remain at home for her whole life. I do not look on existence in the Zenana as usually unhappy. What with family feasts, and marriages, and plenty of companionship, and the occasional change of a pilgrimage, the days probably pass pleasantly enough in many cases. Of course quarrels occur; so they do, whether in East or West, wherever a number of persons live together. But there are proceedings in some Zenanas which make one shudder, and until the light of public opinion is thrown upon all this there will not be much change. I could not help realis-

is of combined action in order to make their work still more effective.

Let me give you first a few of my general impressions about education and progress in India. I do not presume to think that a stay of four months could enable me to judge of all the various phases of Indian life in these directions, but I tried to make use of the facilities afforded me, and many points have become clearer to me than before.

My route was from Bombay to Madras, by Poona and Hyderabad; then to Mysore and Bangalore; from Madras by sea to Calcutta; thence to Lahore, stopping at many of the wonderful cities of the North-West; and from Lahore, through Rajputana and Gujerat, back to Bombay. I think I must have visited about fifty girls' schools, besides Colleges, Hospitals, and other institutions, and I had many opportunities of meeting Indian gentlemen friendly to female education. I was also very kindly received by Indian ladies in their homes, including some whose relations are studying in England.

Now, the subject of education is very much under discussion in India. It is often said that there is talk about it, and only talk; and we hear of those who are called "lip-reformers," in contradistinction to workers. But it seemed to me that the speaking has really issued in a considerable amount of doing. As I travelled about I came upon schools established by the private benevolence of native gentlemen; I found Managers zealous in carrying on girls' schools, students exerting themselves to increase education in their own districts, and there seemed to be more readiness than formerly to unite with others in developing practical schemes. All this is mainly the result of the education of the younger men in English Colleges. They have learnt to appreciate mental culture, and they desire that others should share their advantages. No doubt much mere talk still goes on; but I realised when in India, as I had never done before, how terribly strong are the forces against which the progressive classes have to contend. Owing to the joint family system, an individual has very little power of independence: caste and custom throw their chains round the members of each community; the women cling to their habits and prejudices with rigid tenacity, and all the weapons of social disapproval may be employed against reforms and reformers. Therefore I think one must not judge too harshly those who do not feel able to carry their speech as yet into action. "Our wishes," as one native gentleman said to me,—"our wishes are for these things, but there are so many hindrances." Another said, "The women are our masters;" and he explained that in his opinion if *they* would give way, even the Brahmins would follow in the path of enlightenment.

ideas, and to show them a high standard of domestic relationship. And a good number of the Indian women themselves are beginning to wish for greater opportunities of development.

I will now give you some information about the work of the Branches of the National Indian Association. You see that already a certain stir of new ideas and new aspirations has shown itself in India, and that it has been greatly derived from English influence. It follows that English people in India can do a great deal in the way of encouragement of this movement, and that by uniting with the educated men they may help to guide and aid it. Our Association in India takes just that position. The committees consist of English ladies and gentlemen and of leading Indian gentlemen; and they have two main objects in view:—to promote education, and to further social intercourse. I think you will agree that combination on behalf of these two objects is likely to be most useful; and also that, considering the near connection of England and India, it is but right and natural that endeavours should be made on the part of those who live temporarily in India to hasten the victory over ignorance and superstition.

We used to have Branches only in the Presidency towns; but now there are nine Branches—those of Bengal, Bombay, Madras, Hyderabad, Mysore, Bangalore, Poona, Ahmedabad, and the Punjab Association. And it is expected that one will be started for the N.W.P. and Oude. Some of these Branches have been only lately established, but the fact of their increase shows that their aims are recognised to be in accordance with the needs of the present time. Each Branch has its own funds, and the work that it undertakes is determined by local needs. The following special objects are carried out: The supervision of girls' schools, granting scholarships, with a view to the girls remaining longer at the school (and thus indirectly hindering child-marriages), maintaining a system of Home Education for young married ladies, promoting the training of teachers and medical training, improving school appliances, bringing together English and Indian ladies in sociable meetings, holding also more general parties, arranging lectures on interesting subjects, encouraging good literature for the Zenanas, and so on. The Govern ment is effecting much through its girls' schools and its scholar ships; Missionary Societies are earnest and active in their ow line; Parsee, Hindu, and Mahomedan gentlemen are exertin themselves to organise and support schools; but there is a larg field also for an Association which can unite those of differe races, independently of religious differences, in the common obje of raising the level of women's education, and which can lead the workers to understand each other better in a cordial spi

ing that the lives of Indian ladies are very restricted—very devoid of higher interests—and that their faculties are wasted from want of cultivation and of use. They have ability, they have perseverance, even persistence in what they undertake, and their strength of feeling and devotedness have always been renowned. But they are stunted under the rule of superstition and of custom, and the healthy influences of the outside world can seldom reach them. The head lady in the Zenana often shows considerable administrative power, acquired by practice; but the subordinate members of the family have to rest satisfied with a childish kind of life. Thus education and development are rendered next to impossible by the social system which so widely prevails.

The effects of this narrow experience are, of course, not limited to the ladies themselves. The educated men feel keenly that their wives cannot enter into their ideas—cannot give them real companionship. A hundred occasions arise where the man, who has perhaps gained some scientific knowledge, is desirous of settling a point of domestic management in a rational way,—it may be a case of treatment in illness,—but his wife, backed by all the womankind of the large family, insists on the old superstitious observances. I remember hearing of a child of two months being taken by its mother to some shrine. The expedition had involved sleeping in a damp rice-field, and the child of course became ill; whereupon it was taken a second time to the shrine, to get cured. A third visit to the shrine was going to be attempted, but the English doctor interfered and prescribed medicine. The mother, however, would not follow the treatment, and the poor child died. This kind of ignorant action must be most trying to deal with. And, again, the young uneducated mothers do not know how to train their children well. They are exceedingly fond of them, but they have little idea of control. Habits of obedience and of truthfulness are not instilled, and the child grows in an unhealthy moral atmosphere. Thus the present social customs hinder progress, and in many more ways than I have time to mention.

Now, no rapid improvement can be expected; nor would it be in the end useful to alter things at a leap. It is only by slow and sure steps that Indian women can progress. Some say that there will be a great change in thirty years; others, that it will take a century or two before the fixed customs of the past will give way. But there is no need to lose hope. Already certain sections of Indian society (as the Parsees and Brahmos) have emancipated themselves from the hurtful elements of the old system, while retaining their nationality. The visits to Europe of the College-educated students help to widen their

nected with the name of Miss Bhownaggree. The Bombay Government will probably grant a site. It was the saddest incident of my visit to India that this capable and promising young girl died of fever, after a few days' illness, soon after I had landed at Bombay. I may mention that it is mainly owing to the exertions of Mr. Justice and Mrs. Scott that our Bombay Branch has lately been reorganised. We shall look anxiously for the success of the scheme of the Institute. It is intended, if funds can be secured, to place at the head of it an English lady, who might exercise a useful influence over the students. At Ahmedabad a similar project is being undertaken.

Several of the Branch Committees are occupied with the management of certain schools committed to their care—as at Lahore, where the Victoria School and its ten dependent schools are supervised by the Punjab Association Committee; at Madras, where the six schools of the Maharaja of Vizianagram are looked after; and at Hyderabad, where a school for Mahomedan girls has been formed by the Branch. At Calcutta the Committee encourages with help, partly in the way of scholarships, a school conducted by a Bengali gentleman and his wife, to which a department has been lately added for training widows and others as teachers. You are aware that there is a great demand for women teachers in the schools, and a most minute supply; so all efforts in this direction are important. Besides, it is most desirable that widows should be enabled to earn their own livelihood. I visited schools of all degrees when I was in India: some held in rough bare rooms, to which you mount by the steep narrow stone staircase so usual in India; others located perhaps in an old palace, in open rooms round the courtyard. The bright dresses of the children and of the teachers, and their graceful manners and the general picturesqueness, make it a pleasure as well as an interest to visit these schools. Our Committee are trying to arrange that English ladies shall undertake some regular inspection, and my own experience tends to show that their visits will be warmly appreciated. I hope one result will be that some of the bare walls will be ornamented with pictures, and that the appliances in general will be improved.

I must not omit to refer to the social work of the branches. The entertainments periodically held, and the various occasions of intercourse to which the mixed constitution of the Committees lead, prove of decided value in drawing together those of different creed and race. I realise strongly the great obstacles that at present surround the question of social intercourse: but, as education advances, and as the knowledge of English becomes so much more general, I think there is no doubt that

Let me tell you a little about the Home Education at Madras. Our Branch there has for its President the Director of Public Instruction, and I may say that everywhere the authorities of the Education Departments are very favourable to our working. The object of the Home Education is to supply instruction to ladies, in their own homes, who have never attended school or who have left school at 10 or 12. Qualified teachers, under the direction of a Lady Superintendent, attend at stated hours, and for certain fees, in the different families, always by the desire of the head of the family. I had the pleasure of meeting several of the Home Education pupils at Madras and at Bangalore. It was satisfactory to find that they take great interest in their lessons, and appreciate their teachers. The instruction is very practical, for they learn to keep their household accounts and to do the needlework required in the family. The frequently idle hours become interesting through steady occupation, and the husbands are gratified by the progress of their wives. The objection to this system is that it is so costly, the fees not meeting the expenses. It may be said that the fees should be raised, and this is being gradually done. But I think we must accept the fact that for a long time female education will require some fostering in India; and I do not know why this should be surprising, when we have constantly felt obliged to adopt the same kind of proceeding in England with regard to every new phase of educational development. I enjoyed very much the ladies' parties at which I was present at Bombay, Calcutta, Madras, and other places. One occasion was that of the prize-giving of the Home Education pupils. I shall not easily forget the grace of the native ladies, their sociability, and their evident pleasure in the entertainment. The system of Home Teaching is considered most valuable by many of the educated gentlemen whom I have talked with on the subject, and I wish very much that it could be largely extended.

On the Western side of India there is less of the *purdah* system than in other parts, and our Bombay Committee have formed the plan of founding an Institute for ladies, where lectures, classes, and other educational arrangements could be carried on. The idea is due to Mr. M. M. Bhownaggree, C.I.E., who, with his mother, made a memorial gift of Rs. 25,000, after the trying event of the death of his sister Avabai, who was known to many of our members then. The Maharaja of Bhownaggree has added Rs. 5,000; and the very day that I left India a Committee of the Bombay Branch was held at the house of Mr. Justice Scott, when the gift was formally accepted by the Committee for the establishing of an Institute to be con-

politically. We have with India most intimate relations. know what overpowering claims absorb the practical sympath of the generous at home: but India is also our home—the home of many our relations—the home of millions of our fellow-subjects. Will you therefore include Indians in the circle of your friendliness, and give some money-aid to those who are working, under difficulties and disappointments that can hardly be comprehended here, for these reforms? £4 or £5 will suffice for a girl's scholarship for one year; £10 will give a teacher a year's training at a Normal School. The Home Education funds want supplementing; the new Institutes need good donations; we require interesting books for the libraries that are springing up everywhere, and school pictures and prizes; and we urge you to ask your friends who go out to India to join our Committees, and to spend a little of their leisure on this work. The importance of the medical movement has been recognised, and surely the educational should also be taken up, and all the more as it leads up to the medical. With higher general training, Indian women will be better able to devote themselves to the work of the Hospitals and of nursing It is because I have now made personal acquaintance with many of the women of India, and because I greatly like them and care for them, that I wish to secure you as their friends and helpers in regard to promoting among them that sound education which is essential to their social development.

Sir ALFRED LYALL, K.C.S.I : It was not my intention, on coming here to-day, to offer any remarks; but as I have only just returned from India, and no one else rises in response to the Chairman's invitation, I will take the opportunity of expressing my agreement with all Miss Manning has said with so much discrimination and in so interesting a manner I am exceedingly glad Miss Manning appreciates the great difficulties in the way of effecting the reforms which we so ardently desire to promote. We all agree in wishing every success to the Society in pushing forward reforms, but we see how slow the work of reform must be This is especially so with regard to improving the condition of women in India. All history tells us that arrangements regarding marriage are of all things most difficult to alter. I do not think there is an instance of any nation that had adopted a system of matrimony having made a great or radical alteration in it; and yet, until the system which now prevails in India is to a great extent modified at its base, it is my belief no permanent improvement can be made in the condition

some of the present barriers must and will give way; and I earnestly trust that it may be so. English ladies can, I am sure, do much good by inviting Indian ladies to their homes, and explaining to them their home arrangements. At the parties which I had the pleasure of attending in India, it seemed to me particularly interesting to meet with so much diversity of opinion and of experience. Though there will be great difficulties in regard to general intercourse until the women are more educated, the desire to express cordial feeling on the part of every individual will be sure to open a way for greater friendliness than at present exists.

I have now tried to show you that the National Indian Association is seeking to remove the hindrances to women's development, and to counteract the evils of Indian society, though only in a small degree compared with what needs to be done. There is an immense work to be accomplished, and the Indians will do it in time chiefly for themselves; but they value very much indeed English help. That work is nothing less than to raise their ladies to their right position as wives and mothers, and as members of their social circle. Our Council have resolved to start a special Education Fund, as you will see by the papers that have been distributed, in aid of the work of our Branches. You may perhaps ask, Cannot the Indian Government do all that is needed? or the Missionaries? or the rich people of India? Well! the Government is already doing much for education, but it is obliged to be economical. The Missionaries are carrying on very good educational work, and their Zenana teachers are in many places much valued, but they necessarily labour within certain limits. Outside their sphere there is a large field which we feel ought not to be neglected. We consider that those who differ from us in religion ought to be met with sympathy in their endeavours to elevate their women.—As to rich people, we do get some help from Maharajas and others who have money to spare, and the Indian members of our Committees; but at present those who care for education and progress are chiefly to be found among the less wealthy classes, and it will be long before this ceases to be the case. Nor can we expect our English friends in India to give much more than they do give, considering the depreciation of the rupee and the many charitable calls that they are ready to respond to. Thus we appeal to you for encouragement. If India could but for a short time be reached, not in sixteen days, but in sixteen hours; if it were as near for one month as is Germany, then you would visit its schools and its Zenanas yourselves, and I fully think that the desire and the need of the women of India for enlightenment would be enthusiastically met. And after all it *is* near to us

fresh departure in the history of our Association. It must go far to bind together in close and harmonious union the Parent Society and the different Branches in India. One thing that struck me in listening to Miss Manning was this: that unless we here bestir ourselves, we shall find that we are no longer entitled to rank as the Parent Society, but that we shall be surpassed by some of the junior Branches now established in India. Therefore, I make an appeal to all present to do their best to bring into the Association fresh workers, and with them fresh subscriptions.

Mr. RAJ NARAYAN: I wish to say, on behalf of natives of India, that they feel they can hardly express adequately their sense of what this Association has done and is doing for India. As Miss Manning has shown you, the progress that has been made in India during twenty years is remarkable. Useful measures are being taken to help the cause of education; but superstitious ideas still prevent even educated natives allowing their children to go to public schools, and, therefore, educated heads of families have private schools in their own homes for the members of their families. The number of female medical students is increasing; and I was glad to see, from an Indian paper, that a lady of the Lahore College stood first in the medical examinations. This is very creditable, and I wish to thank the Committee and the Secretary for all the help they have given to natives of India in London; and, in conclusion, to propose a vote of thanks to the Chairman for presiding over this meeting.

Mr. THORNTON, C.S.I., seconded the vote of thanks, and put it to the meeting; and the Chairman's response terminated the proceedings.

REVIEWS.

THE NATURE AND VALUE OF JURISPRUDENCE. By CHAN-TOON, Barrister-at-law, of the Middle Temple. Second (enlarged) Edition. Pp. xxii., 187. London: Reeves and Turner, 100 Chancery Lane.

The successes attained by this distinguished Burmese youth have happily induced him to embody in book form the result of the studies in which he has been so successful.

of women. This fact shows the extraordinary difficulty to be encountered, and the slowness with which anything can be done. I sympathise with Miss Manning in her endeavours to promote intercourse between England and India. Here, again, there are enormous difficulties in the way. There are distance, social differences, difference of language, difference of traditions, and differences of history and political institutions. Are there two countries which have differed more? And these are the difficulties that have to be overcome before we can hope to make real progress. I am quite sure that we are doing so—that the work being done in India is a substantial work, and that it is succeeding; and I feel sure that it is to societies like this, and to persons like Miss Manning, who have taken so much disinterested trouble, and shown such kindness towards the ladies of India, that we must look for the gradual furtherance of the objects we have in view.

Mr. W. MARTIN WOOD, in the course of a few remarks, drew attention to the fact that the Association had early helped to promote the movement, medical women for India.

The CHAIRMAN: I shall only be acting in accordance with the wishes of the meeting in offering Miss Manning our cordial thanks for the paper she has read to us. Her remarks, coming to us as from one who has recently visited India for the first time, and recording her impressions of Indian life as they were received by an enquirer so deeply interested, are well worthy of our careful consideration.

Mr. H. W. PRIMROSE, C.S.I., Treasurer, made a statement regarding the accounts. He said: When Mr. Haggard left us, I received a flattering invitation to take his place. I welcomed it as affording me the opportunity of again associating myself, in however small a degree, with work directly connected with India. It will always be a pleasure to me to undertake any work of that kind; and I am only sorry that my duties do not allow me to give more time than I do to the work of the Association. With regard to the accounts for last year, I do not think they present any marked feature to which I need call attention. The receipts were rather smaller than in 1887; but the income just sufficed for the limited expenditure, without touching the little nest-egg invested in Metropolitan Stock. I should like to add a word about next year. The journey, of which Miss Manning has given so interesting an account, ought to mark an epoch, a

in this book we are taken away back to the very dawn of the conceptions which have since been developed into the science of law. From the end of the sixteenth century downwards, the writings of our philosophers and jurists are searched and examined with such ingenuity that in one chapter we are presented with the entire results of all the writers on Jurisprudence since Hooker, from whose time the writer dates the commencement of anything like scientific notions of law

The principal part of the book, however, is occupied by an explanation of the historical method, the function of which is to trace "the development of different parts of law to their present forms." The importance of this method, which has proved so valuable in other spheres of knowledge, has but lately come into notice, the late Sir H. Maine being the first to employ it. Mr. Chan-Toon has pushed his researches very far, and such high authorities as Morgan, McLennan, Spencer, and Darwin, and other eminent writers on Sociology, are quoted with aptness and facility. At the first glance one does not perceive the bearing of the discoveries and opinions of these men on the science of law, but it is now well accepted that every item of knowledge regarding primitive societies is valuable to the jurist as well as to the man of science; for, without these discoveries in other directions, many obscure points in the science could not well be elucidated One great fact is seen to be common to all early societies as the bond of union, whether social or political; and that is, Kinship, which may be said to be the earliest germ found in the development of laws. Applying the theory of evolution, the writer says: "Out of chaos in the relations of individuals has arisen a science which now regulates the affairs of civilised men." (p. 88.) Contrary to natural expectation, he points out that the element of compulsion in enforcing early laws was not so prominent as it is now, and by an apt analogy he shows that the early stages in the development of laws may be likened to the several states of modern Europe in their international relations.

In archaic law the Family is seen to be a very prominent feature, and it may be said that from the disintegration of the family have sprung many of the legal relations existing in the mature systems of law. Agency is shown to be a development from slavery. Marriage has evolved from promiscuity. We regard his history of marriage as a master-

The manner in which he has treated his subject deserves particular notice; for it is not only new, but very scientific. The introductory chapter of the work, which deals with the importance of Relative Studies, shows the reader his general method; and were it not made part of the book, it might well form a separate essay on the first principle of the relativity of knowledge. In this chapter the writer explains very clearly the close connection which subsists between kindred branches of knowledge, showing how the study of one department may be greatly advanced by the simultaneous study of those departments which are immediately related to it. Following this far-reaching principle, he shows that even between the most distant parts of knowledge there is a mutual connection by means of which matters of intricacy in each are very often elucidated. We were not quite prepared to meet with such a sound philosophic treatment of the best way in which we ought to conduct our studies; but on finishing the chapter we now heartily commend him for introducing the study of Jurisprudence in a way which is not only scientific, but, we venture to predict, likely to be highly useful and effective.

By the light of this principle the main subject of the book is cleared up in a very satisfactory manner, and the reader who bears in mind the initial principle will have no difficulty in understanding the mysteries of this esoteric science. Indeed, as we go on we find that this book is not intended merely for students of law, but also for those laymen or men of science who wish to push their enquiries into the wide region of law. The aim of the writer is ambitious, but we must say commendable, and hope it will be successful.

The book is arranged according to a method at once comprehensive and exhaustive, considering that it is only in one volume. Jurisprudence is treated in the analytical, historical, and comparative methods. A comparatively small part of the book is allotted to the exposition of the analytical and comparative methods, whilst the historical occupies fully four chapters. This apparent disproportion is accounted for when we recollect that, the subject-matter of analytical Jurisprudence having been pretty well exhausted, it only remains for subsequent writers to summarise the results of their predecessors. It is seldom, however, that we find such a complete survey of the labours of the analytical jurists, for

Not only has he learnt the art of condensation to a remark degree, but he has acquired the more difficult art of syste tizing his material, and of interspersing with it touches humour, the more astonishing when we remember that is done in a language foreign to the author.

The same gentleman, a few years ago, published a set 155 aphorisms in Hindî, collected from various sources, wi the object of impressing on his countrymen the proverbi wisdom of the outer world. This book is called *Upayo Upadesamâlâ*; or, "The Necklace of Useful Advice." It we deserves to be committed to memory, and to be put in practice not only by Indians, but by every people who wish to rise i the world, and to lead useful lives.

This book was, last year, turned into rhyming couplets, by Kavi Shankar Dîkshit, of Benares, in order to facilitate the committal to memory. The poet calls his book *Hito-padesâvali*; or, "The Set of Friendly Counsels," and he has been wise enough to write his verses in good, plain, unaffected Hindî. Simple and unpretentious as these little books are, they are really valuable gifts to India of intelligent patriotism.

TA'ALÎM-I-TIFLÂN (*Kindergarten*). [The Instruction of Children; or, The Treasury of Instruction] By SRÎMATÎ HARI DEVÎ, daughter of Râi Bahâdur Kanhaiyâ Lâl. Oriental Press: Lahore, 1889.

The authoress of this book seems determined to make herself conspicuous by devotion to the cause of female education in India. Her former works, such as *Vidhwâ Ashru*, *Sîmantinî Upadesh*, *Landan Jubilî*, and *Landan Yâtrâ*, were thoughtfully written books, and all were intended to awaken reflection and inquiry among Indian women. In the book before us, she has taken a step further in advance, by boldly attacking the rough, and even brutal, methods of instructing the young in India; and recommending, instead thereof, the kindly and more effective system of Europe, as exemplified by the Kindergarten schools.

In the first part of her book the authoress describes the present process of teaching nothing but language to young Indians, and the cruelties practised in the endeavour to beat into little heads such uninteresting subjects as Persian and

piece. Slowly but steadily woman has emerged from the position of a slave up to almost legal equality with man. These chapters are so free of technicalities, that readers, without any previous knowledge of Jurisprudence, will find no difficulty in understanding them. The chapter on the growth of the law of property is especially good, and one almost fancies that one is reading a chapter of general literature. The law of immovable property is shown to be but a transfer from the law of movables, a proposition which is more easily intelligible when we bear in mind the migratory habits of all early societies.

Having analysed and traced the development of legal notions, the writer then treats them from the point of view of comparison, which method is, perhaps, even more useful to the legislator than to the jurist. In this chapter we find a systematic comparison of English and Roman law of Possession, which, until the production of the recent work of Sir F. Pollock on English law of Possession, would have been well-nigh impossible. More space, we think, could have been devoted to an explanation of this method, for its importance deserves an exhaustive treatment.

A convenient index is added to the book, so that reference to any part is made with little difficulty; but, in conclusion, we may suggest that one volume of this size is too limited to give an adequate treatment of Jurisprudence in the comprehensive method which Mr. Chan-Toon has employed.

JOHN BRUCE.

HANDBOOK OF MEYWAR, AND GUIDE TO ITS PRINCIPAL PLACES OF INTEREST. By FATEH LAL MEHTA. Bombay: *Times of India Press*, 1888.

UPAYOGÎ UPADESAMÂLÂ. By FATEH LAL MEHTA. Udeypore, 1882.

HITOPADESÂVALI. By KAVI SHANKAR DÎKSHITA. Benares: *Bhâratajîvan Press*, 1888.

The first of these interesting little books gives a succinct account of the Fort of Chitor, the city and environs of Oodeypore, with a more particular description of the Mahârânâ's various palaces, the schools, antiquities, topographical features, and history of Meywar. It is written in faultless English, and certainly reflects much credit on Fateh Lal Mehta.

the marginal Persian text, will be of much service to advanced students of the Hindî language. Everything done to give dignity and refinement to Hindî is beneficial to Northern India; for the rapid development of the country, and the higher positions which natives are securing, place the Hindî language more and more in its natural position. There can be no doubt that the various forms of Hindî now in use, from the south of the Panjab to Bihar, will gradually consolidate into one grand vernacular, which will play a part in India similar to that which English plays in the rest of the world. Whether the Nâgarî character, the Arabic character, or the Roman character be allowed, as at present, to divide this vernacular into rival sections; or whether one of the three, proving stronger, gain a mastery over the other two, remains to be seen. Every argument of justice and expediency dictates that artificial barriers should not be placed in the path of development; and, for this reason, it is to be hoped that the official ban now placed on the Nâgarî character will be speedily removed. In the meantime the lovers of the ancient vernacular are acting wisely in cultivating and polishing it in every way. The translation before us is a worthy attempt to improve Hindî; one step in advance being the employment of Kharî Bolî in the versification instead of Braj Bhâshâ. By this departure from custom the whole book, both prose and verse, appears in one form of the language. This modification is, no doubt, due to the patriotic suggestion of Bâbû Ayodhyâ Prasâd, of Mozufferpore, who has spared neither trouble nor expense to effect that change in his country's literature.

FREDERIC PINCOTT.

A GIRLS' SCHOOL AT BOMBAY.

Mrs. Scott distributed the prizes on March 29th, at the Victoria Anglo-Vernacular Girls' School, Bombay. Mr. Justice Jardine presided on the occasion. The Report, which was read by Mr. Chimanlal Harilal Setalvad, B.A., LL.B., stated that the School was started in November, 1872, with three pupils. Within a year the number rose to 125—and it now amounts to 272. The Educational Inspector, Mr. S. V. Pitwadhan, had inspected the Anglo-Vernacular Department, and he expressed

Arabic grammar and diction. Many years of every young life are thus wasted in imparting the mere means of acquiring undesirable knowledge; and long before any really useful facts are learned, the majority of the pupils pass into the ordinary occupations of life, thoroughly disgusted with everything pertaining to reading and study.

The more pleasing and seductive system of the West is contrasted with this; and the authoress does not forget to point out how much the body, the intellect, and the heart are developed by the dormant faculties called into play by the method which works *with* nature, instead of against it.

Mrs. Hari Devî writes in plain, simple, Urdû; and her style affords another instance of the charm of natural simplicity. Her sentences are more impressive, and her periods more flowing and graceful, than those cumbrous and ornate phrases which are generally taken as models of fine writing in India. It is believed that Mrs. Hari Devî will endeavour to introduce the Kindergarten system into her country experimentally; and it is to be hoped that she may be able to do so. By such an act she will devote her great intellectual attainments to a most useful purpose, and will deserve the gratitude of generations of her country-people.

It may be mentioned that Mrs. Hari Devî has just started a Ladies' Journal, in both Hindî and Urdû, which she intends to edit herself. This is the second Ladies' Journal which has sprung into existence in India within the last few months; and the friends of female education in that country should derive encouragement from the fact.

PUSHPOPABAN. GULISTÂN NÂGARÎ WA FARSÎ. [The Rose-Garden of Sa'adî in both Hindî and Persian.] Translated into Hindî and edited by MIHR CHANDRA DÂS, under the patronage of the Mahârâjâ of Ulwar. 1888.

This is a faithful translation from the Persian into Hindî of one of the most famous books of the East. The *Gulistân* has been translated into many languages, and its sublime sentiments and witty anecdotes have become household words throughout Asia. The characteristic mark of the present work is the introduction of a large variety of Indian metres in the course of the translation, a study of which, by aid of

distributing the prizes. He said the presence of the chairman that evening, in spite of his pressing and arduous work at the High Court, showed that there was no object nearer his heart than to be the means of affording a stimulus to private enterprise in education.

THE CITY COLLEGE, CALCUTTA.

The Lieutenant-Governor of Bengal presided lately at the prize distribution at the City College, Calcutta, in the presence of a large gathering, which included many parents of the pupils. The proceedings began with the singing of a Bengali song by the College students, followed by recitations in English, Arabic, Persian, and Sanskrit The Report was read by the Principal, Umesh Chunder Dutt. It stated that in all the departments together there were 1073 on the rolls. Classes have been opened for Persian and Urdu, under a competent Moulvi, and in consequence the number of Mahomedan students is increasing. In the University Examinations this College had been very successful, and the school had taken the second place among the schools of Calcutta, and had obtained a larger number of junior scholarships than any other non-Government institution. The Lieutenant-Governor distributed [illegible] been read, and to one student [illegible] had been awarded. He then ad[illegible] [illegible]sing his interest in the educational institutions of Calcutta, and especially in such as are working like the City College, without Government assistance. Sir Steuart Bayley continued:

"Founded ten years ago as a high school, this institution grew in two years' time into a third-class college. Then its law side increased, and finally after a brief existence of five years it became a fully-developed college, teaching up to the M.A. degree, with the large number of 317 undergraduates in the college department, while in all its branches it has over 1,000 students on its rolls. Its success in examinations has been not less marked than the rapidity of its growth. Your percentage of passes and their position in the test has equalled that of any of the paid colleges, and bids fair to compete with that of the Presidency. For all this your council and teachers deserve the

himself satisfied with the suitability of the premises, with the conducting of accounts and registers, and with the discipline and behaviour of the pupils, as well as with their intelligence and the quality of the instruction. The Vernacular side of the School had done well when examined by the Deputy-Inspector. Miss Goolbanoo Hormusjee Gheesta, a senior student, gained one of the last Mary Carpenter 6th Standard Scholarships. Since the School was established it has won 11 out of the 18 of these Scholarships taken by the Gujerati Schools. The competition for the Scholarships is very keen, and the Victoria A.V. students acquitted themselves so well in the last year's competitive examination, that the Committee mentioned the School favourably in their Report.

It is gratifying to learn that the Mary Carpenter Scholarships are so much appreciated, and it may be hoped that the Committee of the Bombay Branch of the National Indian Association will add to their number. The founder of the Victoria Anglo-Vernacular School is Mr. Motiram, who saw the need of such an institution in this particular neighbourhood, and has now the pleasure of watching its successful growth. The girls sang some Gujerati songs, and gave a dialogue on the benefits of education, after which Mrs. Scott distributed the prizes. These were the gift of several kind supporters of the School, and among them two were from Mrs. Scott herself.

Mr. Justice Jardine in his interesting address referred to the two tests of the progress of the School which had been mentioned in the Report—the Inspector's good opinion, and the continuous gaining of the Mary Carpenter Scholarships. He said that much of the success of the University and of higher teaching, as well as a great deal of the comfort of private life, depended on such work as the teachers were doing in this School. He was extremely gratified that the prizes had been distributed by a lady who was well known to all present for her great interest in education and in the social welfare of the native community. Mrs. Scott might also claim a hereditary family interest in the work of education, and he would be very glad to give as a prize next year a book which was published some years ago by the mother of Mrs. Scott, and which had contributed greatly to the delight of boys and girls in England and Scotland—*The Parents' Cabinet*. Mr. Jardine concluded by warmly commending the wool-work and embroidery of the girls, beautiful specimens of which had been placed on a table in the hall.

The chairman having resumed his seat amidst loud applause, Mr. Javerilal Umiashankar proposed a vote of thanks to the chairman for presiding, and to Mrs. Scott for her kindness in

distributing the prizes. He said the presence of the chairman that evening, in spite of his pressing and arduous work at the High Court, showed that there was no object nearer his heart than to be the means of affording a stimulus to private enterprise in education.

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"Founded ten years ago as a high school, this institution grew in two years' time into a third-class college. Then its law side increased, and finally after a brief existence of five years it became a fully-developed college, teaching up to the M.A. degree, with the large number of 317 undergraduates in the college department, while in all its branches it has over 1,000 students on its rolls. Its success in examinations has been not less marked than the rapidity of its growth. Your percentage of passes and their position in the test has equalled that of any of the paid colleges, and bids fair to compete with that of the Presidency. For all this your council and teachers deserve the

himself satisfied with the suitability of the premises, with the conducting of accounts and registers, and with the discipline and behaviour of the pupils, as well as with their intelligence and the quality of the instruction. The Vernacular side of the School had done well when examined by the Deputy-Inspector. Miss Goolbanoo Hormusjee Gheesta, a senior student, gained one of the last Mary Carpenter 6th Standard Scholarships. Since the School was established it has won 11 out of the 18 of these Scholarships taken by the Gujerati Schools. The competition for the Scholarships is very keen, and the Victoria A.V. students acquitted themselves so well in the last year's competitive examination, that the Committee mentioned the School favourably in their Report.

It is gratifying to learn that the Mary Carpenter Scholarships are so much appreciated, and it may be hoped that the Committee of the Bombay Branch of the National Indian Association will add to their number. The founder of the Victoria Anglo-Vernacular School is Mr. Motiram, who saw the need of such an institution in this particular neighbourhood, and has now the pleasure of watching its successful growth. The girls sang some Gujerati songs, and gave a dialogue on the benefits of education, after which Mrs. Scott distributed the prizes. These were the gift of several kind supporters of the School, and among them two were from Mrs. Scott herself.

Mr. Justice Jardine in his interesting address referred to the two tests of the progress of the School which had been mentioned in the Report—the Inspector's good opinion, and the continuous gaining of the Mary Carpenter Scholarships. He said that much of the success of the University and of higher teaching, as well as a great deal of the comfort of private life, depended on such work as the teachers were doing in this School. He was extremely gratified that the prizes had been distributed by a lady who was well known to all present for her great interest in education and in the social welfare of the native community. Mrs. Scott might also claim a hereditary family interest in the work of education, and he would be very glad to give as a prize next year a book which was published some years ago by the mother of Mrs. Scott, and which had contributed greatly to the delight of boys and girls in England and Scotland—*The Parents' Cabinet.* Mr. Jardine concluded by warmly commending the wool-work and embroidery of the girls, beautiful specimens of which had been placed on a table in the hall.

The chairman having resumed his seat amidst loud applause, Mr. Javerilal Umiashankar proposed a vote of thanks to the chairman for presiding, and to Mrs. Scott for her kindness in

time before this withering necessity, this tyrannous uniformity, engendered of the monopoly of the degree-giving power enjoyed by the University of Calcutta, can allow to grow up that variety of aim, that diversity of educational method, which are above all things necessary to stimulate a higher and intellectual life in this country. The work done is useful enough in itself, and all that the present condition of the country will admit of, but it is all of a piece. It is like the work of machinery, not of individual handicraft; and just as *le bon est l'ennemi du mieux*—'the good stands in the way of the better'—so does this tyranny of the University Examinations prevent any schools or colleges from endeavouring, by introducing experiments, to work novel methods and set up novel objects. And this brings me to one noticeable point in your programme. You say your object is 'to widen the basis of education by inducing the pupils to cultivate all their faculties;' and if I have rightly understood your Report, you seek to do this by adding to the ordinary arts course such subjects as gymnastics, drawing, music, carpentry, and science. You have also a library, a laboratory, and a literary club; and, above all, you devote yourselves to moral training, and that both by giving up a specific time to special moral instruction, and also by your professors and teachers, in the course of ordinary teaching, trying to infuse a moral spirit and elevated tone. I am not going to enter into the question of moral text-books. I have read Mr. A. M. Bose's remarks on this subject with great interest; but while such an institution as yours can rightly and wisely try the experiment of definite teaching from text-books of morality, I look in Government institutions for greater benefit arising from the inculcation of moral lessons such as you refer to."

In conclusion, Sir Steuart Bayley referred to the financial state of the College, lamenting that a large debt still remained on the building. It was satisfactory that some subscriptions had been secured towards lessening the debt, and he looked forward to the time when, free from this anxiety, the founders of the College would be able to devote their time and attention "to developing the College on the lines already laid down, and especially to giving it a character and individuality of its own." Babu K. C. Banerjee proposed a vote of thanks to the Chairman.

highest praise, and specially those who have, like my friend Dr. Gurudass Banerjee, devoted their time and talents, or both, to the supremely important work of moral teaching, without which the rest of your programme would fail: and I look upon the spirit of your programme as quite the right spirit in which to approach the question of training, and as really one of supreme importance,—'To widen the basis by inducing the pupils to cultivate all their faculties.' Is this not very much what Mathew Arnold defines culture to be? If I recollect right, he speaks of culture as the search after harmonious perfection, the study of perfection developing all sides of our humanity; and the way to attain it, is learning the best things said or thought on all sujects, and through such knowledge turning a stream of fresh and free thought upon our stock notions and habits, which we now hold so complacently but unintelligently. So far, then, as your aim is something more than success at the examination—so far as it is an endeavour to look beyond this and lay the basis of a many-sided knowledge—to train the mind ever to receive new ideas—to refuse to be governed by class views and class prejudices, but freely to let in light, and by that light to abide,—so far your aim is an admirable one and deserves all sympathy. That you can only go a small way towards carrying it out, I recognise only too clearly; but none the less it is a worthy ideal to aim at, and in attaining it I wish you God-speed.

'This low man goes on adding one to one,
His hundreds soon hit;
That high man aiming at a million,
Misses an unit:
This has the world here, should he hold the next?
Let the world mind him
That throws himself on God, and unperplexed
Seeking shall find him.'

"If your rapid growth and success stood alone, I would have still been justified in saying that your work tended to solve some of the problems of higher education in the future. I do not mean merely in the way of relieving Government in the struggle to do justice to the daily-developing call for education—a call that they could not meet even if it were their province to do so. I mean something more than this. The development of such institutions as yours, and the Metropolitan Institution, and the Ripon College carries with it the germ of what Government institutions alone never could give, and what I long to see—variety in scope and method. Of course, the main and avowed object of all of you at the present time is to pass as many candidates for the University Examination as you can; and it will be a long

strongly, and with such a mastery of language, that probably nine of any ten ordinary readers would have been misled by it, and, where individuals were concerned, would have ascribed to personal bias opinions and expressions which were the offspring of the purest patriotism, and into which no personal unkindness ever entered. To oppression of every kind he was by his very nature a determined and an unflinching enemy. To the poor people of India he was a friend so true and tried that I venture to hope that some patriotic Hindoo, able and willing to speak and act for the "dumb millions," will do something to hand down to other times his spotless name. Because of his sincerity in the cause of the weak and helpless he lived and died a poor man. Other generous men have found it easy to work in harness, and abate nothing of their generosity. Colonel Osborn never found this method of making the right to accord with the expedient where principles were concerned, and especially where the suffering of others was involved. He was himself in all things a brave and generous entity among men. His faith, his labour, his expressions of opinion were all his own,— copied from no one, referred to no one save to the Supreme, in whom he trusted with a filial love and fear. As true a soldier as General Gordon, he was, like General Gordon, beset vith difficulties incident to a soldier's life; for, underlying all soldier's sense of duty there was a humanity so large, so oundless, that it seemed to embrace the sorrow and suffering every living thing. I need hardly say that the young men India have lost in Colonel Osborn a warm and generous end, whose pen has often stood them in good stead. That e Queen has lost in him a subject of conspicuous loyalty, d the nation a devoted worker, also needs no asserting. y the services done by him to England and to India be efully acknowledged now, when the wise and sincere n and heart are for ever at rest, and when those to whom as so tenderly attached, and for whom he would if he l have laboured without intermission, are lamenting a which to them is irreparable. A braver, truer, kinder England never had, or will have, in India.

JAS. ROUTLEDGE.

LIEUT.-COLONEL R. D. OSBORN.

The sudden death of Lieut.-Colonel Osborn, at the early age of 53 years, is an event which no one who is really and from pure motives interested in the future of India, and of England in India, will speak of without mournful regret, or as other than a national loss. It is difficult for one who knew Colonel Osborn in his private life—knew his courageous gentleness, and beautiful self-sacrifice and self-abnegation—to refer at all to the fact that there were also in him some characteristics which were not particularly conducive to smoothness in official life; yet it is necessary that this side of his character should appear exactly as it was, while one endeavours with a friendly hand to place a few fresh flowers on his honoured grave. I have seen him very stern indeed, as he denounced, with intense scorn, acts of which he disapproved, and which he believed to have their roots in cupidity. When he thought that a politician of any party was sacrificing the honour or the interests of England to party exigencies or personal greed, no man of this generation ever was more scornful than he of such a politician; and when his tongue was loosened on the subject of the delinquency which he abhorred, the words came from his lips like molten steel. It was impossible for one who dealt in this spirit with subjects and men to be always in the right; and, as a matter of fact, Colonel Osborn was at times in the wrong in his estimates of other men. I say this unhesitatingly because I have heard him admit his error in several instances which while memory remains never can pass from my mind. In one such case I think I can see him now, as drawing one leg over the other he said: "Yes, I defended him" (a politician spoken of) "not because I thought him entirely in the right, but because I believed him to be sincere and endeavouring to be in the right; and I condemned (So-and-so) who, perhaps, after all is the better man." A position like this was very beautiful in one who brought every subject to the standard of the Law of God—the Law of Justice and Truth. It was not easy however, at all times, to make this high standard to fall into the grooves of official life. Colonel Osborn stated his convictions so

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THE NEW HOSPITAL FOR WOMEN, EUSTON ROAD, LONDON.

On May 7th, their Royal Highnesses the Prince and Princess of Wales visited the site of the new Hospital to be erected in Euston Road instead of the present small Hospital for Women, which has since 1872 been carried on in hired premises in the Marylebone Road. The Princess of Wales performed the ceremony of laying the foundation-stone. Mrs. Garrett-Anderson, M.D., described the history and objects of the institution, which is in the charge of regularly qualified lady medical practitioners. Among those present were—the Marchioness of Dufferin and her daughters, the Countess Granville, the Countess of Iddesleigh, the Dowager Lady Stanley of Alderley, Sir Spencer Wells, Sir Owen Roberts, Rev. J. Llewellyn Davies, Chairman of the Hospital Committee, and many other ladies and gentlemen interested in the medical women movement. The site and building will cost £20,000. A considerable amount of this sum was early subscribed; and latterly Mrs. Garrett-Anderson has addressed many meetings, at which numerous contributions have been made. The new Hospital for Women will help the movement in India by affording temporary posts to ladies who have received medical training in the London School of Medicine and at the Royal Free Hospital, and thus enabling them to gain some of that experience which it is so very important that they should have before undertaking their very difficult work in India.

THE NATIONAL ASSOCIATION FOR SUPPLYING FEMALE MEDICAL AID TO THE WOMEN OF INDIA.

SUPPORTED BY "THE COUNTESS OF DUFFERIN'S FUND."

The Marchioness of Dufferin and Ava has formed an influential Committee in London, under the patronage of Her Majesty the Queen Empress, in order to carry forward the valuable work to which she gave so much thought and labour during her stay in India. The following circular explains

SOME OLD LINES ON LEAVING CALCUTTA.

With throbbing screw, and helping tide,
Our vessel down the stream doth glide,
We reach the sea to-night;
It thus behoves your parting bard
To rummage out a calling-card,
And "P.P.C." indite.

But stay—what 's this? I somehow think
A tear 's got mingled with my ink,
A sigh from some one burst;
As, thinking of the faces kind,
Of dear old friends I leave behind,
I murmured low my "*first.*"

For though I 'm on the homeward track,
Some grateful thoughts *will* wander back,
And memory bridge the seas;
In dreams, I 'll drive upon the "Strand,"
And hear again that Civic Band,
Beneath the "Eden" trees.

And though I know not where, nor when,
I 'll meet those dear old friends again,
In life's dim maze so vast;
Yet Hope doth down her rainbow glide,
And standing, radiant, by my side,
She bids me add my "*last.*"

1874. AIRK.

First, "Farewell." *Last*, "Au revoir."

THE UNIVERSITIES OF OXFORD AND CALCUTTA.

A decree was passed at Oxford, May 21st, by Convocation admitting the University of Calcutta to the privileges conferred by a statute passed in 1887, by virtue of which a student who has pursued for two years the course of studies prescribed by such University and passed its examinations may, without matriculation, be admitted to the first public examination at Oxford, and, passing that examination, be excused a year's residence at the English University. The University of Calcutta is the third which has availed itself of this privilege, corresponding to that conferred upon affiliated colleges. The other two are the Universities of Cape Town and Sydney.

been three more Lady Graduates: of these three, Miss Annie Walke is the first Lady Medical Graduate in the Presidency; and Miss Merbâi Ardeshir Vakil and Miss Mary Samuel took their B.A. Degree.

"Dr. Miss Annie Walke, L.M. and S., has been appointed House Surgeon, Cama Hospital; and Miss Merbâi Ardeshir Vakil is now studying Medicine with a view to the M.D. Degree.

"There are several other lady students who have creditably passed other Intermediate University Examinations, among whom we find the first Hindu lady, Miss Manek Turkhad, passing her Matriculation, with French as her second language.

"H.E. Lord Reay, congratulating the Lady Graduates, in his Convocation speech, said: 'We have to congratulate two ladies on their attainment of the B.A. Degree, and the Parsi and Jewish communities on their success, as well as Mr. Ardeshir Framji, one of the recently appointed Fellows; who, at the same time, has the pleasure of seeing another of his daughters pass in the First B.A. Examination, and his son take the Degree of B.A. with honours.'

"Mr. Abdula Bhâi, son of Khan Bahadur Yusuf Alli, Surat, who headed the Matriculation list last year, stood this year first in the Previous Examination."

PERSONAL INTELLIGENCE.

At the Easter Examination of the Council of Legal Education, the following students received certificates that they had *satisfactorily passed a public Examination*: Kashinath P. Gadgil and Nasrullah Khan, both of Lincoln's Inn; Dalpatram Bhagwanji Shukla, Inner Temple; Mirza Kazim Hosain, Dosabhoy Mervanji Karaka, Mohammed Saderuddin Khan, Cottari Venketramanah Naidu, Nripendra Nath Palit, Abdul Rasheed, and Seva Ram, all of the Middle Temple.

The following students passed a satisfactory Examination in Roman Law: Uma Sankar Misra, Inner Temple; Jagmohan Lal, Lincoln's Inn; Raghu Nath Dàs Garge, and Malwa Ram Mehta, Middle Temple.

The following were called to the Bar on May 15th: Kashinath P. Gadgil, Lincoln's Inn; Mirza Mohammed Kazim Hosain, and Pandit Sri Lal, of Calcutta University, both of the Middle Temple.

Mr. Nand Kishore Kacker, a student at the Royal Agricultural College, having obtained the qualifying marks for a scholarship last session, deserved Honourable Mention. He re-

nition of his learning and of his valuable services in the cause of education at Hyderabad.

A remarkable physiological Lecture was delivered at Bombay on April 30th by a Parsee medical lady, Miss Ratanbai Ardasir Malbari. Her subject was "The Lungs and their Functions." In the course of the lecture, which was given in Gujerati, the injurious effects of tight dress were dwelt on. The meeting was held at the Framji Cawasji Institute, in connection with the Dnyan Prasarak Society. The Hall was crowded with an audience of over 500, and the doors had to be closed against many who would have liked to be present. The first eight rows of seats were occupied by native ladies, chiefly Parsees. At the close of the able and interesting lecture, Mr. K. R. Cama and Pundita Ramabai expressed the thanks of the audience to Miss R. A. Malbari.

The death is announced of Miss Lucy Helena Baynes, known in Calcutta as Sister Lucy. She had for some years superintended the lady Canning Memorial Home, an institution where native women are trained as nurses. Through her skill and knowledge she effected much towards increasing the usefulness of the Home. She also built a Convalescent Home at Darjeeling, and she took charge of the Archdeacon Pratt Memorial School when it had fallen into neglect. It is said that Miss Baynes "held strong views as to the respect which she considered due from Europeans in regard to native rights and customs, and she felt particularly that this should be extended to the native clergy and their families."

Pandit Mahendra Nall Ray Vidyanidi has written an Historical Sketch of twenty-one Aryan Hindu Women, which is said to be very interesting, and suitable for Zenana reading.

Raja Sourindro Mohan Tagore has been invited by the King of Sweden to be present at International Congress of Orientalists at Stockholm.

Mr. T. N. Mukerji's work on Indian Art has been mentioned by the Government of India as "the best descriptive catalogue of Art Manufactures in India that has yet been issued."

We have received the following information from our correspondent Mr Madanlal Lallubhai Munsiff, Surat:

"There seems to have been some substantial real progress, with reference to female education, in the Bombay Presidency this year. The first Lady Graduate of the Presidency was Miss Cornelia Sorabji, who took her B.A. Degree in 1888, and who is now a Fellow in the Gujrat College. This year there have

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BOMBAY MEDICAL WOMEN FOR INDIA FUND.

Mr. Kittredge, a well-known citizen of Bombay, has contributed to the *Times of India* a sketch of the beginning and working of the above Fund, which I commend to the notice of the readers of this *Magazine*.

The story is told with the utmost clearness and simplicity, and without the least appearance of ostentation; but it is impossible to read it without coming to the conclusion that Mr. Kittredge helped much to originate the whole movement for supplying female medical aid to the women of India, which has now expanded into the Countess of Dufferin's Fund, and that to him and to his coadjutors in Bombay the praise which belongs to the initiators of such a movement is greatly due.

Mr. Kittredge begins his sketch by telling us how his attention was first called to the subject by reading an article in the *Contemporary Review*, written by Dr. Frances Elizabeth Hoggan. This lady advocated the formation of a "new medical department, as a part of the public service of India, managed by women, and responsible only to some high Officer of State." She wished, in fact, to establish a female medical service.

With a true instinct, however, Mr. Kittredge felt sure that Government would not take up any such idea, and he also was convinced that the work would be much better managed and more successful without Government help or interference

Experience has proved that he was right, and from the first he was able to gather round him a staunch band of native supporters, who heartily approved of his scheme, and

ceived Honour and Merit Certificates in several Class subjects. Mr. A. Chakravarti was Commended in certain subjects.

Mr. Ardaseer Dosabhoy Cooper and Mr. Sorab Cowasji Hormusji, both L.R.C.P. Lond., of Bombay and University Colleges, have been admitted members of the Royal College of Surgeons of England, and have received their diplomas.

At a Drawing-room held at Buckingham Palace, on May 3rd, Mrs. Seva Ram and Mrs. Dorabjee Pestonjee Cama had the honour of being presented to Her Majesty by Lady Seymour FitzGerald; and Mr. Dorabjee Pestonjee Cama by the Political A.D.C. of the Secretary of State.

Mr. Seva Ram and Mirza Kazim Hosain attended the Levée held on behalf of Her Majesty by the Prince of Wales on May 7th, and the following Indian gentlemen were presented to his Royal Highness by the A.D.C. of the Secretary of State: Mr. M. Saderudin, Mr. Dosabhoy Merwanji Karaka, Mr. Nusserwanjee Jamsetjee Mody, and Mr. Jehanghir Kursetji Rustomjee Cama.

At the Drawing-room held on May 14th, Mr. and Mrs. Aaron Raphael Belilios, of Calcutta, had the honour of being presented to Her Majesty, the former by Lady Seymour FitzGerald, the latter by the Political A.D.C. of the Secretary of State.

Arrivals.—Mr. M. S. Mehta, Mr. H. D. Allbless, Mr. Muncherji Edulji Morris, Mr. M. Kothari, Mr. Manekjee Sorabjee Vazifdar, and Mr. Jamsetjee Wadia, from Bombay; Mr. Mathura Prasada Srivastava, from Lucknow; Mr. Keshav Ganesh Deshpande, from Kolapore; Mr. Majid Ullah, from Allahabad; Mr. Raoji Bhaital Patel, from Baroda; Mr. and Mrs. Hla Oung, and their son (of Burmah), from Calcutta; also Shway-Tha, Shway-Ban, and Tha-Zan, for education.

Departures.—Mr. Syed Mohammed Hadi, M.R.A.C., for Oude; Mr. Kashinath P. Gadgil, Barrister-at-Law, for Bombay.

We regret that in our May number we stated, by mistake, that Mr. S. C. *Rustomjee* had obtained the qualifications of L.R.C.P. (London) and M.R.C.S. (of England). It ought to have stood, Mr. S. C. *Hormusjee.*

Copies of the *Indian Magazine* can be obtained at Calcutta from Babu Sasipada Banerjee (Barahanagar, Calcutta), who has kindly undertaken to receive subscriptions for the *Magazine* and to forward it regularly.

We acknowledge with thanks the Report of Public Instruction in the Madras Presidency for 1887–1888, *and* the Report of the Lady Aitchison Hospital for Women, Lahore.

On the 29th March of the same year, 1883, Mr. Kittredge came to England, leaving Mr. Sorabjee to fight what proved rather a hard battle about the site of the new Hospital.

The fact was, that at that time neither the Government nor the official medical staff had any belief in medical women, and they hoped to have the Cama Hospital built close to the Jamsetjee Hospital—in the same grounds, if possible—that it might be under the same management, and, indeed, take the place of the very inefficient female wards of the older institution.

This, however, was not Mr Cama's intention, nor that of the Committee of the Medical Women for India Fund. Their object was to get the new Hospital away from the old one, and place it under the exclusive charge of women

After an uphill fight of some duration, Mr. Sorabjee gained his point, and "came out victor; and the site of the new Cama Hospital was fixed on the Esplanade, where all along we had wished it to be"

Another difficulty was caused by the unwillingness of Government to promise that the Hospital, when opened, should be under an exclusively female medical staff. There was much correspondence about this, both with the Government in Bombay and the India Office at home, but without any great results; and the most that could be obtained at that time was a stipulation 'that the institution shall be handed over entirely to the care of women doctors as soon as a competent staff of such doctors shall be available for its sole management, and funds are provided to pay the salaries of such staff." It was thus intimated that Government would decline to pay salaries to women doctors, or to employ them as Government servants.

Mr. Sorabjee, however, was able to reply to this that funds would be provided, and so the matter ended.

Meanwhile, Mr. Kittredge was in England overcoming other difficulties of a not less formidable nature. He had immense trouble in finding suitable women to inaugurate his scheme and in securing their services. At length, however, when almost in despair, he heard through Mrs. Garrett Anderson, M.D., of Miss Edith Pechey; and this lady, now so well known in Bombay, was finally induced to accept the post of senior medical officer to the Fund, on a salary of Rs. 500 a month, free quarters, and a first-class passage out and home.

gave him great assistance both by subscribing liberally themselves and by collecting subscriptions from others.

Mr. Sorabjee Bengalee worked with him through all the earlier stages of the struggle (for such indeed it was), and Mr. Kittredge assures us that without his active assistance he does not think the scheme could have succeeded. It was through Mr. Sorabjee that Mr. Pestonjee Hormusjee Cama made his most liberal offer of a lakh of rupees to build a Hospital for women and children, the site to be given and the expense of maintenance to be borne by Government, and the institution to be placed under the exclusive superintendence of women doctors.

This offer at the time it was made was the one thing wanting to give permanence and reality to Mr. Kittredge's scheme. Already in two months above Rs. 40,000 had been collected; but it was necessary, if medical women of a high stamp were to be tempted to come out from England, that they should have a proper sphere in which to practise their profession—a centre from which to work. This was supplied by Mr. Cama's munificence.

His offer was formally made to Government on the 1st March, 1883, and at once accepted; but many months of correspondence ensued before the matter was finally settled. Meanwhile, Mr. Kittredge's scheme for supplying the female agency to carry on the work of the Hospital when finished progressed steadily, in spite of some opposition and many difficulties.

At one time native opinion in favour of invoking the assistance of Government was so strongly expressed that Mr. Kittredge, against his better judgment, was induced to solicit an interview, for himself and Mr. Sorabjee, with the then Governor. The interview was politely refused; but it was intimated that any definite proposal in writing would be considered.

"We therefore wrote," says Mr. Kittredge, "suggesting that we set apart Rs. 20,000 out of our subscriptions to build a Dispensary, and put the rest into an endowment fund; that Government and the Municipality each contribute yearly a sum of Rs. 7,500 to maintain the Dispensary."

This also was declined, and advice tendered that "we should depend on ourselves, and turn to Government only when forced to do so. This accorded with my own views, and ultimately proved to be sufficient for success."

India in 1884, the way had already been cleared, and the battle against prejudice and ignorance to a great extent fought and won.

The lesson of self-reliance and self-help exhibited in Mr. Kittredge's story is one which should be taken to heart by every native of India.

The prevalent idea in that country at present is, that Government should do everything. Men are afraid to stand up and initiate any movement or scheme or social reform for themselves. They all look to Government for help. A young man takes his degree at the University, and he expects at once to obtain Government employment, and feels wronged if he does not Another man has some favourite project; but instead of attempting to carry it out by his own exertions he takes it to Government, and feels disappointed and aggrieved if no notice is taken of it.

Others desire to see certain alterations in their customs relating to marriage and other social questions, but they seem unable to effect anything without the sanction and assistance of Government.

In this sketch, however, we have an example of a great and useful project carried into execution by the energy and perseverance of private persons, not only without State aid, but often in spite of considerable official opposition.

It is true that this distrust and opposition gave way as time went on and the scheme unfolded itself, but it had to be fought against and overcome during the earlier stages of the undertaking, and a great deal of self-reliance was called into play before this result was secured.

State aid means usually State interference, and it is a mistake to lean upon Government, if our object can be obtained without its help.

Mr. Kittredge now says that he thinks the time is come when a certain amount of Government help and recognition will be valuable as giving position and stability to his work, and no doubt what he desires will be granted.

There is a great deal more in Mr. Kittredge's paper to interest the reader; but I hope this summary of it may lead to its being read and appreciated by many who do not ordinarily see the Indian papers, but who are gratified at any evidence of progress among their Indian fellow-subjects

MARY A. PINHEY.

Another lady who had been engaged as junior medical officer failed at the last moment through ill-health; but her post was afterwards satisfactorily filled by Miss Charlotte Ellaby.

From the date of Dr. Edith Pechey's arrival the success of the scheme was assured.

"Apart," says Mr. Kittredge, "from her talents, education, and experience, which enabled her to take her place by the side of the best of her profession in Bombay, the social position which she was able to take gave a character to the work which has gone far to make it a real success. This, with her talent as a public speaker, in which she has no peer, has gained for her and for her work an amount of esteem and respect from all classes which could not have been otherwise acquired."

A temporary Dispensary was at once opened in a floor in Church Gate Street, and as soon as possible a small bungalow in Khetwady was hired for a Hospital while the large one was being built. A bungalow was also hired for the ladies at the foot of Cumballa Hill. "It is difficult," Mr. Kittredge tells us, "to realize now the time and worry consumed" in making these temporary arrangements. "The religious objection held by many natives to surgical operations made the Hospital question an especially difficult one."

By the generosity of Mr. Cummoo Suliman, a well-known Bombay merchant, a permanent Dispensary was afterwards built close to the Cama Hospital, and in connection with it; and both buildings were opened in the same year, 1886,—the Dispensary in March by Lady Reay, and the Hospital in August by the Governor,—and so completely was prejudice now overcome, and so great was the confidence placed in the ladies, that the new Hospital with the Dispensary attached was at once handed over to their entire charge, and both institutions have been worked by them ever since without "the instruction and guidance of the male superior staff," for which, in 1882, Government had desired to stipulate.

Many other advantages were obtained by Mr. Kittredge and his Committee in connection with their scheme, among the most important of which was the opening of the Bombay University, with its degrees and diplomas, to female medical students in 1883. An example which was afterwards followed in Bengal and Madras,* so that when Lady Dufferin arrived in

* Madras was the first, before the Bombay movement began, to work in this direction.

clergyman of the Church of England holding a cure in Donegal. His father had run a military career in India and Ceylon, and had been one of the leaders in the storming of Seringapatam. When still a child John went with his parents from Richmond to Guernsey; thence to Ostend, where his father commanded a Veteran Battalion during the *Waterloo campaign;* and thence, soon after 1815, to Clifton. During his residence at this latter place he walked daily in company with his brother Henry to a day-school in Bristol, where he received "a rudimentary education with harsh discipline." His father was a man of small means: yet, notwithstanding his privations both at school and at home, Lord Lawrence seems to have considered his childhood on the whole a happy one. He had a good mother and a singularly devoted sister—Letitia by name—whose tender thoughtfulness never faded from his remembrance. At twelve years of age he was sent to Foyle College, near Londonderry, to be under the care of his mother's brother, the Rev. James Knox. In this college were also his brother Henry, and Robert Montgomery, afterwards to become one of the most distinguished among his colleagues. At fifteen he returned to England and went to a school near Bath. Shortly after this he was offered a civil appointment in the East India Company's service He would have preferred a military appointment, and it was only owing to the persuasions of his sister that he finally decided upon accepting this offer. At the age of seventeen he was sent, therefore, to the East India Company's College at Haileybury, near Hertford, and remained there for the usual term of two years. In September, 1829, being nineteen years of age, John Lawrence sailed in a vessel bound for Calcutta by the route round the Cape of Good Hope.

He landed at Calcutta in February, 1830, having suffered long and severely from sea-sickness. Here, having passed the examination in the vernacular of Upper India, he asked for and obtained an appointment at Delhi. He travelled thither by means of a palanquin, taking three weeks to accomplish the journey. In 1834 he was placed in temporary charge of the district of Paniput. Three years later he was transferred to Gurgaum, a district south of Delhi. The following year he was appointed "Settlement Officer" of Etawah, a district south-east of Delhi. Here he was unfortunate enough to catch his first serious attack of fever, which re-

THE LIFE OF LORD LAWRENCE.*

Few fitter persons could have been chosen to write the life of Lord Lawrence than his present biographer, Sir Richard Temple. On terms of intimate acquaintance with him from the year 1851 to that of 1870; his Secretary during some of the busiest and most important years when he was governing the Punjab; and one of his Councillors when he was Viceroy, Sir Richard Temple is thus enabled to come before us as an eye-witness of the greater part of what he relates, instead of being a mere retailer of second-hand information. For one so personally ignorant of the official matters of India as myself to criticise this work in the ordinary sense of the word seems to me out of place. I have chosen, therefore, the more modest office of retailing at second-hand—necessarily greatly compressed—the facts concerning the Life and Work of Lord Lawrence to be found in this book; and thus my present paper is rather of the nature of a biographical sketch of Lord Lawrence based entirely upon the information afforded us by Sir Richard Temple, than a review of the book itself. I do this the more readily because much of this information is probably new to most of the readers of this *Magazine*. As a rule that period of history—whether considered in its military, political, or literary aspect—with which we are most unfamiliar is the period immediately preceding our own generation. We are probably too young to have any personal recollection of the facts of Lord Lawrence's earlier career; we are most of us too old to have come across such information as may have found its way into the school-books of the generation now growing up around us.

John Laird Mair Lawrence was born on March 4th, 1811, in the village of Richmond, situated in the North Riding of Yorkshire; being the eighth in a family of twelve children, and five years younger than his distinguished brother Henry, killed at Lucknow in 1857. His parents "were people of British race domiciled for some generations in Ulster." His mother was a descendant of John Knox; her father being a

* *Lord Lawrence.* By Sir Richard Temple. "English Men of Action" Series. Macmillan & Co.

charitable, forbearing, and extremely impartial in his judgments. He was inclined to believe in men more than in measures. Almost any plan, he would say, will answer with good men to execute it; with bad or indifferent men, the best system will fail. Though never courting applause, and even ready to incur odium for the sake of duty, he was naturally sensitive to the good opinion of others. The crowning grace of his rough-hewn character was simplicity, the genuine result of single-mindedness; while the light of religion shed a gentle radiance over his whole life and conversation

In his daily habits Lord Lawrence was methodical. He rose early, and by sunrise all the year round was on horseback or on foot. Returning home before the sun was high in the heavens, he would do some of his best work indoors before breakfast, which would be continued all day till late in the afternoon, when he would be again out of doors till nightfall He always retired to rest early. Both by profession and practice he was abstemious, advocating moderation, because, he judged, in a hot climate like India, the European constitution is apt to suffer, not only from the abuse of stimulants, but also from excess of animal food. In official diligence and regularity he has never been excelled, and rarely equalled. Even when no longer brought into hourly intercourse with the natives all day, he yet received visits from them, listened to petitions, gathered information from the humblest regarding the hopes and fears, the joys and sorrows of the people; and though not neglecting the interests of the rich, devoted anxious care and thought to the welfare of the masses. He differed emphatically from some of his countrymen in their opinion concerning Oriental ingratitude. "Give the natives something to be grateful for," he would say, "and they will show gratitude fast enough." As natural to one so cautious, he was for the most part guarded in bestowing praise; still, for real merit he would give the approving word, which was valued all the more, perhaps, because never given undeserved. His standard of merit was high. Carefully setting an example by his own practice, he exacted from all men a more than ordinary amount of work and exertion. I must not conclude this slight sketch of his character without mentioning that, though by instinct and temper a soldier, no member of the Covenanted Civil Service was more jealous of its traditions or prouder

of its repute than Lord Lawrence. He never forgot that by training and profession he was a Covenanted Civil Servant—first of the East India Company, and then of the Crown.

In August, 1846, John Lawrence was called away from his new charge in the Trans-Sutlej States to Lahore to act for his brother Henry as British Resident with the Regency of the Punjab. He resumed charge of his own province by the end of 1846; but in August of the following year was again called to act for Henry at Lahore, who had proceeded on sick-leave to England. During this second incumbency he enjoyed a largely extended authority, and gave undoubted signs of his capacity for administration. In the spring of 1848 he returned once more to his own province. During this time his friend Lord Hardinge had been succeeded by Lord Dalhousie as Governor-General. He had hardly resumed the command of his province before that rebellion broke out which is regarded by history as the second Punjab war; and when it was quelled, and the Punjab annexed, John Lawrence was appointed a member of the Board of Administrators, of which Henry was President. Robert Montgomery was also a colleague, and was a friend—one might almost say a peace-maker—with both brothers; for, as not unfrequently happens when relatives are professionally connected together, their official differences were not infrequent. This Administration lasted without interruption till 1857, and was the most brilliant that has been seen in India. Henry took the political and military department, John the financial and fiscal, Montgomery the judicial and police. The differences in opinion between John and Henry were chiefly upon the system of collecting the land revenue, the management of finances, and the treatment of the feudal classes on the introduction of British rule. Lord Dalhousie became aware of this growing difference of opinion, and though he had a cordial esteem for both brothers, saw that they must be separated; for each had his own disciples, and thus in the ranks of the public service two parties would have sprung up. Henry, therefore, was transferred to Rajputana in 1853, leaving John in sole command of the Punjab, with the title of Chief Commissioner. In 1856 he was made Knight Commander of the Bath. Early in the following year his brother Henry was appointed Chief Commissioner of Oude, at which none rejoiced more than

John; for their official differences had in no way disturbed the warm brotherly affection each had for the other.

We are now approaching the important year of 1857, the year of the Indian Mutiny, vividly remembered by all old enough to cast back their recollection thirty years. On August 6th of this year was killed at Lucknow brave Henry Lawrence, from a mortal wound while in bed, from the bursting of a shell which had penetrated the chamber Lack of space prevents me giving even a sketch of John's conduct in an emergency which called forth all those powers of administration which now, at last, found a fitting field for their exercise. He has been almost unanimously hailed as the deliverer and preserver of India. Lord Canning, a man who always measured his words, wrote thus of him some time after the events, and the excitement consequent upon them, had passed away: "Of what is due to Sir John Lawrence himself no man is ignorant. Through him Delhi fell, and the Punjab, no longer a weakness, is a source of strength. But for him, the hold of England over Upper India would have to be recovered at a cost of English blood and treasure which defies calculation." In acknowledgment of his services Lawrence was promoted in the Order of the Bath from the rank of Knight Commander to that of Grand Cross. He received the freedom of the City of London. He was created a Baronet and Privy Councillor. A special annuity of £2000 a year was granted him by the East India Company from the date when he should retire from the service.

But—unhappily for poor humanity—Fortune is niggard, and seldom comes with both hands full. The honours thus lavished upon Sir Henry Lawrence came just at that juncture when the immense strain and anxiety he had undergone, and of which he had hardly been conscious at the moment of excitement, made themselves felt. He was racked with neuralgia, and he only longed to retire into private life as soon as he could be spared. He was barely forty-eight, but he looked absolutely haggard; his spirits were depressed, and he would walk or even ride but seldom. Lord Canning remonstrated with him upon leaving the Punjab, but his decision could not be thrust aside; and in April, 1859, he [illegible] before leaving his post, been [illegible] marks an epoch in the material [illegible] province, for he turned the first sod of

the first railway undertaken in the Punjab which was desti to connect its capital, Lahore, with Mooltan, Scinde, and seaboard at Kurrachi.

In the spring of 1859 Sir John Lawrence took up h residence in London with his wife and their seven childre He was for many months too ill to bear any mental strai and the only work he allowed himself was the charge of hi office as a member of the Council of India in Whitehall, t which he had been nominated by Lord Stanley during the previous year. On June 24th he received an address signed by eight thousand more or less representative persons, in acknowledgment of his great services. In the autumn he proceeded to Ireland in order that his wife might revisit the scenes of her early life. The change was very beneficial to him; and by Christmas-time, when he returned to London, he was evidently on the road to recovery. In 1861 he took an old-fashioned house at Southgate, a few miles north of London, to which was attached some land, and here he lived in quiet retirement, indulging his taste for farming and his fondness for animals. He was now completely restored to health, and was little past his prime. Yet he seems to have been perfectly content with this uneventful life. He still attended the Council of India in London; but he gave himself entire rest from all other public occupations. He attended no political or philanthropic meetings; he wrote no pamphlets or books. Yet not once does he seem to have felt his retirement wearisome. This capacity for quiet country enjoyments in one so prompt in action and skilful in any sudden emergency is not a little remarkable.

In the autumn of 1863, however, two events occurred which were fated to disturb his peaceful contentment. The first was a fanatical outbreak among some of the hill tribes near Peshawur; the second, the mortal illness and resignation of the Governor-General, Lord Elgin. The choice of the Government at once fell on John Lawrence. The post was offered to him on November 30th, and he accepted it without hesitation. On December the 9th, within ten days from receiving the intimation of his appointment, he started for India—alone, as it was impossible for his wife so suddenly to leave her home and children.

In January, 1864, Lawrence arrived in Calcutta, as Viceroy and Governor-General, cordially welcomed by all

classes of his countrymen, from the soldiers and sailors upwards. Few Viceroys have entered India under such good auspices. As a rule a new Viceroy enters almost as a novice upon his duties, and as a stranger to the country. But Lawrence was already an adept, knowing the country well and familiar with all classes of its inhabitants. He made a good and thoroughly efficient Governor-General; yet, strange to say, he hardly came up to the great expectations formed of him There are few of us free from "the defects of our qualities," and the very qualities that made him of such unique efficiency —readiness in emergency, absolute self-reliance and tenacity of purpose—in quelling the mutiny were somewhat in his way in his new appointment. We have already seen how difficult he found it to act in consort with his brother Henry There was something autocratic in his temperament, though his autocracy would invariably have taken the form of justice to all, strongly tempered with mercy But he did not work well with colleagues. he could ill brook contradiction, added to which, perhaps, he was a little deficient in tact He had to work his government through an Executive of some six members, and chafed at any opposition or contradiction Cases occurred wherein he considered himself insufficiently supported at home; and he hardly made necessary allowance for Parliamentary difficulties which prevent those nominally in power from being at all times their own masters. Not the least among the disturbing influences was his own ill health Perhaps had his physical condition been stronger, he would have chafed less at slight irritations and small disappointments; but from 1866 he gradually grew less and less fitted to cope with the climate. In the summer of 1867 he intimated to the then Secretary of State, Sir Stafford Northcote, that he might have to retire early in 1868, when he would have completed four out of the five years allotted to him. Sir Stafford, however, begged him to remain, if possible, his full five years. And—always unswerving in his sense of duty—Lawrence braced his resolution to remain Such a request on the part of the Secretary of State shows that, at whatever cost of irritation and personal discomfort, the Viceroy must have performed his duties so as to give thorough satisfaction. Besides such administrative measures as are already matters of history, he occupied himself much in sanitary and educational matters; and warmly encouraged the construction of

railways and canals. He thought the construction of canals a paramount duty, not merely for the sake of agriculture, but from motives of humanity. In his opinion the natives had a right to expect that the Government should, so far as possible, protect them from the effects of long drought. Through his precept or example a fresh impulse was given to almost every beneficent undertaking throughout the Bengal Presidency.

On March 15th, 1869, Sir John Lawrence landed in England after an absence of more than five years. He was immediately raised to the peerage under the title of Baron Lawrence of the Punjab and Grateley. The name Grateley he took from the small estate on Salisbury Plain, which his sister Letitia (Mrs. Hayes) had left him on her death. For his armorial bearings, he adopted as supporters two native Indian soldiers, a Sikh and a Mahommedan, in order to perpetuate, as far as in him lay, what he and his countrymen owed, in his opinion, to the men of these classes. In the spring of 1869 Lord Lawrence took his seat on the cross-benches of the House of Lords, not wishing to attach himself very strongly to either party to the exclusion of the other. In reality, his views were those of a very moderate Liberal; but he was one who regarded principles far more than party. He was deeply interested in Mr. Forster's Bill of 1870, and was himself elected a member of the School Board. He held the office for the usual term of three years, and on his retirement Mr. Forster expressed himself thus: "The greatest compliment I can pay to the Board is to say that the work of the last three years will not be the least interesting part of the history of Lord Lawrence, and will bear comparison with many another passage in that history."

It was only failing health that prevented Lord Lawrence seeking re-election on the School Board. His eyesight, too, began to fail, and an operation had to be performed upon his eyes. On June 19th, 1879, he attended the House of Lords for the last time. His object in so doing was to make a speech on a license tax which had recently been imposed in India. He deprecated all taxation that must reach the very poorest classes. It was noticed that on this occasion his speech was very much below his usual mark. His voice was weak, his memory failed, and though he sat out the debate, it was evident that he was greatly exhausted. During the

ensuing days much drowsiness set in, though he roused himself sufficiently to attend an anniversary meeting on behalf of the Asylum at Hampstead for the orphan daughters of soldiers. The next day he found it very difficult to keep from sleep. Gradually he became too weak to leave his bed, and shortly afterwards John Lawrence died peacefully, surrounded by those dearest to him.

His funeral took place on July 5th, when his body was laid to rest in Westminster Abbey. There are two statues erected to his memory: one opposite the Government House, at Calcutta; the other at Waterloo Place, in London. On neither are there stately inscriptions in commemoration of his achievements. His friends have deemed it more in accordance with his love of simplicity that the record should consist merely of his name, together with a few particulars of time and place.

CONSTANCE E. PLUMPTRE.

THE RISE OF NATIVE FEMALE EDUCATION IN BOMBAY.

(By one who took part in the movement.)

About the year 1839, a Society was formed by Professor William Henderson and Professor Bal Gangadhar Shastri, of the Bombay Elphinstone Institution, the members of which were the then Assistant Masters and the Senior Scholars of the Institution. The Society was denominated the Native Self-improvement Literary Society; its object was the improvement of its members in English composition and the art of speaking English. The dissemination of English education among the natives of this country had been then entrusted by Government to some of the leading European and Native gentlemen of the Bombay community, and the body thus composed was called "The Board of Education."

When this Board of Education was presided over by Sir Erskine Perry, then one of the Puisne Judges of Her Majesty's late Supreme Court of Judicature in Bombay, the Board, desiring to elevate the standard of education imparted at the Elphinstone Institution, raised the standard of the Elphinstone School to that of a College. The Elphinstone Institution became divided into two departments: a College department, which was called the Elphinstone College; and

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a school department, which retained the name of the Elphinstone Institution. In the organisation of the College, Dr. John Harkness, M.A., LL.D., was appointed Professor of the English Language and Literature, and of Mental and Moral Philosophy; and Mr. Orlibar, Professor of Mathematics. On the retirement of Professor Orlibar, and the death of Professor Bal Gangadhar Shastri, the Board invited from England, to fill the Chairs of Mathematics and Physical Sciences, and of History, Logic, and Jurisprudence, two new Professors—Mr. Joseph Patton, M.A., Professor of Mathematics, etc., and Mr. Richard T. Reid, B.A. and LL.B., of History, Logic, and Jurisprudence.

Soon after their arrival, the two Professors, by their genial disposition and friendly intercourse, gained the entire confidence of the Assistant Masters and students, and inspired in them, as it were, a new life. At that time the subject of Native Female Education was being earnestly discussed among the members of the Native Self-improvement Literary Society. The two new Professors were requested to join this Society, which they at once did, and began to take a very warm interest in the debates, and soon succeeded in giving to the Society a *new impetus*, which caused the members to aspire, not only to be useful to themselves but to their countrymen. This was the turning-point in the history of the Society. Professors Patton and Reid thoroughly reorganised its constitution, forming an entirely new Society under the name of the Students' Literary and Scientific Society. The object of this Society was not confined to the intellectual advancement of its own members, but it was extended to the diffusion of English knowledge and science among their countrymen and countrywomen, so that every member should make an effort, within his own sphere, to raise and ameliorate the social, moral, and intellectual condition of the people, who had neither access to the walks of knowledge, nor time to devote to its pursuit.

The subject of Female Education was then the burning question of the day. Numerous essays had been read and discussed on the social condition of women in India; the disadvantages of early marriage; the folly of loading children with valuable ornaments; and other kindred themes. These subjects had been taken up by the newspapers, English and vernacular; the editors of some of the latter being mem-

bers of the Society. The interest of many, and the curiosity of all, had been thoroughly awakened. One evening a new paper came opportunely before the Society for discussion. It was read by a Parsi member (now deceased), Mr. Byramji Cursetjee Ghandi. The subject of the essay was, the necessity of imparting education to the females of the native community. So thoroughly was the mind of all the members prepared, the subject having been exhaustively discussed by ... ...ailed by one ... Mr. Byram- ... ...ed, in the impressive Oriental style, with a prayer to the Almighty, met with a hearty response. "Let every student here present use his influence with the members of his own family to get one pupil at least." "*Yes!*" responded scores of voices; "we have read many such papers; we have discussed this matter very often, but we have practically achieved no substantial results." The two noble Professors were touched with these words; they called upon the members to come forward and show manfully by their *deeds* what they so vehemently expressed by their *words*. Loudly burst forth voices from thirteen members, who responded to the call of the two Professors: "We shall teach the girls ourselves, and we shall open the schools in our own dwelling-houses."

Any record of this movement, however brief, would be imperfect without some mention of the young men, all either Scholars or Masters in the Elphinstone Institution or College, who so enthusiastically devoted two or three hours daily for six or eight months to the work of instruction. In two days after their declaration the following schools were opened, under the supervision of the Society:—

VOLUNTEER TEACHERS OF THE GIRLS' SCHOOLS
(Pioneers of Female Education in Bombay).

Parsi Girls' Schools.

From 21st October, 1849, to 26th March, 1850.

No.	Teachers	Their College Rank.	Societies.
1.—	Beheramjee Khershedjee Ghandi...	3rd year Student	Fort.
2.—	Jehangir Hormasjee Panthaki ...	" "	
3.—	Ardaseer Framjee Moos	Assistant Master	Chandanwad, out of Fort.
4.—	Jehangir Burjorjee Vacha	4th year Student	Agiary Lane, out of Fort.
5.—	Pallanjee Framjee Meheta	3rd " "	
6.—	Dadabhai Naoroji	Assist. Professor	Mirza Street, out of Fort.
7.—	Edaljee Nusserwanjee	3rd year Student	

Hindu Marathi Schools.

No.	Teachers.	Their College Rank.	Societies.
8.	Bhaskar Damodar	3rd year Student	
9.	Sakharam Dikshit	Marathi Master	
10.	Dhondu Trimbak	2nd year Student	
11.	Narayen Vishnu	" "	
12.	Mahadeva Govind Shastri	Sanskrit Master	
13.	Shamroo Tatia...	2nd year Student	

There was then such a strong opposition to the starting of girls' schools in Bombay, that both the Parsees and Hindus were greatly excited by this movement. There was a general prejudice against the establishment of female schools, partly arising from the ignorance which always stands in the way of all progress, and partly from ignorance of the people as to the kind of education proposed to be given to their children in these schools. Any mistake on the part of the pioneers of female education, or on the part of the Students' Society, under whose influence the movement was started, in offending the prejudices of the people, might have set back for years the progress of a systematic plan thus inaugurated by the Society in this country. The Society was therefore more anxious in the beginning to have the schools conducted in the best possible manner, than to obtain a large attendance of children. The pioneers, on their part, had, therefore, to proceed with their work with the utmost circumspection. The prudence and caution which these pioneers displayed in applying themselves to the laborious details of their self-imposed task were as admirable as the generous enthusiasm which sustained them throughout its performance. Carefully did they prepare themselves for their duties by reading such works on practical education as came within their reach, and by holding frequent meetings to consider how best they might instruct the children entrusted to their care. Their design was not simply to teach reading and writing, but to give such an education as would have an influence on the whole character.

The honest work of the pioneers was crowned with success. They gained, in a very short time the confidence not only of the children, but of the parents; and the hopes of the volunteer teachers were fully realised when their own dwelling-houses became the real schoolrooms, and the few families, chiefly the friends and connections of the volunteers, who, by way of trial, allowing their little girls to attend

these schools, supplied the first girl pupils of the female schools opened in Bombay. Professor Patton, the President of the Students' Literary and Scientific Society, at this juncture drew up and issued the following prospectus, setting forth the nature of the instruction proposed to be communicated in the schools :

"CIRCULAR.

"The members of the Students' Literary and Scientific Society, deeply impressed with the necessity of Female Education, and anxious to contribute, as far as in their power, to its dissemination among the people of this country, have established *seven girls' schools*, from 21st October, 1848. The Society is anxious to draw the attention of those parents who have already promised to send their children, and of such as may still wish for further information, to the following particulars regarding the schools; and they feel confident that the character of the teachers, and the nature of the education to be communicated, will command the sympathy and support of all who are interested in the regeneration of India

"It is usual in elementary schools to teach only reading and writing; but these, although important as contributing to future progress, have no influence on the moral and intellectual nature, and consequently have little title to the name of education

"In the schools of the Society, the chief attention will be given to the *culture of the moral nature*, under which is included the formation of habits of order, propriety, and cleanliness, and this is proposed to be effected chiefly by means of moral tales read by the masters, which will interest the children. In the *mental culture*, every effort will be made to form habits of observation by means of lessons on familiar objects, such as animals, trees, &c.; and the Society hope that in a short time they will have attached to each school a small museum and a collection of pictures which will cultivate, not only the senses but also the taste."

Within the short period of six months, the pioneers of female education, by the faithful and exemplary discharge of their duties as teachers, proved that they were worthy of the trust reposed in them. When the schools were first established on 21st October, 1848, there were in the Parsi Schools, 44 pupils, and in the Hindu Schools, 24. At the end of the first six months the number in the Parsi schools had increased to 203, while the number in the Hindu schools stood, at the end of the sixth month, at 105.

During the six months, the personal exertion required from the volunteer teachers was so excessive, and the hours of teaching, which were from 7 a.m. to 10 a.m., so inconvenient, that the Society determined to obtain permanent masters to relieve the volunteers of their labour, and to keep the schools open for the whole day.

The volunteer teachers were relieved at the commencement of the year 1850, and the schools were entrusted to the best selected students of the Elphinstone Institution. The Society's first choice fell on four very intelligent young students, of good moral character, and who possessed talents and an aptitude to teach and train the infant mind. They were, Mr. Hormusjee Dadabhai, Mr. Nanabhai R. Rannia, Mr. Sorabjee Framjee Solon, and Mr. Maneckjee Naorojee Bhatusa. Of these, the two first are now well-known citizens of Bombay, who still take a very lively interest in every social reform among the native community. The two last have died. Mr. Hormusjee Dadbhai is now a pleader of great experience and learning, and, on account of his high abilities and talents, was twice appointed a Judge of the Bombay Small Cause Court. The second, Mr. Rannia, is a well-known Gujarati scholar and lexicographer, and also author of several Gujarati works, and he assisted subsequently the members of the Society in the publication of the series of Society's schools-books. Thus, by establishing the seven girls' schools on a systematic plan of teaching, the Society achieved its first victory in the cause of Native Female Education.

And now came the question of finances for the maintenance of these seven girls' schools. It was by the generosity of four Parsi gentlemen, whose names were not then known to the public, but which are now known, that the Society was enabled to appoint paid masters. The four good Samaritans, whose hearts the devoted labours of the volunteer teachers had inspired with noble confidence, placed at the disposal of the Society a sum of Rs. 4,800; which, with larger sympathy than one usually encounters in India, where the charity of individuals seldom ventures beyond the confines of caste, they proposed should be expended in maintaining *all* the schools then opened, *Parsi* as well as *Hindu*, for a period of two years; at the expiration of which period, it was thought, "the public would not willingly let them die." The first native friend, unconnected with the Society, was the well-known

Hindu gentleman who was for many years a member of the Board of Education and a member of the Legislative Council, the Honourable Mr. Jagannathjee Sunkér Sett. He showed his approbation of the proceedings of the Society in the most unequivocal manner, by giving to its use a beautiful small cottage, in the compound of his residency (Girgaum), to be used as a school-house, which it has been ever since, *rent-free;* an example subsequently followed by other native gentlemen. This school-house was afterwards endowed by the honourable gentleman, and is now called "The J. Sunker Sett School."

The four gentlemen who so liberally assisted the cause of female education in Bombay, both by their purse and advice, were gentlemen of great experience, leading members of the Parsi community They were, Sett Nusserwanjee Mancherjee Cama, the father, and his two sons, Mr. Dhanjubhay Nusserwanjee Cama, and Mr. Cursetjee Nusserwanjee Cama; the last was well known for his liberality and zeal in all educational and social reforms. The name of Cursetjee Nusserwanjee Cama is a household word. So highly was this venerable gentleman held in the estimation of the Parsi community, that after his death, the memory of his good name has been perpetuated by the Parsis by raising a memorial fund amounting to about Rs. 30,000, from the interest of which prizes are distributed every year to the poor Parsi boys and girls in almost all the Parsi schools in Bombay. The fourth gentleman who so generously assisted the Society is Mr. Framjee Nusserwanjee Patell, also a well-known leading member of the Parsi community The first three Parsi benefactors have died, leaving behind them the fragrance of their good deeds, honoured and revered by the whole community as the founders and supporters of female education in the Bombay Presidency; but Providence, in His mercy, has spared the fourth benefactor, who is still living among us, hale and happy, at the venerable age of 84, and who has had the good fortune to see with his own eyes the progress of female education from its infancy to its present advanced state This venerable leader of the Parsi community still presides at the annual gatherings of the boys' and girls' schools, distributes prizes with his own hands, and takes the same lively interest in the progress of native education as he did forty years ago.

The Students' Literary and Scientific Society at this time was rightly advised by the four Parsi benefactors to apply to

the Board of Directors of the Sir Jamsetjee Jejeebhoy Parsi Benevolent Institution* for pecuniary aid for the newly-established girls' school. The directors were all leading members of the Parsi community, but there were many among them who were not well disposed to this movement. They took considerable time to think over and decide as to the application. They found that the rules laid down in the Trust Deed of the Institution did not permit them to give any pecuniary assistance to the schools established by other societies than their own, and they, therefore, were unable to comply with the request of the Students' Literary and Scientific Society. However, the Board of Directors, presided over by the first Parsi baronet, informed the Society that they would make early arrangements to open female schools in connection with their own Institution and its branches in Bombay.

Although the Students' Society met with a disappointment in not obtaining any pecuniary aid, they were abundantly satisfied by learning, from the reply of the Directors of the Parsi Benevolent Institution, of their determination to establish female schools in connection with their own Institution in the Fort, and with its branches in the town. This happy news was the second victory of the Students' Society in strengthening the foundations of female education in Bombay, inasmuch as they succeeded in bringing over to their side the sympathy and approbation of the whole body of the leaders of the Parsi community, including Sir Jamsetjee Jejeebhoy, the head of the Parsis. The public vernacular press thereupon altered its opposing tone, and began to encourage female education.

I think it proper to give here a specimen of the hue and cry which was raised by the vernacular press in the commencement of the movement for establishing female schools. One paper said:

"What can be expected of the children who are now receiving instruction in these schools? These girls, instead of living quietly with their husbands, will desire *to make slaves of them.* If they cannot succeed in this, they will drag them into

* The Parsi Benevolent Institution was founded to commemorate the name of the first Parsi baronet, Sir Jamsetjee Jejeebhoy, Kt., who died in 1859. In the Bombay schools of the Sir Jamsetjee Institution 500 boys and 625 girls receive instruction, secular and religious, while the Mufussil schools give instruction to 353 boys and 262 girls; in all 1700 Parsi children.

Courts of Justice to make a display of their talents, their civilisation, and the '*power*' they shall have acquired by their '*knowledge!*'

"We recommend the parents of the girls taught in these schools to be on their guard, or they will have to repent when too late! Did not our illustrious forefathers, and the wise men of old, give instruction to their girls in reading and writing in their own houses; and were not the household duties well conducted? All continued well. Thousands of years have passed by in peace and prosperity. But the time has now come when all shall be subverted. Ponder well upon our words! We shall speak again!"

Of this character were the criticisms of some Gujarati journals, whose editors tried their best to thwart the efforts of the Students' Society; but truth after all had its triumph.

Another interesting feature of the Society, which materially helped the members in their noble efforts, was the formation of Branch Societies, called the "Gujarati and Marathi Dnyan Prasarak Societies" (*i.e.* "Societies for the diffusion of knowledge") The Branch Societies, simultaneously with the establishment of the female schools, commenced their operations, right earnestly, by giving public lectures in the vernacular on various branches of Knowledge and Science, and other subjects which the native mind could easily grasp. The pioneers of female schools again came forward to work in this new field of labour Public lectures in Chemistry, Physical Science, Natural Magic, &c., were delivered before large audiences of natives, with the object of removing from their minds false notions about witchcraft and demonology. Thousands of natives attended these lectures, which were illustrated by experiments and demonstrations So great was the interest excited, that the Branch Societies commenced to publish the lectures in pamphlet form, thereby creating a desire among the native community to read useful tracts and magazines. The labour of writing and editing these monthly magazines devolved upon the same young men, who, notwithstanding their daily avocation as teachers in the Elphinstone Institution, willingly offered their few leisure hours, as a labour of love, to perform this additional task.

The public lectures and the monthly magazines acted among the native community as a powerful agent in disseminating knowledge. The Branch Societies became popular

centres for the discussion of social topics. Questions of vital importance to future generations were discussed with attention and careful examination on the part of the crowded audience, and earnestness and anxiety on the side of the advocates of social reform.

"The questions discussed at the meetings of the Branch Societies for the most part regarded *real and living facts*; and the decision in each case was likely to exercise a more important and serious influence on an audience of 400 to 500 individuals, most of whom had arrived at the age of manhood, and many of whom were fathers. These units of the great mass returned home in their respective circles, pondering deeply on what had passed; determined, in case they had been convinced, to carry out, as far as their authority and influence extended, the recommended reforms; but rejecting them altogether, or deferring for future consideration, according to circumstances, where the advantages of the change proposed were not proved to their satisfaction."

After the permanent establishment of the female schools, the Students' Literary and Scientific Society had another difficulty to contend with, arising from the want of a regular series of school-books. There were at that time, in the vernacular languages, books of moral stories and fables, grammar and arithmetic, of various degrees of merit; but there were no books similar to McCulloch's and Chambers's Course of Reading, or the Irish National School-book Series, in English, and this want was felt in both the Parsi and Hindu schools.

To meet this want, some of the pioneers put their heads together. Mr. Ardaseer Framjee Moos prepared and published a picture-book, for children, illustrated with stereotype cuts. At the request of the Society, Mr. Ardaseer, Mr. Bomanjee Pestonjee Master, and Mr. Edaljee Nusserwanjee, all Assistant Masters of the Elphinstone Institution, assisted by Professor Dadabhai Naoroji, undertook the task of preparing and publishing three numbers, in Gujarati, of an elementary series of school-books, illustrated with woodcuts; and the same was translated into Marathi, for the use of the Hindu schools, by Mr. Bhaskee Damodar and other Hindu members. This want being partially supplied, the girls' schools were placed on a much more firm and satisfactory footing. The Board of Education for the Bombay Presidency subscribed for 1000 copies of this newly-prepared school

series, thereby exhibiting the pleasing spectacle of a Council of Public Instruction recognising some of the beneficial influences of its system of education displaying themselves, in the happiest form of spontaneous development, as the gratuitous self-imposed labours of its own *élèves*.

ESTABLISHMENT OF GUJARATI HINDU GIRLS' SCHOOLS.

These exertions on the part of the Society now began to yield rapid fruit. On the 16th of June, 1851, a school was opened outside the Fort, especially designed for the instruction of the daughters of the great trading castes of Gujarat, heretofore considered the least accessible of the races of Western India, to the influence of European civilisation and modes of thought. Several grown-up ladies, it appeared, visited the school for the purpose of forming an opinion for themselves regarding the nature of the instruction imparted; and being greatly delighted with the studies, and with the moral tales which the girls repeated, they conversed among themselves on the subject, and many who had been prejudiced against female education became satisfied of its importance.

I here quote an observation made by a Master of this Gujarati Hindu Girls' School. After pointing out the great improvement effected in the conduct and manner of the girls attending this school, the Master observes: "From my own personal observation, it appears to me that most of the girls, when they entered the school, could not have known whether it was proper or improper to abuse their parents or their preceptors; and when one of them was asked whether an abusive word should ever be used, her reply was that '*one ought to have four in return!*'"

On the 2nd July, 1854, three years after the establishment of the first Gujarati Hindu School, a second was opened by the Society within the Fort, Mr. Mangaldas, now Sir Mangaldas Nathoobai, contributing Rs. 200 per annum, together with schoolroom accommodation.

Before the close of the year 1851 all the girls' schools of the Society had been located in clean and airy apartments, supplied with school furniture, with pictures, maps, and school-books compiled expressly for the purpose, and placed under the instruction of intelligent and enthusiastic teachers and under superintendents appointed from their own body

visit and examine them. In February, 1852, there were 545 girls on the rolls. Since then, though with occasional fluctuations, the schools have been steadily advancing in numbers.

On the 4th July, 1857, at a special general meeting of the Students' Society, the Parsee schools of the Society, containing on their rolls 409 girls, with an average daily attendance of 300, were transferred to a committee of Parsi gentlemen, since denominated the "*Parsi Girls' School Association.*" This Association now conducts its own schools, independently of the Students' Society, and at its own expense.*

The Marathi and Gujarati Hindu schools are still under the control of the Students' Society.†

Such is the brief history of female education, established in Bombay by the praiseworthy efforts of the members of the Students' Literary and Scientific Society, presided over by two noble-minded sons of Great Britain. Rich in generous sympathies and aspirations, in sound, large, and liberal thought, combined with unusual talent for practical details, great energy and untiring application in the cause of native male and female education, Mr. Patton and Mr. Reid have left an indelible impression upon the minds of the members of the Society, who, each and all of them, deeply deplore the loss they have sustained by their premature death.

May their souls repose in peace!

ARDASEER FRAMJEE MOOS.

March, 1889.

NOTE.—*The above valuable sketch was not written for publication; but its historical interest in connection with the rise of female education in India is so great, that the Editor obtained the writer's permission to make use of it.*

* The Association has three large schools—one in Fort, one out of the Fort, and one in Mazagon—where 878 girls receive secular and religious education. The Association has an endowment fund of nearly a lakh of rupees.

† The Society has three schools—1. Dr. Bhau Dajee Girls' Schools; 2. Jagannathjee Sanker Sett Girls' Schools; 3. Bhagwandas Purshatamdas Girls' Schools. They have an endowed fund amounting to about Rs. 50,000 for the maintenance of these schools. About 400 to 500 girls attend these schools.

LECTURE BY A PARSI LADY.

We mentioned last month the remarkable fact that a Parsi lady, Miss R A. Malbari, had lately given a public lecture at Bombay on a physiological subject in connection with the Dyan Prasarak Society. It attracted much attention, and the audience was large, including more than 200 Parsi ladies. Miss Malbari was one of the first set of lady students at the Grant Medical College. We can now give from the *Bombay Gazette* a fuller account of her lecture, which was received with great enthusiasm and applause.

The subject was "The Lungs and their Functions, and the Effect of Social Habits in regard to this Organ."

Miss Malbari began by defining the lungs as the chief organs of respiration. She then explained, with the help of diagrams, the situation of the lungs in the human frame, their structure, weight and colour, and the important part they play in the human system. The lobules and air-cells of the lungs were next adverted to, and their use in admitting a large quantity of air into a small compass was explained. According to calculation," she said, "the number of air-cells in each of the two lungs is about fifty to sixty lakhs." The position, construction, and functions of the respiratory tubes, the trachea, and the bronchi were then explained, as also the chief object of respiration—namely, to inhale oxygen and exhale carbonic acid gas, and thereby to purify the blood. "When the pure external air enters the body," said the lecturer, "the lungs expand to make room for the air, and thereupon the oxygen of the air enters the pulmonary capillaries, and the carbonic acid gas diffuses out from the capillaries into the air-cells, when the lungs contract again, and the impure air is then exhaled from the lungs." From these facts she explained the evil consequences resulting from breathing the impure exhaled air over and over again, the first symptoms manifesting themselves in uneasiness, headache, rapid breathing and unconsciousness. She added that the human organism can by habit adapt itself to all kinds of impurities; but such adaptation cannot take place without injuriously affecting the vital processes of the body. The lecturer then dwelt at great length on the disadvantages of crowded and ill-ventilated houses and schools, and the evil effects thereof in the case of young students in particular. She, however, expressed her satisfaction at the existence of a few well-

ventilated schools in this city, and the introduction of calisthenics in one or two local girls' schools. Great stress was laid on the necessity of healthy physical exercises for girls as well as boys, and especially the advantages of open-air exercise. The injurious effects of heavily-burning gas-lights and kerosine oil-lamps in crowded localities, where there is no provision made for letting out the carbonic acid gas produced by the burning of such lights were then referred to. In the course of her observations on the subject, she explained that the oxygen so necessary for human respiration is taken up by these lights, which give out instead carbonic acid gas to the detriment of human health. The baneful effects of tight dress, and especially of corsets and stays among ladies, were then impressively expatiated upon. In doing so she showed, with the help of diagrams, the extent to which some of the lower ribs are capable of being compressed by means of pressure, such as that of tight dress, and of stays and corsets in particular; and how the other parts of the body, such as the liver, lungs, &c., are thereby affected and even displaced, and how respiration, circulation, and the muscular apparatus of the trunk suffer in consequence, and the general outline of the body gets deformed. She concluded by saying that this age was an age of imitation, the Parsis imitating Europeans, the Hindus imitating Parsis, and others in their turn following suit, and unintentionally falling victims to injurious fashions and customs, and that it was with a view to nip the evil in the bud that she had referred to the follies of fashion by showing a dark picture of their consequences, and she therefore appealed to her hearers to remove this evil, to teach their children the proper mode of respiration, and to attend to physical culture side by side with mental training.

At the close of the lecture the Chairman, Mr. K. R. Cama, made a few observations, and thanked the lecturer for her able, interesting, and popular discourse. In doing so, he gave a brief history of the origin of the fund in aid of medical women in India, pointing out that there was present at the lecture the only native gentleman who co-operated with Mr. Kittredge in promoting the scheme (namely, Mr. S. S. Bengali, the Vice-President of the Society), and that the discourse of the evening was one of the happiest results of that movement, surpassing even the expectations that the promoters could have in view at the time of organising the scheme. He added that it was the first attempt of a Parsi lady to lecture in public; and it was a very successful one, and Miss Malbari, therefore, deserved great credit. He concluded by saying that there was a wide field of usefulness open to lady-doctors, and expressed a hope that Dr. Miss Malbari would in future years continue her

laudable efforts commenced that day under the auspices of the Society, and that her example would be followed by her professional sisters.

The proceedings terminated with a brief address, at the desire of the Chairman, by Pandita Ramabai. She touched especially on the baneful effects of tight dress, and stated that the fashion of wearing tight dresses having recently found its way among the Japanese ladies, their American sisters, who had just begun to perceive the mischievous consequences of the evil amongst themselves, came forward to advise their Japanese friends to refrain from the use of such dresses.

We are glad to find that the lecturer spoke so strongly on the importance of avoiding tight dress. It will indeed be a serious matter for regret if Indian ladies try to follow a fashion which is so much condemned by those who understand the nature of the human constitution, and which has been in the past the source of much illness and enfeebled health in Europe.

REVIEW.

THE MARRIAGE RITUAL OF THE BRAHMINS. By RAMANBHAI MAHIPATRAM NILKANTH, B.A. Ahmedabad.

There is happily a growing desire on the part of the educated classes in India to distinguish, in regard to social ceremonies, between comparatively recent customs and the rites which rest on the authority of the Shastras. It seems to have been ascertained by careful investigation that many of the present objectionable regulations as to marriages were not practised in former times, but that they have been gradually, and sometimes imperceptibly, added on to simpler forms and more rational procedure. Custom has such a strong sway in India, that it is doubtless very difficult to dispossess it even when it can be shown to have no authoritative origin. But by slow steps argument will win its way, even against tradition and personal interests and caste, and every effort to convince the people that what they are carrying out is not required by their religion in its ancient and purer form is a help in the right direction. The above pamphlet on *The Marriage Ritual of the Brahmins* is likely to be useful to

those whose minds are considering the various points which in the opinion of many now need reform. It is written by the son of Rao Saheb Mahipatram Rupram Nilkanth, C.I.E., of Ahmedabad. He gives, with remarks of his own in notes, the Brahmin marriage ritual as it is performed in the highest Brahmin caste in Gujarat—the Vadnagara Nagar Brahmins. Everything that has been added by mere custom to the ceremonies is omitted, and the writer shows from the part taken by the bridegroom and the position promised by the bridegroom to the bride, that women were held in much higher social esteem in old times than now, and that child-marriages were not the custom.

The account is confined to that of the wedding-day rites, as those, however formal and numerous, on the surrounding days have no effect on the validity of the marriage. Beginning with the arrival of the bridegroom at the house of the bride on horseback, the writer tells of his being received at the door by the mother and by the bride herself with her face covered. The writer continues:

After the party enters the house, the bride's father solemnly declares before the gods that he would honour with a good reception the bridegroom who has come to his house desiring the hand of his daughter. He welcomes the bridegroom and offers him a seat, which the latter accepts with a declartion that he himself is the worthiest among his equals. The bride's father gives the bridegroom materials of worship, with which the blessed and kind waters are worshipped. This done, he offers *madhuparka* (a sweet mixture) to the bridegroom, which the latter accepts, first asking the gods to partake of it. He then orders a cow, but the bridegroom urges that she is an innocent and useful creature and should not be killed. He requests that she should be let off and given grass to eat, which request granted, the welcoming ceremony (*Madhuparka*) is over.

Then begins the *Kanyá-dána* ceremony, wherein the father makes a gift of his daughter to the bridegroom. The bridegroom takes his seat facing the east with the bride, clothed in white garments (and with her face covered as enjoined by custom), on his right. Near them sits the bride's father, with his face towards the north, accompanied by his wife on his right. The Brahmins present request the gods and the Rishis to shower their choicest blessings on every one. Then the bride's father makes a solemn declaration that he would make a gift of his daughter, so that he may be rewarded for his meritorious act. The holy gods being invited to be present and to preside, the

bride's father, taking water and sacred grass in his hand and specifying the [illegible] the age, the year, the season, the position of the heavenl[illegible] ent, the country, the province, and [illegible] family and his Vedic studies as well as those of the bridegroom,* solemnly declares that to achieve happy results (as promised in the Shástras) he gives his healthy daughter to the bridegroom, with a dowry proportionate to his means, and a pair of apparels and shoes. Beseeching the pleasure of the Creator, the father declares that the daughter is no more his. So saying he puts his daughter's right hand in the right hand of the bridegroom. The bride's mother says that she also fully consents to this gift. The bridegroom thanks them and accepts the bride's hand, entreating the gods to bless the donors of sweet gifts.

The bridegroom says to his bride that out of regard for the gods, the god Varuna gave her to him that he may get ambrosial happiness. He tells her that in giving her to him her father has given his very life. Touching her right shoulder, he says: "It is Love that gave this, Love that received it. Oh Love! all this is thine." To the bride he says, "Enter thou the Ocean of Love, I accept thee out of love. Thou art rain: the heavens give thee, the earth receives thee." Here the *Kanyá-dána* ceremony is finished.

The bride and the bridegroom, accompanied by the priest and some young ladies, now proceed to *Kautukágára* (another room). The bride and the bridegroom tie love-knots to each other's wrist. The bridegroom opens the hitherto covered face of the bride, and gives her an upper garment. The priest ties the garments of the two by a knot. A crown is placed on the bride's head. Praying to the gods to bring them together, the bridegroom applies collyrium to the bride's eyes and the bride to his eyes. The bridegroom gives her a porcupine-quill and a looking-glass for toilet, and places a garland of a variety of things round her neck. Then the party returns from the *Kautukágára*, and the ceremony of *Viváha-ôhma* (marriage-sacrifice) begins.

The bridegroom sits on an altar with his bride on his right. There is fire before them. Over it ghee—meant to be conveyed to the gods—is poured. The father or the brother of the bride drops ghee over her head, saying: "Become thou the sovereign ruler over thy father-in-law, over thy mother-in-law, over thy sister-in-law, and over thy brothers-in-law." Then, taking the hand of the bride, the bridegroom says to her: "I take thy hand, that thou mayest live with me as thy husband, for a [illegible]

time; the gods Bhaga, Aryamá, Savitá, and Purandhi have given thee to me that I may be a householder." He says that the god Samoa gave her to Gandharva, Gandharva gave her to Agni, and Agni gave her to him, together with wealth and sons. The bridegroom again tells the bride: "As in the word *Sâma* the syllables *Sá* and *ama* are mutually connected and interdependent, so are we; I am *ama*, thou art *Sa'*. I am the heavens, thou art the earth. As a Sa'ma verse is related to Rik, of which it is composed, so am I to thee; then shouldst thou follow me." "Like these pairs, let us marry, produce progeny, obtain sons; may they be many, and may they live long."

Then follow the ceremonies of *As'ma'rohana* and *Mangal Fèrá*—those of mounting the stone and taking four circumambulations round the sacred fire. Getting up from his seat and holding forth his hand to his bride, the bridegroom says to her: "Come, lady! place thy foot on this stone, and be as firm as this stone. Resist whatever is evil." Then, taking her right toe, he places it on the stone; and then, taking her behind him, he goes round the sacred fire. On returning to their seats, the bridegroom makes his bride give an oblation to fire, saying for her: "This woman prays, May I be auspicious to my relations and may my husband live long." They go round the fire four times, and at the end of each circumambulation the bride gives an oblation.

Then is performed the very significant ceremony of *Saptapadi*—taking seven steps. Seven small heaps of rice are placed at small distances, in the north-east direction. The bridegroom takes the hand of the bride, and, as she places her foot on the first heap, says to her: "Take the first step and become the partner of my drinks." Then he says: "Take the second step and become the partner of my food." "Take the third step and become the partner of my wealth and prosperity." "Take the fourth step and become the partner of my good health." "Take the fifth step and become the partner of my cattle." "Take the sixth step and become my companion in all the seasons." "Take the seventh step and become my friend."

Here the ceremony ends, custom directing that a dish containing sugar or some sweet preparation should be placed before the bride and the bridegroom, whereof each puts some morsels in the mouth of the other.

After giving this detailed account of the Brahmin ceremony, the writer observes that at the present day few understand what is recited on these occasions, and the marriage is often performed without reverence and hurriedly, and no explanation is given to those concerned as to the respon-

bilities undertaken. In the notes that he appends he points out how high was the position obtained by the Aryan women in marriage as shown by the words addressed to the bride by her father, and by those of the bridegroom: "He does not call her his slave or servant, but offers her a position equal to his own. As the heavens and the earth always go together in his thought, so does he and his bride. As a verse cannot be formed without its complementary part, so he is nothing without his bride. She is not a marketable commodity, but the very prop of his life." Then again, when they take "the seventh step," the bridegroom calls the bride his "friend." "It was thus that the Aryan of old times looked upon his wife. She was not a mere cook or menial servant. She was to be his companion in all the occupations of his life. She was to share his feasts, his wealth, his health and his cattle. She was to be his friend and companion at all times and on all occasions. This was the notion of married life that the Aryan expressed at his marriage."

He also infers that no mere child could have been expected to make the replies which the bridegroom is said here to make.

We hope this pamphlet will be widely circulated as it is chiefly in Gujerati, it can be understood by those whom the writer especially desires to influence. The dedication is to Mrs. Aston, President of the Gujerat Branch of the National Indian Association.

OBITUARY.

RAO SAHEB VISHVANATH MUNDLIK, C.S.I.

On May 9th, the death of this well-known citizen of Bombay took place, at his residence, Pedder Road, Malabar Hill, at the age of 56, after an illness of a few weeks. The *Bombay Gazette* wrote as follows on this event:

The death of the Rao Saheb Vishvanath Narayan Mundlik deprives Bombay of an eminent citizen, distinguished by his learning, by his high position at the Bar, and by long and exceptional services to the State in the Bombay Legislative Council, and in the Legislative Council of the Government of

India. We can ill spare such a man. His fine intellect, sustained by wide erudition, found abundant occupation in professional duties, and as an author of works of standard value on Jurisprudence. As member, first of the Local and afterwards of the Imperial Council, the Rao Saheb was able to make his energy and experience of great practical service to his fellow-citizens. He helped to build up on a broad and sound basis the free municipal institutions of Bombay. Though a Brahman, and belonging by connection to the orthodox party, his capacious mind and generous sympathies enabled him to labour in a cordial spirit with all who, like himself, desired the public welfare. Of wide reading, he possessed the largest and most comprehensive private library in Bombay—a library filled with works full of the lore of the East, and of the more prosaic, legal, Parliamentary, and philosophical literature of Europe. The books which were on his library shelves were there for use, not for show. His knowledge of Shakespeare, Milton, Spenser, and other great poets would have been remarkable even in English men of exceptional culture: he could repeat from memory their finest passages, the beauty of which was a source of unfeigned pleasure to his active and responsive mind.

Throughout his life he was a man of liberal views; and all his intellectual activity took a useful and, if the term may be used, a modern direction: he was fully and, perhaps, in later years, unduly apprehensive that the cause of real progress might be hindered and discredited by those who took no thought to the forces of tradition and habit which had to be counted with. Standing aloof from agitation, which he regarded with suspicion, he was desirous of trusting to the slow growth of opinion as the most effectual means of effecting reforms which others sought to force on the community before the public sentiment was prepared for the change.

The Rao Saheb was a man of considerable mental power, strengthened and diversified by wide culture and supported by strong character, which made him more willing to give than to accept the initiative in any movements. This trait of manliness gained him many staunch friends amongst the Europeans, who respected his independence even when they were not always able to resist the temptation to set it down to stubbornness and a determination to have his own way. Amongst all classes of the native community he was popular. Sprung from a wealthy Brahman family, and priding himself in the position held by his ancestors in the Peshwa's service, he was in the best sense of the word a Hindu gentleman. He was also the architect of his own fortunes, which he owed entirely to his exceptional talents and great acquirements. The Government gave full and

ungrudging recognition to his worth; he was for eight years member of the Bombay Legislative Council, and for four years he occupied a seat on the Viceroy's Council. For several years he fulfilled with credit to himself and to the entire satisfaction of the Government the responsible duties of Government Pleader. It is a small matter that he was created Companion of the Star of India and honoured with the title of Rao Bahadur. His claims to literary fame will rest upon his work on Hindu law and on the volumes which he has written and published in English and in the vernacular. The memory of such a man will long survive amongst us.

A PERSIAN FABLE.

From the "Anvár-i-Suhailí."

A farmer of old times, by way of store,
Placed in a barn some corn in case of need
By chance a mouse, who, through excessive greed,
From the moon's granary would have stolen grain,
And with the claw of avarice have snatched
The cluster of the Pleiades from heav'n,
Had near the granary made his abode.
Below the ground he constant burrows made,
And with rock-rending teeth on ev'ry side
He cut his holes One in the midst of grain
By chance came up. Down from his roof the wheat
Streamed like the brilliant meteors of the sky.
The mouse perceived this promise was fulfilled:
"Your sustenance is in heaven." The text,
"Seek food in secret places of the earth,"
Was manifested. He gave thanks to God,
And with these priceless jewels growing rich,
Of Kárun and of Pharaoh aped the pride.
When soon the neighbour mice had heard of this,
They bound the loins of service in his train.
"These treacherous friends, whom here one meets,
Are but as flies in search of sweets."
Food-friends and cup-companions gathered round,
And, as their habit is, with flattering words
Said naught but what was suited to his taste,
And loosened not the tongue except to bless
He opened not his mouth except to boast,
Nor hand except to spend, and vainly thought
The grain was everlasting and the wheat

Would always pour down from the hole. Each day
On his companions he expended much.
Not looking to the end, he never turned
From to-day's pleasure towards to-morrow's care.
"To-day, cup-bearer, let us drink! To-morrow who has seen?"
In corner of retirement while the mice
Thus lived their life of pleasure, famine's hand
Had, cold and hard, the people overthrown,
And fire of hunger in their breasts was lit.
On ev'ry side they offered lives for bread,
And no one paid regard; whilst ev'rywhere
They would have bartered for a single meal
Their household goods, but no one wished to buy.
"Round loaves all looked for with a longing eye,—
The sun's round orb alone was in the sky.
The worldly acted then the miser's part:
The hungry cried,—the full were hard of heart."
The mouse with pride had spread enjoyment's couch,
And of the raging famine had no news.
As days passed on, the farmer in despair—
The cruel knife had reached his very bones—
Opened his store, and soon perceived the loss
His grain had suffered. From his heart he drew
A chilly sigh, as to himself he said:
"A wise man sees 'tis useless to lament
A thing for which no remedy exists.
'Twere better, therefore, to collect the grain
That's left, and take it to another place."
So the remaining grain he moved away.
The mouse, who thought himself the lord supreme
Of that abode, was in a careless dream,
And through excessive greed the other mice
Heard not above their heads the farmer's feet.
A mouse of quick intelligence soon found
What had occurred. To make assurance sure,
Mounting a beam he through a window saw
That great calamity, and coming down
Told to his friends the tale, and these at once
Took flight, and left their patron all alone.
"These all for morsels are your friends,
And follow you for selfish ends.
As thy wealth fails, they fall away;—
For their own gain thy loss they pray.
Of fawning hypocrites like these
Cut the acquaintance as you please."

Next day, when from the pillow of repose
The mouse his head had lifted, he beheld
None of his friends, and neither right nor left
Could he their traces see. He cried aloud:
"All those who were my friends, now where are they?
Oh! what has happened that they run away?"
After a short retirement he came out to see
The true state of the matter. When he knew
The grievo
And much
He would [illegible]
The store that had been left. Alas! he found
In house and granary not grain enough
For one day's food. His patience folded up,
With hand of consternation he began
To tear the collar of his life, and strike
The head of melancholy on the ground:
His brain was scattered, and through shameful waste,
He fell into the whirlpool of despair.
The story has for moral this, that men
According to their income should expend,
And on their capital should be content
With interest, and carefully preserve
Their principal from detriment and loss.
"Look closely to thy income and expense.
Who has no income should with cost dispense"

A. ROGERS.

THE ALEXANDRA NATIVE GIRLS' INSTITUTION.

The annual meeting of the Alexandra Institution, Bombay, was held on May 4th, under the presidency of Mr. Cursetjee Manockjee Cursetjee. The Report was read by Mr. Jamsetjee Cursetjee Cama, the Hon. Secretary. It stated that the reports of Mr. Kirkham, Educational Inspector, and of the various Examiners, were satisfactory. Changes have been introduced in the past year which will enable the pupils to study up to the Matriculation standard. It has been also resolved to open from June vernacular preparatory classes, as feeders to the Institution, to be divided into four standards. After passing through these primary classes, the girls will enter the Alexandra School, where the teaching is in English, which

that by following the principles laid down by Miss Buss, Madame Borgmann, and Miss Chreiman, your school will be the pioneer in Western India of female education in its true sense.

Mr. Chichgar suggested in conclusion that some vacant ground behind the school building, if covered with a thick canvas awning, would be very useful as a playground and for practice of exercises, without any disturbance to the other students.

Mr. Griffiths, Director of the Bombay School of Art, had expressed himself favourably as to the Drawing, and the principles on which it was taught. But he lamented that so few pupils availed themselves of the opportunities afforded of learning drawing, and that so little time was given to the subject. Mrs. Nixon and Mrs. Davies were satisfied with the improvement in plain needlework, and with the excellence of the singing class.

The financial position of the School had improved, but expenses connected with re-painting, &c., had had to be met through the year.

The following ladies were requested to act as honorary lady visitors for the ensuing year:—Mrs. Scott, Mrs. John Jardine, Mrs. Grattan Geary, Mrs. Pechey-Phipson, Mrs. K. R. Cama, Mrs. C. M. Cursetjee and Miss Serene M. Cursetjee.

Various votes of thanks were passed, including one to Mr. Dosabhoy N. Wadia and to Miss Serene M. Cursetjee for their services in supervising the School.

The Hon. K. T. Telang and Mr. D. R. Chichgar were then elected additional Directors, and the meeting closed with the customary vote of thanks to the Chairman.

THE BARANAGAR LIBRARY.

It is always satisfactory to hear of the formation of Libraries in India; and we are glad to learn that one which had fallen into disuse at Baranagar, Calcutta, has been revived and made available for readers. This Library was established many years ago, but it had necessarily been removed from the rooms belonging to the Jute factory, which were lent for a considerable time to the Committee, and since then the books had been simply housed in store-rooms, and had not only been useless, but had been somewhat damaged. Several of the books were presented

by Miss Carpenter. It was lately decided to place the library, at any rate for the present, in the Hall of the Institute, which was built by the exertions of Babu Sasipada Banerjee, and which is now used in the daytime for a girls' school. A meeting was held in the Institute on April 28th, with the double object of re-opening the Library, which had been placed there on April 18th, and of reviving the Social Improvement Society. This Society was founded during Miss Carpenter's visit to Calcutta in 1867, but it had almost ceased to exist. Dr. David Waldie presided at the meeting, and a short paper, giving the history of the Library and of the Society, was read by Babu Sarada Prasad Banerjee. Dr. Waldie then gave a short address, declaring the Library open, and urging the members to try earnestly to make it useful for the neighbourhood. The Social Improvement Society was next re-organised, with the following office-bearers and a good Committee: Dr. Shambhu Prasad Mukerjee, *President;* Babu Sarada Prasad Banerjee, *Vice-President;* Babu Kedarnath Mittra, *Treasurer;* Babu Sasipada Banerjee, *Hon. Secretary.*

We wish much success to this renewed effort, and shall be [illegible] *Magazine* of active work [illegible] who may be willing to [illegible] y are requested to send them to the *Hon. Secretary* of the National Indian Association, 35 Blomfield Road, Maida Hill, W. Popular books on Science, biographies of well-known persons, simple tales, and accounts of travels, are among those that will be valued.

THE MAHARAJA'S COLLEGE, MYSORE.

The Dewan K. Seshadri Iyer took the Chair some weeks ago at the prize distribution of the Maharaja's College, Mysore, which is under the direction of Mr J. H. Bhabba, M.A. H H. the Maharaja was prevented by indisposition from presiding, as he had intended to do. After the reading of the report, and recitations, the prizes were distributed, and the following speech was made by the Dewan:

Mr. Bhabba, Ladies and Gentlemen,—It is my pleasing duty now to inform you that His Highness the Maharaja entertains a high opinion of the efficiency of this College, and that he is extremely gratified at its marked success in the University Examination The high percentage of successes it achieved last year compares most favourably with the Colleges of the

Madras Presidency. These results reflect great credit upon Mr. Bhabba, for they are mainly due to his untiring energy and systematic industry. He is fortunate in having an efficient and zealous staff of assitants, and I am very glad to be able to congratulate him and his assistants most heartily upon the success of their work.

Undergraduates and Students,—Let me remind you that the distinction you have already won must stimulate you to strive for still higher honours. Your success at examinations is a certain proof of your capacity for sustained effort, of your powers of memory, and of your quickness and clearness of head. I exhort you to make the highest possible use of these high qualities, and to strive not only for the highest honours which it is in the power of the University to give, but for the far higher honour of belonging to that small but distinguished class with whom education is a lifelong process of cultivation of the intellect and pursuit of knowledge for its own sake.

The following were among those present on the occasion: Dewan K. Seshadri Iyer, Dr. and Mrs. Benson, Lady Rosa Davy and Mr. Davy, Mrs. Cassel, the Rev. G. Haigh, Mrs. Holdsworth, Mr. and Mrs. Cama, Mrs. Bhabba, Mr. R. Vijayindra Rao, Rai Bahadur Sabhapathy Mudaliar, Rai Bahadur A. Narasimiengar, Messrs. T. Anando Rao, A. Anando Rao, C. Subba Rao, and others.

The students have succeeded very well in the late Examinations, and four out of five special Scholarships, offered by the Mysore Government, have been won by this College.

OBJECT LESSONS IN SCHOOLS.

The following circular in regard to Object Lessons for young children was prepared some time ago by Mrs. Brander, the Inspectress of Girls' Schools, and it appears to have been found practically useful. As there is an increasing recognition in India of the value of such lessons, for cultivating the observing powers and enlarging children's ideas, we think that this sketch may prove suggestive to School Managers in other parts of the country:

TO THE MANAGERS OF GIRLS' SCHOOLS.

In schools in which Object Lessons form an optional subject not less than fifteen *objects must be* brought up in the Infant Standard, and these objects should be selected from the familiar

animals, plants, and substances of the neighbourhood in which the school is situated. Previously to the examination of the school a list of the object lessons given throughout the year should be submitted to the Inspectress.

2. In the first, second, and third standards not less than twenty objects should be brought up, selected, as in the first standard, from the familiar animals, plants, and substances of the nighbourhood in which the school is situated. In each successive standard, however, a more advanced knowledge should be shown.

2. The following scheme, prepared by the Superintendent, Government Female Normal School, Madras, has been approved by the Director of Public Instruction.

OBJECT LESSONS.

"INFANTS. 15 lessons. (*a*) Animals—name, parts, food, well-known habits, chief uses. (*b*) Common objects:—1. Mineral products—name, chief qualities and uses. 2. Vegetable products—name, description and uses.

"STANDARD I.—20 lessons. (*a*) Animals,—name, structure, suitability of structure to the food, habits, and character of the animal. (*b*) Common objects:—1. Mineral products—name, qualities, and the suitability of the qualities to the chief uses. 2. Vegetable products—name, description, growth or cultivation, uses.

[illegible] Animals—name, class to [illegible] found, structure with special reference to those [illegible] distinguish the class; the suitability of the structure to the food, habits and character of the animal, uses. (*b*) Common objects:—1. Mineral products—name, class to which the object belongs, locality in which found, how obtained, the suitability of the qualities to the chief uses. 2. Vegetable products—name, description, class to which it belongs, where found, description, growth or cultivation, uses.

"STANDARD III.—20 lessons. (*a*) Animals—the same as in Standard II., with the addition of the '*order*' to which the animal belongs, with special reference to those parts of the structure which illustrate the order. (*b*) Mineral and vegetable products—the same as in Standard II., with the addition of 'manufacture' in the case of manufactured articles.

"*N.B.*—All the lessons on animals must be taught by means of pictures and such parts of the animals as can be easily procured; for example, in the case of the horse, the hoof, teeth, a piece of the skin, and some hair of the tail and mane.

"In all lessons on common objects, specimens of the object itself, and of other similar objects, should be shown; for instance, in a lesson on salt the illustrations might be salt, sugar, and sand. Lessons on manufactures should be illustrated by pictures, and, if possible, by models. All the pictures and specimens should be kept in the school, and should be ready for use, if required, on the day of inspection. The children might be encouraged to bring specimens, and thus gradually form a school cabinet of common objects. Where possible, simple experiments should be introduced."

THE MAHOMEDAN LITERARY SOCIETY.

The *Indian Daily News* gives the following account of a numerously-attended meeting of the Mahomedan Literary Society of Calcutta, held on April 24th, at the Calcutta Madrasah:

The Secretary, Nawab Abdool Luteef Khan, informed the meeting that the twenty-fifth anniversary of the Conversazione of the Society had been very successfully celebrated at the Town Hall on the evening of the 28th January last, attended by about 2,000 gentlemen of all castes and creeds, and graced by the presence of His Excellency the Viceroy, His Honour the Lieutenant-Governor, His Excellency the Commander-in-Chief, the Honourable the Chief Justice, and other distinguished European and native noblemen and gentlemen. He then announced that the next business of the evening was to read a *resumé* in Urdu of the Society's work during the last quarter century, prepared on the occasion of this anniversary. It was accordingly read by Moulvie A. F. M. Abdool Hafeez; after which the Secretary reported that he had forwarded copies of an English version of the *resumé* to various European gentlemen of high position, both here and in England, who took an interest in the advancement of the Mahomedans of India, and that he had been honoured with acknowledgments from many of them. Of these, the Secretary read three letters received from His Honour the Lieutenant-Governor of Bengal (through his Private Secretary, Mr. P. C. Lyon), His Excellency the Commander-in-Chief of India, and Sir William W. Hunter, K.C.S.I., as they contained the opinions of those distinguished statesmen regarding the work done by the Mahomedan Literary Society,

the progress of which they had watched during this long period.

The letters were as follow:

"Belvedere,

"*February 4th, 1889.*

"My dear Sir,—The Lieutenant-Governor desires me to acknowledge with thanks the receipt of a pamphlet, entitled *A Quarter Century of the Mahomedan Literary Society of Calcutta*, forwarded to him by you two days ago. His Honour has read with much interest this record of the Society's unfailing energy and continuous success, and hopes that the Society that has done so much good work in the past may live for many years more to promote the useful objects for which it was originally founded.

"Yours faithfully,

"P. C. LYON,

"*Private Secretary.*"

"Camp, Meerut,

"*March 24th, 1889.*

"My dear Nawab,—I am much obliged to you for your letter of the 16th instant, and for the interesting pamphlet which accompanied it. It was a great pleasure to me to attend your Conversazione on the 28th January last, at Calcutta; and I can understand what a satisfaction it must be to you, as the founder of the Mahomedan Literary Society, to see the ever-increasing interest which is taken by your co-religionists in the wonders of science. The large number of gentlemen that attended the last Conversazione shows conclusively how popular such meetings are, and there can be no doubt of the goodwill that is engendered by such social gatherings. It is not, however, only on the score of education that the Mahomedan Literary Society has my sympathies, but also because I recognise how good and powerful an influence it exercises in the cause of loyalty and order.

"I trust, therefore, that you will express to your colleagues, and accept yourself, the assurance of the deep interest which I shall always take in the Mahomedan Literary Society.

"Believe me to be yours sincerely,

"FRED. ROBERTS."

"Cherwell Edge, Oxford,
"*March 26th, 1889.*

"My dear Nawab,—I thank you for your kind letter of th 5th instant. I read with very great pleasure the record o your twenty-five years of excellent work, and I congratulat you on your celebrating your twenty-fifth anniversary. Th progress made by the Mahomedans during the past quarter o a century is alike honourable to themselves and hopeful fo India. It seems difficult to realise that only twenty years ag the Patna trials were going on. I believe that the changes i Mahomedan thought and feeling, and also in regard to th more just views which Englishmen entertain towards Islam and your community, are in no small measure due to the efforts o yourself and your friends.

"With best wishes for the continued prosperity of the Mahomedan Literary Society,

"I am, sincerely yours,
"W. W. Hunter."

A Resolution, proposed by the Secretary, and seconded by Mirza Mahommed Bakar Shirazi, was passed, conveying the thanks of the Society for the above encouraging letters.

The following Resolutions were also among those passed:

I. Moved by the President, Prince Mahomed Raheemoodeen, and seconded by Mr. A. F. M. Abdur Rahman, "That the most grateful thanks of the Society and the whole Mahomedan community of India be offered to His Excellency the Marquis of Lansdowne, Viceroy and Governor-General of India, His Honour the Lieut.-Governor of Bengal, and the Patron of the Society, Sir Steuart C. Bayley, His Excellency Sir Frederick S. Roberts, Commander-in-Chief of India, and the Honourable Sir W. Comer Petheram, Chief Justice of the Calcutta High Court, for their graciously honouring the twenty-fifth anniversary of the Society's Conversazione at the Town Hall with their presence, and for the great interest they have taken in the welfare of the Society, and for the patronage and countenance it has received at their hands."

II. Moved by Moulvie Abdoor Raheem, and seconded by Mirza Ahmad [illegible] ni, "That a hearty vote of thanks be passed, on beh[illegible] ociety, generally to the members of the Committee [illegible] nt for their [illegible] able exertions and unremitti[illegible] ting in th[illegible] success and prosperity of [illegible] h had [illegible] numerable benefits on the [illegible] ia, [illegible] ccessfully celebrating the [illegible] rsa[illegible] azione; nd particularly [illegible] Ra[illegible] Presi-

dent, and the Princes Mirza Jahan Kadar Bahadoor and Mahomed Naseeroodeen Hyder, the Vice-Presidents, for the deep interest they have always evinced, and the active part they have always taken, in the healthy progress of this Society."

III. Moved by Moulvie Ahmed (Professor), and seconded by Nawab Ahmed Hossain Khan, "That the cordial thanks of this meeting be given to Nawab Abdool Luteef Bahadoor, C.I.E., for founding this Society, the parent of many similar Societies in India, which, through his untiring zeal and unfailing energy, has done useful and substantial service to the Mahomedans of India, and has most successfully completed the twenty-fifth year of its existence."

IV. Moved by Prince Mahomed Hurnuz Shah, and seconded by Agha Mahomed Hassan Ispahani, "That a hearty vote of thanks be passed to Moulvie Mahomed Abdoor Rowoof, the chief surviving coadjutor of the founder of the Society, from its foundation up to the present moment, who has continuously rendered most valuable assistance in the Society's work during this long period, and who has, from time to time, delivered numerous discourses in Persian and Urdu on various subjects of practical interest."

A vote of thanks was also passed to those gentlemen who had given lectures to the Society in Persian and in Urdu.

The Secretary then introduced to the meeting Meer Gholam Mustafa, a gentleman from Dacca, who entertained those present by reading a number of extremely intereresting letters in the pure Persian language, called Dari, being specimens of his own composition. A short paper in eloquent Arabic was read by Hakeem Mahomed Ahsan on the good work of the Society, and an ode (*Kasidah*) in Urdu, by Hafiz Abdul Hamied, in commemoration of the twenty-fifth anniversary. After these gentlemen had been suitably thanked, and a vote of thanks had been passed to the Chairman, the meeting closed.

LAW REPORTING IN JAPAN.

Among the signs of progress in Japan, it is stated that a system of law reporting has lately been arranged by Mr. Masujima, who visited England some years ago for the study of law, and it promises to be very successful. He has formed his students into a society for collecting and compiling reports of cases in the C... Appeal and the Primary Courts. These reports h... making a syllabus of the principles inv...

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II. Moved by Moulvie Abdoor Raheem, and seconded by Mirza Ahmad Khorasani, "That a hearty vote of thanks be passed, on behalf of the Society, generally to the members of the Committee of Management for their indefatigable exertions and unremitting efforts, resulting in the continued success and prosperity of the Society which had conferred innumerable benefits on the Mahomedans of India, and for their successfully celebrating the twenty-fifth anniversary of its Conversazione; and particularly to Prince Mahomed Raheemoodeen, the Presi-

dent, and the Princes Mirza Jahan Kadar Bahadoor and Mahomed Naseerooddeen Hyder, *the Vice-Presidents*, for the deep interest they have always evinced, and the active part they have always taken, in the healthy progress of this Society."

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LAW REPORTING IN JAPAN.

Among the signs of progress in Japan, it is stated that a system of law reporting has lately been arranged by Mr. Masujima, who visited England some years ago for the study of law, and it promises to be very successful. He has formed his students into a staff for collecting and compiling reports of cases in the Courts of Appeal and the Primary Courts. These reports he examines critically, making a syllabus of the principles involved in each

case. The results Mr. Masujima embodies in a periodical called the *Saiban Shinshi* (Law Court Reporter), which is published three times a month. The first volume, containing 600 or 700 pages, has already been brought out; and even if the undertaking involves pecuniary loss, he is determined to persevere. The students, besides attending the courts, have the advantage of consulting documents in the possession of various barristers; and the Judges having approved of the plan, render them much assistance.

The *Japan Daily Mail* writes: "The editor promises that ere long civil and criminal matters will be reported in separate series, though no decision has yet been come to as to whether this plan shall be followed for each of the seven Courts of Appeal (Kosso-in). Manifestly it cannot be thought of in respect of the Primary Courts, numbering upwards of fifty as they do. The probability is that, for some time at all events, the *Saiban Shinshi* will be a compendium of the most important cases tried by Primary Courts, and that, by-and-by, the higher tribunals will have their own records published. A point of perplexity has evidently been to determine how far back the reports should extend—for it will be understood that the contents of the periodical are at present retrospective. Japan's present judicial system dates from the eighth year of Meiji (1875). Since that time it may be said that the Courts have been really accessible to Japanese suitors, whatever opinion may be held as to the efficiency of the juridical machinery. The Criminal Code and Code of Criminal Procedure came into operation on January 1st, 1881, but civil procedure remained as before. It was not until 1886, however, that the present method of promulgating the rota of business in the Courts, and of determining judicial qualifications and appointments, came into force. Probably the programme of the *Saiban Shinshi* will be to take the latter date as a starting point, leaving earlier records to be published gradually and brought into a separate series. It will, of course, take some time to bring this programme up to date, but thy delay will be compensated. Many of our readers are probable unaware that in Japan the judgment delivered by a Court must be written, not verbal, and that it represents the decision of the majority of the sitting Judges. This country is therefore without that source from which the legal literature of England has derived so much—the judgments delivered in open Court by each Judge for himself, with his interpretation of the law and comments thereon. The *Saiban Shinshi* ought to prove of immense service to both Bench and Bar, and we heartily hope that its energetic founder, Mr. Masujima, may obtain the support deserved by such a praiseworthy and practical effort."

THE USE OF SULPHUR IN AGUE.

We have been requested by an American M.D., much interested in social welfare, to publish the following letters in regard to treatment of ague :—

Sir,—In 1869 I published a pamphlet on "Sulphur as a Remedy for Neuralgia and [illegible] Turner and Co., Fleet Street). Th[illegible] com- munications to *The British* [illegible] hich I showed that my position was entirely supported by the Vienna provings, and by facts culled from the old domestic school of medicine in England, represented as it was by such men as John Wesley and the Hon. Robert Boyle.

Fourteen years afterwards Mons. d'Abbadie's (of Paris) researches, the originals of which I have not seen, proved that ague was an unknown affection among the operatives in sulphur mines situated among malarious districts.

In fact, the testimony in favour of the enormous importance of the subject cannot possibly be questioned by any right-minded individual.

In vain have I tried to get a fair trial for sulphur—the profession scouts the idea, the public are indifferent, and our homœopathic practitioners are not in a position to make trial of it.

This being the case, I have had to rely upon my own exertions, and have never succeeded in inducing anyone but the writer of the following letter, a captain in a Sepoy regiment, to put the matter to the test of experience in a really agueish district.

Very truly yours,

ROBERT T. COOPER, M.D.

Dear Dr. Cooper,—I dare say you remember, when I was in England some four years ago, advising me to use sulphur for fever in India.

I have been in India again for the last three years, and have had several opportunities for testing the sulphur.

Formerly I had fever pretty frequently. Since I [illegible] the sulphur I have been entirely free. Wh[illegible] slightest indication of an attack of fever now,

rare of late, I take sulphur, and continue it for a day or two at intervals of about four hours—two pilules [of the fortissima tincture. R.T.O.] to the dose.

I have given it to Europeans and natives with equally good results. Men (Sepoys) in my regiment, to whom I have once given it, often come to me afterwards when they feel the symptoms, in preference to going to the regimental hospital to be treated; for they say the sulphur knocks the fever out of them.

My servants I myself always treat for fever with good results. By "fever" I mean the ordinary intermittent fever accompanied with ague.

I think you will like to hear this.

Very sincerely yours,

———

West Kensington, Dec. 21, 1888.

INDIAN INTELLIGENCE.

At the prize distribution of the Bombay Gymnastic Institution, it was announced that Sir Dinshaw M. Petit had contributed Rs. 6000 towards a new building, and Rs. 5000 towards the maintenance of the institution, and that the Bombay Government have met his liberality by giving a site and a grant-in-aid towards the building fund. The institution was founded 30 years ago by the late Mr. Merwanjee Nusserwanjee Bhownuggree; and his son, Mr. M. M. Bhownuggree, C.I.E., has used great exertions to bring it to its present state of efficiency. The Committee have expressed their gratitude to this gentleman for his valuable service.

The Calcutta medical lady students have passed in the last Examination with great credit. Miss Rajni Mitter stood highest in the First M.B. Examination, and took two prizes; Miss Sykes, Miss Dissent, and Miss Pereira obtained Certificates of Honour in Surgery; Miss Woods, a Special Certificate of Honour in Anatomy; Miss Michell obtained the Viceroy's Medal, a Certificate of Honour in Ophthalmic Medicine, and numerous prizes; Miss Müller took a Gold Medal in *Materia Medica* against all competitors, and a Special Certificate in Anatomy; Miss Smith won a Gold Medal in Dentistry, and Miss Fox a Certificate of Honour in Anatomy.

Mr. Amir Ali will shortly bring out his work on "The Life and Teachings of Mahommed, with a History of the early Caliphate." It will include an account of the religious and philosophical sects among the Mussulmans, and a sketch of their literary and intellectual achievements.

Mr. and Mrs. G. F. Sheppard have lately returned to England, he having retired from the Bombay Civil Service, which he joined 31 years ago. Mr. Sheppard was for the last three years first-grade Commissioner, Northern Division.

The *Bombay Gazette* wrote, May 10th: "It was while holding this important post that Mr. Sheppard exerted his utmost to promote the best interests of the natives of the country, in which object he received the right royal support of the benevolent-hearted Mrs. Sheppard. They were ever anxious to assist the cause of female education, and frequently held parties at their residence for the purpose of contributing to social amity between Europeans and Natives. At Poona and in the chief cities of Gujerat, Mrs. Sheppard sacrificed much of her time and money in holding private assemblies of native ladies with a view to enhance their domestic comforts. In establishing a branch of the National Indian Association at Poona, and in March last at Ahmedabad, Mr. and Mrs. Sheppard testified how earnestly they had at heart the welfare of the people among whom they had lived so long. Mr. Sheppard used his personal exertions in improving agriculture in Gujerat, and opened farms there, while the Agricultural Association of Neriad is under lasting obligations to him for his kind assistance and advice. The Bombay

of death and marriage in their families, and thereby alleviating sufferings and sacrifice of infant life. In acknowledging a report by Mr. Sheppard, giving an account of the measures lately adopted under the Gujerat Infanticide Act, the Government says: 'Mr. Sheppard has well merited the commendation of Government and fully earned the gratitude and esteem of the Lewa Kunbis and Patfedars of Kaira, the district of which he was so long Collector, by his humane and untiring efforts to bring about the abolition of a baneful system, productive alike of much wasteful expenditure, much, suffering, and, it is to be feared, much sacrifice of infant life.' It is very satisfactory to the Governor in Council, and must be most gratifying to Mr. Sheppard, that the endeavours thus made seem likely now to be crowned with success, and thus form a fitting termination to a meritorious career devoted to the interests of the people of

Gujerat, amongst whom the retiring Commissioner lived so long, and whom he knew so well.' Mr. Sheppard's name will live long in the memory of the people of Gujerat as a kind friend and true benefactor."

The Victoria Jubilee Hospital and Dispensary at Ahmedabad for women and children, built at the expense of Mr. Runchorelal Chotalall, C.I.E., was opened on April 1st by Mrs. Sheppard. Mr. Runchorelal gave a short history of the institution, and requested Mrs. Sheppard to open the buildings with a silver key. Among the speakers were—Mr. James, the Collector; Mr. Mahipatram Rupram, and the Rev. Mr. Taylor. We are glad to learn that a lady doctor, Madame Blim, will at once commence medical practice in connection with this new Hospital.

The *Indian Messenger* states that Babu Prabhat Chandra Ray, Deputy-Magistrate at Julpaiguri, intends opening an asylum for Hindu widows; and that at Krishnagar a small institution, also for widows, is to be established by the minister of the local Brahmo-Samaj. In Southern India, Mr. K. Veraslingum Pantula, of Rajahmandry, has recently arranged the sixteenth widow-marriage in connection with the Widow Re-marriage Association of Madras. It is interesting to note that at Benares a number of orthodox Hindus have combined to establish a similar Association.

The Hindu Re-marriage Association of Madras held a Conference at Pacheappah's Hall on February 21st, at which the name was altered to *Hindu Marriage Association.* Resolutions were passed against child-marriages, and in support of the re-marriage of Hindu widows, on the ground that this is permissible according to Hindu *Srutis* and *Smritis.* The present ruinous expenses connected with marriages were also condemned; intermarriage between sub-divisions of the four castes was pronounced to be allowed by the *Shastras.* Methods of action were agreed upon for influencing public opinion on these questions. Dewan Bahadur R. Raghoonath Rao presided at the Conference.

The Edinburgh University has conferred the honorary degree of Doctor of Laws on Sir Syed Ahmed Khan.

Babu P. C. Chatterjee, M.A., B.Sc., a leading pleader of Lahore, has been appointed to officiate as Judge of the Punjab Chief Court, *vice* Sir M. Plowden.

The Lieutenant-Governor of the N.W.P. lately held a special Durbar at Bijnor for conferring the title of Raja on Kumar Shiam Sinha of Tajpur, which has for a long time been granted

to the Tajpur family as a personal distinction. The elder brother of Kumar Shiam Sinha was the last who was honoured by it. He was a man of public spirit and very liberal. He made large donations to the Colleges of Agra and Bareilly, started the Bijnor Agricultural Institute, and in the last famine in the N.W.P. he helped in a generous spirit to relieve the prevailing distress. He was in favour of high education. He sent his brother Kumar Shiva Nath Sinha to England, in spite of much opposition from his caste-fellows; and he also enabled Pundit Sri Lal to study Agriculture at the Cirencester College. The small town of Bijnor lies very near the Ganges, in a well-cultivated part of the country. The Lieut.-Governor's visit was made on April 22nd, and he was received at the neighbouring station of Nagina by Mr. Bullock, the Collector, Kumar Shiva Nath Sinha, Mr. Pocock, District-Supt. of Police, and some local *raises*. The Durbar was held in the schoolroom, which had been grandly decorated for the occasion, and served well for a Durbar Hall. The Lieut.-Governor having taken his seat on a massive silver chair, over which a gorgeous *shamiana* was supported by silver poles, the Commissioner, Mr. Robertson, presented Kumar Shiam Sinha to His Honour. The Lieut.-Governor, in giving the *sunad* conferring the title of Raja, made an excellent speech in Urdu, to which the Raja replied in suitable terms. The ceremony was then concluded, but the Lieut.-Governor was later entertained at dinner by Raja Shiam Sinha in a camp arranged for the occasion, the approach to which was effectively illuminated.

A fund has been started at Bombay by Khan Bahadur M. C. Murzban for building houses suited to the poorer members of the Parsee community, among whom the rate of mortality is high, owing to their ill-ventilated and badly-situated dwellings.

Miss B. B. Bose, a Bengalee Christian, has passed the first L.M.S. Examination of the Calcutta Medical College.

PERSONAL INTELLIGENCE.

In the late Examination for the Indian Languages Tripos of the University of Cambridge, S. Muslehudin (Trinity Hall) passed in the Second Class, and C. S. Naidu (Downing) in the Third Class. C. V. Naidu (Downing) was excused the general examination for the ordinary B.A. degree.

The following passed in the Previous Examination of the University of Cambridge in the Second Class: Jag Mohan Lal (non-collegiate), Jugdisa Misra (John's).

At the late general Examination of students of the Inns of Court, the following obtained certificates that they have satisfactorily passed a public examination: Ramchandra Shrinivas Chitgupi, Lincoln's Inn; Chhotubhai Khandubhai Desai, and Iyotischandra Mittra, all of the Middle Temple.

The following students passed in Roman Law: Fateh Chand and Pestanji Jamasji Padshah, of the Middle Temple; Pestanji Sorabji Kotval, Inner Temple; and Ganpat Rai, of Gray's Inn.

At the Levée held on June 3rd, Mr. Raghu Nath Das Garge and Mr. Cursetjee Hormusjee Dadyshet had the honour of being presented to H.R.H. the Prince of Wales by the Political Aide-de-Camp to the Secretary of State.

We learn that Albion Banerjee, the son of Mr. Sasipada Banerjee, born in England, has passed the Firts Arts Examination of the Calcutta University in the Second Division (from the City College).

Miss Jaganathan (of Madras) has passed the First Professional Examination for the Diploma of L.R.C.P. and S. of Edinburgh. She received prizes and certificates of merit from the Edinburgh School of Medicine for Women, and the sum of £25 from the National Association for supplying Female Medical Aid to the Women of India.

Arrivals.—Raja Shiam Sinha, from Tajpur, N.W.P.; Mr. Har Prasad Singh Gour and his nephew, Mr. M. M. Singh Gour, from the Central Provinces; Mr. Raoji Bhaital Patel, Mr. J. A. Sett, and Mr. M. K. Lalkaka, from Bombay; Mr. Mahtabudin Ahmed, from Bengal; Mr. Parkash Chund, with his son, Basant Lal, from the Punjab; Mr. S. Najumal Huda.

We acknowledge with thanks the Punjab Magazine (May) *and* Selections from my recent Notes on the Indian Empire, by Dinshaw Ardeshir Taleyurkhan.

The Indian Magazine.

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A NOTICE.

As the *Indian Magazine* is now sent to various places in India where there are new centres of subscribers to the National Indian Association, it seems desirable occasionally to inform our readers as to its price and how to obtain copies, and we take the opportunity of doing so this month.

A single yearly copy of the *Indian Magazine* in England costs six shillings, or five shillings if paid in advance, including postage; but every subscriber to the Association of one guinea, or in the case of students, of ten shillings, receives a copy monthly. Lately a few subscribers have paid extra for the *Magazine;* and this addition is very welcome, because the expenses of printing and forwarding the *Magazine* are heavy, and difficult to meet with such a low rate of subscription.

Copies sent direct to India from England are charged seven shillings a year, so as to cover the increased postage.

But most of our readers in India receive the *Indian Magazine*, usually for Rs. 3, through the Secretaries of the Branches of the Association, to whom a certain number are sent out every month. It is one of the conditions of affiliation with the central body of the National Indian Association that ten copies of the *Magazine* should be subscribed for at the rate of four shillings for each copy a year—that is, £2. This is looked on as a beginning; for it is always hoped that there will be an increase of members, and that a larger number will be required. If over fifty are taken, the price is reduced to three shillings for each yearly copy. The above arrangement refers only to transactions between the Associa-

tion and its Branches in India, which fix at their option the rate of subscription for local members. It will be observed that all payments are to be made in English money.

The *Indian Magazine* can be obtained in India by those who are not members of the Association upon application to the Hon. Secretary of the Branch which is nearest or most convenient in regard to the district in which they reside. A list at the end of each copy of the *Magazine* shows the names and addresses of all the Hon. Secretaries. In England it can be obtained from the publishers, Messrs. Kegan Paul, Trench & Co., Paternoster Square, or J. W. Arrowsmith, 11 Quay Street, Bristol; or through booksellers. We shall be glad to learn before the end of this year how many copies are likely to be needed by the Branches in India for 1890.

We hope that our friends in India, as well as in England, will exert themselves to increase the circulation of the *Magazine*. Its objects are such as those who care for the progress of India cannot but appreciate, and its cost is small. It tends to unite and to encourage all who are working in the promotion of education and of social reforms; by supplying trustworthy information it renders India more familiar to English people; it helps forward the discussion of important Indian questions; and it aims at increasing that cordiality which is such an important element of national intercourse.

MARRIAGE CUSTOMS AND EXPENSES AMONG THE KUNBIS.

In a late number of this *Magazine* there is an interesting account* of social progress in India; and in the discussion following the paper, Sir Alfred Lyall remarked on the *need* and at the same time the *difficulty* of reforming marriage customs. It is perfectly true that the people of all countries cling to such customs almost more closely than to any other, and instances of progress in this direction cannot fail to be interesting and encouraging.

In many castes in India there is a strong prejudice against marrying girls to men of *equal* rank. In one and the

* Miss Manning's paper in No. 42.

same caste there are frequently many grades of respectability, some families assuming superiority over others; and it is the first object of parents to marry their daughters into a family more honourable than their own. Such ambition is common in the more advanced society of the West; but in India, while such alliances are considered not only a matter of expediency but of family honour, the number of the higher families is very limited, and the natural result is, that competition leads to dowries being demanded out of all proportion to the means of the parents. The term *dowry* is perhaps a wrong one, as such money does not in any way benefit either bride or bridegroom, being appropriated by the father of the latter.

Again, the expenses connected with marriage, including costly ceremonies and presents on every conceivable domestic occurrence, are so extravagant that they carry ruin and misery with them. And even this is not all! It must be remembered that while it is considered disgraceful to marry a daughter to an inferior, or even to an equal in rank, it is no less a reproach to keep her at home after attaining a marriageable age. To the proud but poor family, therefore, the birth of female children is a dire misfortune, and the consequence has been the practice of the dreadful crime of infanticide. *The ordinary criminal law is almost powerless to meet this* evil. The birth of a female child is easily concealed, and the method of destroying the infant leaves no evidence of the crime, even should the facts of the birth and death be discovered. "What labour is there in crushing a flower?" was the reply of a Headman when asked *how* newly-born children were destroyed! The usual method is to place the child face downwards in a pan of milk till suffocation ensues; and in case of medical examination, death would not improbably be attributed to natural causes. Government have undertaken special legislation for the suppression of infanticide, but every such law can be evaded; and arbitrary interference with *social customs,* such as marriage expenses, though these may be strong indirect incentives to crime, is not in accordance with the principles of our rule in India. Direct intervention being thus difficult, and of questionable utility, we must hail all efforts at reform made by the people themselves.

Much has already been done by the influence of our countrymen. In Sind, for instance, many of the [illegible]

spectable Mahomedan families were completely ruined by the wasteful expenditure on their marriage ceremonies, and it was said of them that one day was a *feast*, and the rest of their lives a perpetual *fast!* By the exertions of the late Mr. James Gibbs, C.S.I., these expenses were greatly reduced.

In Rajputana also, owing to the humane and earnest efforts of Colonel Walter, great reforms have been introduced, and this officer's name will ever be remembered with gratitude and esteem.

Among few classes have the evils referred to been more severely felt than in the great agricultural class in the exceptionally rich and fertile Province to the North of Bombay. The Kunbis of Guzerat are among the most intelligent, industrious, and orderly of the cultivating classes of India, and in the portion of British Guzerat, now under notice, the population of the caste is something over 300,000. Frugal and simple in their habits, and farming land of wonderful richness, the Kunbis would be among the most prosperous people in India, but for their class pride and extravagant ideas of honour.

There are two principal divisions in the caste—the Kurwas and the Lewas—and, strangely enough, the marriage customs among each differ very considerably. Among the Kurwas, marriages may be celebrated only once in eleven to thirteen years, on occasions supposed to be determined by a certain sidereal conjunction, but really fixed by the managers of a Temple at Unja, to the north of Ahmedabad. These long intervals between the marriage seasons have given rise to a very curious custom, and also to the system of widow remarriage. Supposing a parent fails to marry his daughter when the marriage season arrives, it is obvious that before the next opportunity occurs the girl will be of an age at which it is considered disgraceful that she shall remain unmarried. Though betrothals are commonly arranged in earliest infancy, this often happens, and the girl is in such cases married to a bunch of flowers, which are then thrown into a well, and she is considered to be a widow, and may be remarried at comparatively small expense, as men of good family, though already very much married, are willing to take another (young) wife, even with a moderate dowry. This custom, though a quaint one, is not without its practical utility. It is true that the girl holds only the position of a

second wife; but she might not otherwise find a husband at all (and the unmarried state is *not* as honourable in India as in Europe); and, again, the dowry goes to the husband, and not to the father-in-law. The ordinary twelve-year marriages are attended with much wasteful expenditure, and an important movement in favour of reform is now receiving the hearty sympathy and judicious advice of Mr. Evan James, the Collector of Ahmedabad.

The second and largest division of the Kunbi caste is that of the Lewas, occupying some 400 villages in the district of Kaira. Thirteen of these are considered aristocratic, and called "Kulia," from the word signifying family. The remainder are "Akulia"—without family—plebeian. It is the one great object in life of the latter, forming the great majority in the less honourable villages, to form alliances with Kulia families. To obtain a husband for his daughter from one of the thirteen villages, a Lewa cultivator will live the most self-denying life for many years, and then spend the whole of his hardly-earned savings, and frequently his credit also, in purchasing the desired alliance. Maintaining his family on £10 per annum, he will not hesitate to spend £300 as dowry, and perhaps another £100 on "expenses." The marriages are celebrated during the hot weather, when the harvest is in, and most of the cultivators at leisure. It is no uncommon occurrence for the bride's father to have to entertain a party of 500 to 1,000 persons for several days. Then there are presents to be given for clothes, sweetmeats, ornaments, &c., on almost every conceivable occasion: before marriage, at marriage, after marriage; when the girl leaves her own home, when she returns to it for her first visit, and again when she leaves; presents on the occasion of each birth, and of each death, &c., &c. If the father cannot raise sufficient money to purchase a young bridegroom for his daughter, he will not scruple to marry her, with a smaller dowry, to a man old, decrepit or imbecile, if only of the superior rank which the Kunbi code of honour requires.

A fast-increasing population tended to increase the competition for "Kulia" husbands; and as the material prosperity of the caste improved under British rule, expenditure grew more and more extravagant, and money had often to be raised on ruinous terms to meet such expenses. This continual drain on the resources of the caste led to [illegible] [illegible]pression,

an overwhelming consensus of opinion almost amounting to unanimity.

The rules were found to be consistent with the provisions of the Act, and were sanctioned by the Government of India. Under them payment of a dowry exceeding £20 is punishable with fine or imprisonment. The indirect expenses are also limited, and there appears to be every reason to believe that the caste will now recover its former prosperity. It is gratifying also to learn that other communities are following this example, and are adopting well-considered and energetic measures to free themselves from these foolish and pernicious customs.

G. F. SHEPPARD.

[Mr. Sheppard has omitted to mention his own part in this great measure of reform, which is due almost entirely to his deep interest in the subject and to his influence with the Lewas. This was acknowledged by Lord Reay on Mr. Sheppard's departure from India, when the Government of Bombay wrote as follows:—"Mr. Sheppard has well merited the commendation of Government, and fully earned the gratitude and esteem of the Lewa Kunbis and the Patidars of Kaira, the district of which he was so long Collector, by his humane and untiring efforts to bring about the *abolition of a baneful system productive alike of wasteful* expenditure, much suffering, and, it is to be feared, much sacrifice of infant life. It is very satisfactory to the Government in Council, and must be more gratifying to Mr. Sheppard, that the endeavours thus made seem likely now to be crowned with success, and thus form a fitting termination to a meritorious career devoted to the interests of the people of Gujerat, amongst whom the Retiring Commissioner lived so long, and whom he knew so well."—ED.]

NOTES ON COUNTRY LIFE IN THE PANJÂB.

[The writer of the following paper is Munshî Milkha Râm, the Secretary of the Chief of Bhadour, Sirdâr Sir Atar Singh, K.C.I.E. That he is a gentleman of intelligence, observation, and original thought, is sufficiently attested by the present paper; and I need only add that he has seen much of the working of agricultural estates, and has had considerable experience in the management of property. The paper appears just as he wrote it, with the mere correction of those slips and unidiomatic expressions which every writer of a language foreign to his own commits.—FREDERIC PINCOTT.]

Early in March of the present year (1889) my official duties took me into the rural parts of the Panjâb, where I had to pass the whole of my time with countrypeople, and

thus came to see and reflect on their mode of life. I shall here record the result of my observation in the hope that it may prove interesting to some and useful to others.

To prevent misapprehension I may say that the scene of my observations was a Native Cis-Satlaj State in the Panjâb, of some importance, which enjoys an organized system of administration based on that of the British Indian Government. I may begin by stating that, on the birth of a child, whether male or female, no trouble at all is taken about registering the fact; nor is there any rejoicing because it may happen to be a male, nor any fear of infanticide if it happen to be a female. In days gone by female infanticide prevailed there to a large extent; but nowadays the common people look upon the birth of a girl as a rather auspicious event, because they expect to get a good large sum of money in exchange for her when she is grown up. The only thing that is now done on these occasions is to consult the village Pândhâ, or astrologer, as to the name of the child. The littleness of his knowledge is, however, harmless; but the ignorant and unskilful *da,is*, or midwives, are responsible for numerous deaths among the children, and even among the mothers also. Notwithstanding the many deaths which are due to their incapacity, no notice is taken of their ignorant blundering; for the wholesale "slaughter of the innocents" is attributed to natural causes. The fund established by the Countess of Dufferin will be an unspeakable boon for the people of India, and will secure the gratitude of future generations. The operation of its beneficent agency should, however, be widely extended.

There are no dispensaries or charitable hospitals for females when in need of such institutions; nor are there any female doctors in rural parts; although townspeople under the British Government enjoy such assistance. Countrypeople, whether old or young, male or female, have to depend, when ill, on the medicaments prescribed by village *hakîms*, who know nothing whatever of the nature of disease, and are destitute of both scholastic and experimental knowledge. The extent of their training is the committal to memory of a certain number of prescriptions, which they deal out, hap-hazard, with solemn seriousness. Charitable dispensaries should certainly be placed within reach of the rural population, that they might enjoy the same advantages as those possessed by townspeople.

As the children grow up they are completely disregarded by their parents; the consequence is they are addicted to vice, and may often be seen, at the gatherings and fairs held in the towns, parading the streets, with *dhâdhs* or *sârangis* in their hands, capering and singing indecent songs. This is the result of the want of education; and their mental blank in that respect is owing to the non-existence of schools within a proper radius of their dwellings. Townspeople are much better off in the matter of schools also than their rural fellow-countrymen; but, in truth, countryfolk are the only people rightfully entitled to the schools, dispensaries, and roads; because they pay a certain percentage of their incomes for each of these things, whereas the townspeople pay nothing whatever towards them, and yet enjoy all the benefit.

As regards roads, the countrypeople, as above stated, pay for them; but there is not a single *pakkâ* (paved) road anywhere by which they can convey the produce of their fields with ease to market towns. The roads they use are merely trodden paths, and are not always fixed as to position: thus, in the *rabî* harvest, it may be on the right; and in the *kharîf* harvest, it may be on the other side. In some places it is so narrow that it is difficult for a country cart to pass along it safely, and quite impossible for a cart coming in the opposite direction to get by. The sides of the roads are generally built high, and form walls to the neighbouring fields, so that when two carts meet, as both passing and going back are equally out of the question, the carters will set to work and demolish the walls on both sides to make a passage for their vehicles. It is also a practice of zamîndârs, in cultivating their fields, to dig out ground from these paths in order to raise the level of their land. The consequence is that the rain-water drains from the fields into the deep so-called roads, rendering them unsafe, and in places impassable.

Village conservancy arrangements are in a primitive condition. A huge heap of filth marks the limit of every village; and, as channels for drainage are unknown, rain-water accumulates in and around the villages. Notwithstanding these favouring conditions, cholera and such like epidemics have never been known to occur in the district I am describing.

I may also mention that, in some of the villages, octroi duties are levied, corresponding to those exacted by Municipalities in British territory; but instead of being spent

where they are raised, they are paid into the State Treasury.

The countrypeople lay no great stress on religious dogmas; they are, in fact, only nominally Hindûs or Muhammadans. In the towns, on the contrary, the people are divided into Aryas, Brahmos, orthodox Hindûs, Shiahs, Sunnis, Wahabîs, and others, who frequently quarrel, and live in violent religious antagonism to each other. This bigotry is unknown in the country; there the people live together like brothers. There are, however, no assemblies, either religious or social, where people could meet and discuss matters bearing on their welfare, and make representations to their rulers. However, during the months in which they are free from agricultural work, when field operations are not carried on, they attend to their cattle and domestic work: and then, in the heat of the day, meet outside the village under shady trees, and there discuss for hours any topic that may be started. These meetings are called *saths*, the discussions at which are necessarily confined to village matters; for the people have no source of information, such as book or newspaper, to extend their knowledge and tell them what is going on in the outer world. In truth, I also was reduced to a similar condition during the time I resided among them; for, in the absence of any source of news, I knew of nothing beyond the village, or rather the house in which I lived. Telegraphs, railways, and postal communication, which have made townspeople well-informed and rich, are regarded as miraculous objects by the simple countryfolk. They have been often heard to make extraordinary remarks about them. And this brings to mind the anecdote of a *zamindâr*, who, knowing nothing about the telegraph, wished to avail himself of that method of communication with a distant relation. He had heard that anything sent by telegraph reached its destination safely in an incredibly short time. He, therefore, attached to the wire some rupees and a pair of shoes, and, standing in front of the telegraph pole with folded hands, as if addressing a deity, prayed that the articles might be despatched with speed and safety. A cunning fellow, who witnessed the performance, took down the bundle as soon as the *zamindâr* went away; and when the [illegible] rejoiced to find that the [illegible] had been duly for-
war[illegible]

Railway engines and postal pillar-boxes have also been prayed to for favours, as though they were gods and goddesses. The village postman, who visits the villages in his round once a week, is the link of communication between the villager and his fellow man; and the village *nârjî*, or barber, prepares all the letters of congratulation or condolence, or other necessary epistles, which are sent on occasions of marriage, death, or other important events.

Countrypeople have no idea of the accurate computation, or value, of time. The only method of dividing the day with which they are familiar is by the rising and the setting of the sun. The following is the usual nomenclature: Between sunrise and about eight o'clock in the morning they name *lassî-waild*, or the time when *lassî*, or butter-milk, is usually drunk. An hour or two after that is called *rotî-wailâ*, or "food-time," that being the time at which the morning meal is usually taken. When the sun is just overhead it is called *do-pahar*, or mid-day, whether it be an hour or more before or after. In the afternoon, about four o'clock, comes *tâurî-wailâ*, or "cooking-pot time," that being the time when the women prepare the evening meal; and this is followed, about eight o'clock, with *khâo-piyo*, or the time when the great meal of the day is eaten. About ten o'clock the time is called *sotâ*, or "sleeping time;" and midnight is appropriately termed *âdhî-rât*, or "half-night." In order to give an idea of the inconveniences arising from this loose method of reckoning time, I relate the following circumstance, of which I was an eye-witness: A landlord wished his tenant to meet him at a certain hour, and for four days they attempted to meet, but each time one or the other of them was an hour or so too soon or too late. Countrypeople also preserve the old Brahmanical method of dividing the day into *gharîs*, nominal hours; *pahars*, "watches;" *din*, "day," &c.; thus they will say, so many *gharîs*, or *pahars*, have passed since the day began; or, so many *gharîs*, or *pahars*, remain before the sun sets.

There is a great difference between the dress of citizens and countrypeople: the former luxuriate in numerous and somewhat expensive dresses; while the latter are content with two or three cloths, the value of which does not exceed one or two rupees. The dress of even a humble citizen would cost double that amount.

I am speaking, it will be remembered, of a Native State, and therefore I shall not be misunderstood when I add that every officer, from the highest to the lowest, whether Thânâdârs, Tahsîldârs, Nâ,ib-Nazîms, or Nazîms, &c, are considered by the people as burdens and not as protectors. Most of the people are quite ignorant of the laws of the State, and do not know how to defend themselves, or their reasonable rights. For this reason State officials are at liberty to do just as they please for their own convenience or advantage. It is a fruitful source of injustice for a State to consider that all its subjects are fully acquainted with the laws of the land, and thus hold them responsible for the defence of their rights and property. At the present time no sufficient care is taken to ensure the effective publication of the law. When a new regulation is passed, it is sent by the higher authorities to the lower courts for the information of the public, but it never gets beyond the office enclosure. What I am here saying applies equally to districts under the British Government, for although new rules and regulations are published several times in the *Gazette of India*, and in the local gazettes, that is not sufficient for the information of the public. Such publication only reaches those who can read, or who are in communication with the great centres of population, the mass of the people, living in the *Mofussil*, have no idea of the state of the law under which they live. Another unfortunate peculiarity is that, by the time they have attained their usual limited circulation, they have already ceased to be operative, having been abrogated by newer Acts.

The countrypeople are exceedingly timid, and, if threatened by even the lowest officer, would confess to the commission of crimes which they had no knowledge of, merely at the command of the police. They look upon it as a heavy misfortune if they happen to be summoned to the police-station, for however trifling a matter; and will run away from the police for miles rather than give evidence in any case. Once, during my stay among them, a murder case was being investigated by the police. I happened to meet a zamîndâr, and asked him to give me some details of the case, which he did quite freely, as far as he knew them. Thereupon I told him, in jest, that he should have his deposition taken down by the police, and I added that he would get a little money as compensation for his trouble. Fear seized upon him immediately,

and he flatly denied all knowledge of the crime; and, on my telling him that he would have to attend the police-station for the purpose, he ran away from the village!

Townspeople, as a rule, have a certain reserve of cash; but the countryfolk have no capital beyond a few animals and the produce of their fields, the consequence is that, when any unusual expense falls upon them (such as betrothals, marriages, &c.), there is no resource but the village Baniyâ, or trading-banker, whose rapacity, preying on the ignorance and helplessness of the villager, seldom fails to ruin its victim. It is matter for sincere thankfulness that an arrangement for limiting marriage and funeral expenses according to annual income has been made by Sirdar Sir Atar Singh, K.C.I.E., Chief of Bhadour; Sirdar Bahâdur Râjendra Singh, and Sirdar Ajît Singh, at the instance of Colonel G. G. Young, Commissioner of Jalandhar Division. This great social reform is, however, only applicable to residents in British territory; but, for its effective working, it is needful that it should be made to extend to Native States also. No doubt a courteous representation would lead to the establishment of similar provisions in both British and Native States; and the officers of the English Government could bring about this desirable concord without wounding prejudices or trenching on privileges.

The food of the countrypeople consists of the coarsest corn, barley, grain, &c. Very seldom, indeed, can they venture to eat the wheat they themselves grow, the whole of which passes to the towns, where it is eaten or exported. *Bâjrâ*, *jowâr*, and *khichrî* constitute their diet throughout the year; and they never even dream of delicacies, dainties, or sweetmeats, such as townspeople consume daily. Their one occupation is agriculture, to which every thought and effort is given. In this they are assisted by every member of their families; for the wives, after cooking the food, carry it to the fields, and the young children tend the animals, and drive them to suitable pastures. The zamîndârs try to improve their land, and utilize the canal water; but their ignorance of scientific methods is a great drawback to them, and so also is their want of good agricultural implements. In my opinion agricultural schools are urgently needed in the different villages; but if the difficulties in the way of their establishment are too great to be overcome, I would suggest that

agricultural primers be written in the languages of the country, and distributed gratis in the villages. The village Patwâris, or accountants, might be required to make the zamîndârs acquainted with the contents of these primers In the months during which fieldwork is not carried on, Patwâris should read these primers at the village meetings formerly spoken of; and Revenue Officers and others on their winter tours could examine the people as to their knowledge, and detect whether the Patwâris had properly performed this duty. A great improvement could be effected at no cost whatever to the Government.

The personal character of the people is simple, timid, and civil. Persuasion is, among them, an effective agent; but it requires some discretion to command them, for they are accustomed to freedom. Many recruits desert from the army because they are subject to drill and strict regulation from the first day of enlistment. If these restrictions and duties were gradually imposed it would have a salutary effect, and would certainly secure the prolonged service of a larger proportion of enlisted recruits than is now the case.

MILKHA RAM.

A LARGE ENGLISH DAY SCHOOL.

Managers of Girls' Schools in India are often desirous of obtaining information as to the development and the arrangements of such schools in England, and I believe that a short account of a remarkable institution—the North London Collegiate School for Girls—which is under the effective and experienced superintendence of Miss Buss, will interest many of our readers. The growth of this School is very encouraging to those who labour steadily to carry out wise educational aims, not swerving from their principles in order to win a temporary success, nor lowering their standard to meet the frequent preference of parents for showy rather than solid results. It is thus that Miss Buss's School has reached its present satisfactory position, and has advanced from being a small private establishment to take a place among the chief educational institutions for girls in our country. Partly from information contained in a valuable pamphlet by Mrs. Bryant, D.Sc. (London), who has been long connected with the North London Collegiate School, I will briefly

describe the ideal which its teachers keep in view and the general methods of its working.

I must begin with a few words about its history. As I have said, it started as a private school, and Miss Buss assisted her mother in conducting it. It was, and still is, situated in the North-West District of London—Camden Town—not so very long ago in contact with green fields, which have now been covered with houses. After a while the school, being well adapted to the needs of the neighbourhood, increased in size and importance. In 1863 a Commission was appointed for inquiring into the condition of the education of girls, and Miss Buss was among the ladies who gave evidence before it. The state of things revealed by the investigation was far from satisfactory: it was observed that the instruction imparted was often superficial, and that many teachers had had no preparation for their work. The Commissioners were, however, gratified to find that some schools, among which were those of Miss Buss and of Miss Beale (Ladies' College, Cheltenham), were conducted according to a higher standard; and it was partly in consequence of the inquiries of the Commission that Lord Lyttelton and others interested in improving the education of English girls exerted themselves to form a Trust for carrying on Miss Buss's School, at the same time attaching to it another, to be called the Camden School, with lower fees. The arrangements made, however, did not include an endowment fund, and for some years Miss Buss nobly resigned part of her income as head mistress in order to meet expenses. Then came another step in advance. After a few more years, a permanent Commission was appointed for re-organising the endowed schools of old times, many of which had fallen into neglect, or had ceased to serve any useful purpose. Certain educational funds, administered by the Brewers' Company of the City of London, but drawn from the parish in which Miss Buss's School lay, were, on the recommendation of the Commissioners, applied for the benefit of that School. It thus became an endowed institution, and buildings of a suitable kind were at once raised. Another City Company, that of the Clothworkers, added a spacious hall, in which the Prince and Princess of Wales distributed the prizes in 1879. From that year the North London Collegiate School for Girls attained its present recognised position; but changes, both external and internal, are continually being made in regard to its improvement in various directions.

The ideal of education which Miss Buss and her fellow-workers aim at realising for their five hundred pupils is not confined to the development of the intellect. Too often teachers, parents, and pupils look on a school as merely a place for

acquiring knowledge at the quickest possible rate; the result being that during the years of growth an undue strain is put upon the memory and upon other mental powers, while some faculties are allowed to remain dormant. As Mrs. Bryant truly says, "Education has failed of its purpose where there is *no* development, or *one-sided* development, or where development is *over rapid*." Teachers should always bear in mind that character is above intellect, and even in respect to intellectual progress, it is important that the moral and physical nature should not be neglected. Schoolboys and girls are not mere machines for learning certain subjects, or for passing examinations, but human beings, who are to be prepared to act dutifully, wisely, and well in all the relations of life in which they will be placed; or, as the Parsees express it, to aim always at "good thoughts, good words, good deeds." Every teacher, therefore, should have an ideal for his or her pupils which includes, besides the gaining of knowledge, the strengthening of the physical nature, the training of the senses and the imagination, the cultivation of useful art-power, and the development of right feeling and right action. Such harmonious education is the ideal of the North London Collegiate School; and in pursuance of it, not only does Miss Buss keep up good moral discipline and introduce varied occupations, but she takes the home life into consideration, requiring only so many lessons to be attended to as will enable the girls to carry out also their duties in the family, and impressing upon them that school life is not their only life even during the school years She desires that they should grow not merely intellectually, but also in character and in general capacity of usefulness.

For the course of study, instead of introducing a certain number of subjects apart from any guiding theory as to their suitability, Miss Buss decides on a well-considered scheme fitted to the intellectual requirements of the girls. Science is taught in a manner to cultivate observation—in the Junior Division by means of object lessons, and elementary Natural History and Botany; in the Upper by lessons in Elementary Physics; while the Sixth Form takes up Chemistry, great importance being attached to providing opportunities of practical work for each student. Arithmetic is taught with thoroughness in the lower forms, and is replaced by Mathematics in the higher. These subjects are not learnt by rote, but with earnest exercise of the reasoning powers.. Thus the observing and the logical faculties—both of which one needs in scientific study—are constantly kept in healthy exercise. Literature, which includes Language, has also a due share of attention. Elementary Grammar for the younger children, and the history of the Eng-

lish language in the higher forms, are considered valuable in themselves, and also as instruments of training. The practice of expression is carried out by graduated methods, through written lessons, translations, and composition. Literature is dealt with in class, in such a way as to interest the pupils and to cultivate their literary tastes. Throughout the School French is taught, and when it has become somewhat familiar, German is added on, while Latin is universal in the higher forms. There is room, too, in the School course for subjects which are essential as a groundwork of general knowledge. History, Geography, Elementary Physiology in relation to health, Domestic Economy, and Political Economy as a branch of social science, are taken up in succession, or some of them simultaneously, according to a careful time-table. History and Geography are taught throughout the year in every form. Courses of lessons on the Scriptures are also arranged, and a religious address is given once a week by a clergyman. Art subjects have a special place in the School. Drawing is recognised as one mode in which the child naturally expresses its ideas, and is regularly taught in all the lower and middle forms, and optionally in the higher. All the girls learn to sing, more or less, according to their capacity of ear and voice. Many learn the principles of harmony, and practise on some musical instrument.

Physical education is made an important feature in this School. The daily morning work is interrupted by an interval of twenty-five minutes, when the girls proceed in five relays to the large dining-room, and partake of milk, fruit, bread, &c., and thence to the gymnasium for a quarter of an hour's musical drill. It is very interesting to watch the lively exercises performed with precision by a large number of girls to the inspiriting tones of music. One cannot but realise, in seeing the movements, how valuable they are for counteracting the effects of sedentary occupations. Twice a week there is special calisthenic practice for half an hour. Miss Chreimann's system has been adopted, which consists of free exercises, ball exercises (tending to promote muscular agility and skill), others with dumb-bells, bars, &c. All the physical exercise is under medical supervision; for Miss Buss feels it most important that no girl should perform exercises which, owing to constitutional tendencies, might be in her special case prejudicial, and that the system should be governed by the physiological principles. There is also a Games Club, which is very popular among those who remain in for afternoon study. Many of the teachers join in it, and the games, such as battledore and shuttlecock, badminton or ball, are played with vigour.

The daily routine is as follows: The girls, having taken off

their cloaks and hats, in a room provided for the purpose, with convenient arrangements for avoiding disorder, assemble at 9.15 in the large hall for prayers. Then each class marches with its mistress to its own room. Five class-rooms open out of the large hall, five
higher still.
rooms for music practice
and contains 5,600 cubic feet. There is a raised platform for the teacher, with a chair and table. The girls sit at convenient desks. On the walls are pictures and decorations, and in many rooms flowering plants in the windows, which are a source of interest to the girls. Every term a motto for the School is chosen, which is placed on the wall of each class-room, with the notices and time-tables. The motto for the present term is, "*It is not easy to straighten in the oak the crook that grew in the sapling.*" The studies are carried on from 9.30 till 1.30 in these class-rooms, with the interval for gymnastics and lunch already mentioned. Some of the pupils are allowed to prepare their lessons at school, under the care of a teacher in the afternoon. Certain extra lessons are also given then—as music, drawing for the higher forms, and cookery—but all the regular school work is accomplished in the four hours of the morning.

The North London Collegiate School has thus a balanced and many-sided ideal for its pupils. It prepares for Examinations, such as the Cambridge Local, the College of Preceptors, and the London University Matriculation; but these are not made so prominent as in many schools. Miss Buss considers that external examinations are invaluable as a test of teaching, and as affording an opportunity to the pupils of comparing themselves with others She does not, however, allow the girls to work up for them in a hurry. The harm connected with examinations is minimised when the course of study has been gradual, and when excitement is discouraged.

Punctuality and order are among the features of the School, and very little in the way of punishment is ever required. Breaches of rule are recorded in a book, of which there is one for each form; and from indolent pupils, who have several records against them, impositions are demanded. The moral influence of the head mistress and of the teachers have most beneficial effects. The girls feel a pride in their School, trying to live up to its reputation. They know that duty rather than self-indulgence is expected from every one of them; and the high aims of Miss Buss have some sort of recognition from each and all.

Mrs. Bryant concludes her pamphlet by saying: "The North London Collegiate School is not a product of manufacture, but of growth. Its practice changes, its principles develop. As

our (former) School motto says, 'We work in hope,' and not the least object of that hope is that we may find as we go on a fuller and more perfect realisation of those high ideals with which the founder of the School has carried out her work."

We recommend school managers from India visiting England, and any who are connected with education, to spend a morning at this School, where, we have authority to say that, if they come with a purpose, they will receive a friendly welcome.

REVIEWS.

A VISIT TO EUROPE. By T. N. MUKHARJI. Calcutta: W. Newman and Co.

"Mr. T. N. Mukharji and two other Indian gentlemen were deputed by the Government of India to the Colonial and Indian Exhibition held in London in 1886. He stayed in Europe for about nine months, and travelled largely in England and on the Continent." For such a position Mr. Mukharji was admirably qualified, and his faculty of observation had ample field for exercise in intercourse with all classes, from Her Majesty the Queen-Empress down to the poorest of her subjects, of whom he writes in kindly terms. On his return to India Mr. Mukharji's countrymen were naturally anxious to know what he thought of England and the English peeple; and accordingly he contributed to the *Indian Nation*, in a series of letters, a narrative of his experiences, which, with some alterations in form, are reprinted in this volume.

It is not a source of unmixed pleasure to Englishmen to read what foreigners think of us—to "see ourselves as others see us," as the saying is; and we feel that the judgment of the most intelligent observer is often at fault. Mr. Mukharji's notes embrace a very wide field;—religious, political, commercial, social, domestic life, are all written about. Incidentally, too; Indian life, habits, and modes of thought are alluded to, and comparisons drawn not always favourable to his own countrymen.

In passing through London Mr. Mukharji is struck with the cleanliness that pervaded all places. "We have much yet to learn (he says) from the Europeans in the matter of

general cleanliness. The ordinances of our religion, which in many respects have no doubt made the Hindus one of the cleanliest nations in the world, do not go far enough." This may apply to personal cleanliness, but certainly not to the outward surroundings of Indian life, which are too often characterised by "filthiness and irregularity."

The life of a rich banker, and of a young couple with an income of thirty shillings a week, are described in somewhat amusing detail; and followed by a love-story, which is quite beyond the experience of an Oriental youth But Mr. Mukharji remarks:

"In a sober point of view, the Oriental is no sufferer from this want of romance in his life, and in the matter of family happiness at least he can altogether dispense with the pity which English people often bestow upon him. There is more concord in an Indian family consisting of father, mother, uncles, aunts, brothers, sisters, brothers-in-law, sons-in-law, nephews, grandsons, grand-daughters, and all sorts of near and distant relations, than in an English family of husband, wife, a few children, and a mother-in-law. An Indian husband and wife have no chance of comparing their lot with that of others; so they are content They grow up together from childhood, and are left solely to themselves; they learn to like each other, and their affections are soon fixed on the little progeny which come to them at early age. Besides, it requires a little spirit to quarrel."

This seems to us a very optimistic view of Oriental family-life. The mother-in-law is not a constant element of English family-life. Be that as it may, Mr. Mukharji strongly advocates the abolition of infant marriage, and education and liberty for women.

"Give us (he says) mothers like English mothers to bring up our boys, young girls to spur impetuous youths on to noble deeds, wives to steer our manhood safely through the whirlpools of life, and elegant ladies to refine, revive, and invigorate our rotten society—then India will be regenerated in twenty years' time."

The description of the Exhibition gives rise to some remarks on the causes and character of European progress.

"The difference between the European and the Indian is very marked on this point. The former is always on the look-out for new things. He is constantly striving to make new

contrivances and to discover new ways and means to enable him to move in a higher plane of his own pursuits. Not so with the Indian. He will not easily accept any new knowledge, even if it is forced down his throat with a hydraulic hammer."

In the following passage the Englishman and the Hindu are contrasted:

"The ideal Englishman, as I conceive him, is strong and stout in physical make, generous, open and stern in mind, and unrelenting in his aversion to all sorts of humbug and nonsense. He is the essence of action, as contrasted with the Hindu, the essence of inaction. In the former, both the mental and physical faculties are fully developed, in the same way as in the ancient Aryan before climatic and other influences upset the equilibrium of his system by the deterioration of his body. John Bull may be taken as the representative of vigorous manhood in the humanity of the present day; the savage of the childhood; and the Hindu of a moribund condition of decrepit old age."

Mr. Mukharji is struck with the beauty of the English woman. But not too much so to be critical:

"The defects in her beauty are in her eyes, which might have been a little blacker; in her hair, which where not golden might have been a little darker, longer and more abundant; in her general make, which might have been more slender, supple, and lithe, and in the expression of her face, which might have had a little more mildness and less of that rebellious spirit which seems to lurk within."

He does justice to the character of the British people at home—their commercial honesty, their kindness to strangers, their broad sympathies, their unselfishness, their charitableness on principle, as compared with the blind and meaningless way in which charity is exercised in India. But he thinks the English wanting in family affection. "The heart of a Hindu is naturally more divine than that of a European; but the divinity of the former is polluted by mischievous social customs, baneful early teachings, low surroundings, and the most absurd practices sanctioned by long usage, which now go by the name of Hinduism."

As an earnest worker for the benefit of his country for the last seventeen years, Mr. Mukharji laments over the intellectual darkness that shrouds the people of the country; their deep-rooted confidence in the existing state of things; their disbelief in the efficacy of change; their habits of

slovenliness, indolence, and procrastination; their careless talk and reckless promises and assertions, which combine to make earnest work slow, exasperating, and very often abortive. But he has not lost faith in the future of his country "As a first step we have acknowledged the superiority of Western civilisation," with its well-organised Government, safety to life and property, railways, telegraphs, postal arrangements, steamships, mechanical contrivances, "doctoring and educating materials." Knowledge of physical nature and science, and the power of employing it for the service of man, are the heritage of the European; and even in these respects "our people have that high order of intellectuality which, if rightly directed, will enable them to equal, if not to surpass, the Europeans. The forces of nature lying unused in this country are insignificant when compared with the vast intellectual force of the most brilliant type that goes to waste in every part of India, in search of miserable clerkships, for want of proper guidance to better things"

Chapter IV., "Notes and Observations," deals with a variety of subjects, more or less successfully. The picture of village-life in India is attractive enough, but hardly corresponds with our ideas, gained either from observation or from books; while to the village life of England Mr. Mukharji is evidently a stranger, and the contrast he draws necessarily fails in point.

Mr. Mukharji's attempt to define what he calls the caste-system in England is not very successful. "The English caste system is based on conquest and wealth, the Indian system is based on piety, learning, and trade." This may do for a general definition; but we are not much the wiser for the "rough summary" of English castes in Chapter V.: "(1) Royal family and the upper circle of old nobility, (2) lower circle of old nobility; (3) untitled relations of nobility with independent means, recently created nobility, and merchant princes who have formed marriage connections with aristocratic families; (4) near relations of nobility without any independent means waiting for a bequest, or on the look-out for a good marriage."

This chapter gives details of a delightful series of entertainments and excursions enjoyed by the Colonials and Indians during their stay in England, commencing with luncheon with Her Majesty at Windsor Castle, a garden

party at Marlborough House, a grand ball at the Guildhall, visits to the principal theatres, to Hatfield, Woburn, Sion House, &c., to Cambridge and many of the principal towns in England and Scotland. The descriptions are spirited and highly appreciative.

A short chapter descriptive of the last days in England, and a sketch of a rapid journey through Europe on the outward, or rather, to our friend, the homeward route, conclude the book, which is interesting both from an European and an Indian point of view, even although it may occasionally touch the sensibilities of both races.

JAS. B. KNIGHT.

MEMOIRS, with Notes of the Lives of Pareapolliam Mauree Chetty, P. Kristnappah Chetty, P. Aroonachellum Chetty, P. Kothundaram Chetty, P. Sooryah Chetty, and P. Somoosoonthum Chetty. By P. SOMOOSOONTRHUM CHETTY. Madras, 1889.

We are glad to welcome a pamphlet from India—only a few copies of which have been received in England—written by Mr. Pālaiyam Somasundaram Chettiyār, a leading member of the Hindu mercantile community at Madras, giving a brief sketch of his ancestors, and also of his own life. The Chettiyār has compiled this narrative at the special desire of Miss Manning, and it were to be wished that the representatives of some other families in a similar position would follow his example.

The compiler, who belongs to the respectable tribe of Bēri Chetties of the Sūdra caste, states that his paternal grandfather, Mauri Chetti, came from the neighbouring district of Chingleput to settle in the town of Madras and carry on trade in gold and silver lace there about 140 years ago—say, A.D. 1750. In the preceding year the town and petty fortress of Madras, which three years earlier had surrendered to the French arms under Labourdonnais, were delivered up by the French under the operation of the Treaty of Aix la Chapelle, though it was not till four years later that the seat of Government, which had been removed to Fort St. David, was re-established at Fort St. George. Mr. Mauri Chetti lived for upwards of sixty years after taking up his residence at Madras. What heroic men he must have seen! Clive

and Coote, the Wellesley brothers, Baird, Harris, Malcolm, and Munro. What scoundrels too! in Paul Benfield and his myrmidons. What great events he must have witnessed! Clive embarking to recapture Calcutta; Lally laying siege to Madras; Hyder dictating the peace of 1769 to Governor Bourchier at the very gates of the Fort; the deposition of Lord Pigot by his Council; Hyder's terrible invasion of the Carnatic in 1780—in Native chronology styled "Bahādur avāntaram;"—the march of the Madras army to the final destruction of the Sultan of Mysore; the Mutiny of the Sepoys in 1806, so quickly followed by the Mutiny of their English officers in 1809. A rich man at one time, Mauri Chetti died in 1814 in extreme poverty, ruined by litigation in the late Supreme Court: "the trial of the suit extended over a period of nearly thirty years"—a merry time, we may well suppose, for the attorneys and barristers of that high tribunal These functionaries were again called in at the death, a few years later, of Mr. Krishnappah Chetti, the eldest son of the *mūlapurusha* or founder of the family. The validity of his will was impeached by certain relatives, but by this time the Supreme Court moved faster, and ten years instead of thirty saw the end of the suit

We now come to Arunāchalam Chetti, the second and best known of Mauri Chetti's sons. He was for many years "Dubash" or Confidential Agent to the great house of Arbuthnot and Co, at Madras. There is a story told in *Morris's Telugu Selections* of a penniless young man of the Chetti caste who, wishing to begin business, solicited an old friend of the family to lend him a few rupees to start with. "Certainly not," was the reply; "a boy of the Chetti tribe, worth anything, would make his fortune out of yonder dead rat in the road!" Thus instructed, the young man took up the carcase, cut it into a dozen pieces, and went off to the market-place, where he speedily effected an advantageous sale of the choice morsels, as food for hawks. With the proceeds he bought a hatchet, and, proceeding to a neighbouring jungle, cut down and brought into the town on his back several large bundles of firewood. Shortly afterwards the monsoon setting in, firewood went up to a high premium: one step towards good fortune was followed by another; and, in short, our young friend, before reaching middle life, found himself in affluence. Arunāchalam Chetti—if he did not

begin with a dead rat—is said to have commenced business with five annas—say, 7½d.—in his pocket; and it is interesting to know that he amassed a large fortune, was uniformly indulgent to his relatives, very charitable to the poor, and lived to the advanced age of 92. Here again, at his death in 1872, litigation ensued in the High Court of Madras, and was carried up to the Privy Council. In India, as in England—*vide* Mr. Spender's opinion in *David Copperfield*,—the best sort of professional business is a disputed will; because the costs being pretty sure to come out of the estate, both parties go at it in a lively manner, regardless of expense. Arunāchalam, claiming to have divided his family interests with his brethren, made a will—which, with the exception of the five annas mentioned above, was undoubtedly self-acquired—as it pleased him. His brethren contended that as he lived in commensality with them and shared household expenses, no division could have taken place. All the tribunals over-ruled this attack. The grounds of their decision are not stated. A learned Pundit once informed us that the question of division or non-division in a Hindu family lay in a nutshell; viz., "Do the brothers conduct their religious ceremonies together or separately?" and he quoted the following Sanskrit *sloka*, which we respectfully offer to Mr. Somasundaram Chetti for his use in any similar litigation that may arise in the Pālaiyam family:

> "Bhrārtānām avibhaktānām eko dharmah pravartite.
> Vibhāge sati dharmo'pi bhavet teshām prithak prithak."

The rest of the pamphlet gives an account of the writer's own life. Mr. Somasundaram is now sixty-four years of age; he received an excellent education, and, after a few years spent in Arbuthnot's house and Government offices, entered into business on his own account. He has been successful, and now finds time for politics (which this *Magazine* never touches) and for the supervision of various schools and charities of the highest standing at Madras, and for numerous schemes for the social amelioration of his countrymen. He is one who could ill be spared by them. May he live as long as his uncle Arunāchalam, and "Age pass lightly o'er his honoured head!"

EX-COUNCILLOR, Madras.

GAORISHANKAR ÚDAYASHANKAR, C.S.I., ex-Minister of Bhownagar. By JAVERILAL UMIASHANKAR YAJNIK. Bombay. Rs. 2. 1889.

The Sheriff of Bombay, Mr. Javerilal Umiashankar Yajnik, has lately published a very interesting sketch of the life of the late Dewan of Bhownagar, one of the leading States of Kathiawar. In using the expression "late Dewan," it is necessary to explain that this able man is still living, though his political life may be said to be concluded. Contrary to the usual ways of the world, but in accordance with the principles of the Hindu religion, Mr. Gaorishankar retired from public life at the age of 74, and he has for the last ten years lived as a Sanyási, or Ascetic—the fourth stage of a Brahmin's existence. He had served the State for 55 years, and feeling his health to be uncertain, he preferred to resign his post of Minister, and to spend the remainder of his years in religious contemplation and study. The Swami, however, as he is now entitled, though never leaving his abode (a garden-house outside the city), does not seclude himself entirely. Daily, 9—10 and 5—7, he is free to receive visits from his friends, and at these hours H.H the Maharaja Takhtsingji often goes to see him, and continues to ask his advice on State matters.

The account of the life now led by Mr. Gaorishankar is interestingly told, and though we are thus beginning at the end of his career, we will briefly refer to it He has regular hours for all his occupations, carrying out the same punctuality and order for which he was distinguished as a statesman He divides the 24 hours as follows: 6½ hours are devoted to rest—that is, 5½ at night and one in the day,—10½ hours to Vedantic study and contemplation, 3½ to bathing, eating, &c., and 3½ to receiving visits. He lives on the scantiest fare, ordinarily taking only rice, dāl, ghee, and vegetables at 8.30 a.m (not more than about 12 ounces in weight), and at 7 in the evening sago and milk. His usual time for study and meditation is from 7.30 to 8.30 a m. and from 3 to 5 p m.; but when some scholar, learned in the Vedas, or a Vedantic preacher, or a renowned Sanyási comes from afar to visit him, these hours are liable to be changed. On such occasions crowds assemble in the audience hall of the Swami's house, for the people hold him in the greatest esteem, and his influ-

ence continues powerful because of his high character and his previous labours for the good of the State. When Lord Reay went to Bhownagar in 1886, on the occasion of the opening of the Samaldas College, he paid an official visit to Mr. Gaorishankar in his retirement, "thereby showing," as His Excellency expressed it, "the importance attached by the British Government and its representatives to able and wise Dewans in Native States." Lord Reay was struck by the clearness of his intellect, as much as by the simplicity and fairness and openness of his mind. General Keatinge, also, in his late visit to India, had a friendly interview with the late ex-Dewan, whom he holds in high respect.

To go back now to the Swami's life as a statesman, we find from the early chapters of this book that he was born in 1805, at Gogo, a seaport town of Kathiawar, and that his family belong to the high caste of Nagar Brahmans. He received such education as was available in an indigenous school, and at the age of 17 was appointed Assistant to Mr. Shevakram Desai, who represented the Bhownagar State at the Political Agency, which had just then been established in Kathiawar, on the occasion of the British Government becoming possessed of the paramount authority. Formerly the Peishwa and the Gaikwar had held this power. Although so young, Mr. Gaorishankar already showed that he possessed ability, judgment, and perseverance. The condition of the country was very disturbed, and questions were constantly arising which had to be legally or politically settled. In many cases he proved so useful to the State that he was appointed, by the Thakore Saheb, Minister, or Dewan, in the year 1847, in conjunction with Mr. Santokram Shevaram Desai, son of his former superior. On the death of the Thakore Jaswatsingji in 1870, the Bombay Government decided to make the experiment of a Joint Administration during the minority of the Thakore Takhtsingji, the present Maharaja of Bhownagar, and it was decided to appoint for this purpose Mr. E. H. Percival, C.S., and Mr. Gaorishankar. The plan proved very successful, for English methods were thus introduced, but not too suddenly, the Dewan's experience and knowledge of native feeling enabling Mr. Percival to see just how far changes could be usefully introduced.

In the next few years many reforms were made by the Administrators, and valuable public works were carried out;

as a railway, bridges, and water-courses. Some heavy duties were reduced; the city was supplied with water from a reservoir; trees were planted on land set apart for this object; and the financial and educational condition of the State was improved. As one instance of the Administrators' economy, it is mentioned* that on the occasion of the wedding of the young Thakore Saheb, when a grand building of some kind had to be constructed for the ceremony, they decided to erect one of iron, so that it might be suitable for converting afterwards into a fruit and vegetable market. The materials were therefore ordered from England, and the building was opened as a public market after the marriage festivities had been held. In 1877 the Thakore Saheb began to exercise ruling power in the State. The Joint Administration therefore came to an end, and Mr Gaorishankar returned to his former post of Dewan, which he held until his retirement two years later from public life to become an Ascetic. As a proof of the esteem in which he was held by the Indian Government, he received the honour of being made a C.S.I. at the Delhi Assemblage. His great-nephew now acts as Dewan of the Bhownagar State.

Some English friends of Mr Gaorishankar wrote urgently to him, on hearing of his contemplated retirement, begging him to reconsider the matter and not to deprive the Maharaja and the State of his experience and his devoted services. Among letters that are here given are those of Mr E. H. Percival, who had acted with him as Joint Administrator, Sir William Wedderburn, the late Colonel Watson and Colonel Hunter. But the Dewan felt that his health was failing, and that it was time to give up active life, and to spend his days more exclusively in meditation and repose. It is satisfactory that he does not so far withdraw from the world as to leave the Maharaja and his successor without the benefit of his advice. He probably did not expect to live ten years when he resigned his office; but, on the other hand, he might soon have succumbed to further wear and tear. There is a certain dignity and fitness in his retirement from the helm of affairs, after more than half-a-century of faithful service, and passing his last years in study and contemplation. As his seclusion is not entire, he may still do much good by his indirect influence on those who are now the active leaders.

The two sons of Mr. Gaorishankar have agreed to the

suggestion of Mr. Javerilal U. Yajnik, that they should publish the correspondence and records which remain in the possession of the family. These are no doubt valuable, especially in regard to the growth of the State of Bhownagar. Meanwhile, we can congratulate Mr. Javerilal on having written such an interesting biographical sketch of one, who well deserves to be remembered among the distinguished Indian Statesmen of later times.

THE INDIAN RUPEE.

(From the *Madras Mail.*)

As a bag of Rupees
Had been counted one day—
"Oh stop! if you please!"
And the silvery sound
Of a voice from the ground
Fell full on mine ear:
"You have dropped me down here;
Ere you put me away
I have something to say."
Well, I stooped down to see—
There lay a Rupee:
Not a doubt of it—clearly 'twas speaking to me!
"Though I wear the Queen's head,"
This queer Rupee said,
"Yet, frankly, I'm not
Satisfied with my lot.
I find I'm despised,
No longer am prized
As I was in the days of my youth;
I'm lowered, forsooth,
In the general opinion,
Though I'm part of the coin in the Queen's great dominion.
Ah! once, long ago
(I sigh to think so),
My cousin the Florin and I were at par;
But now we both live in perpetual jar,
And he looks down on me,
The Indian Rupee!
Nor yet is this all—
I continue to fall.

I am wholly unwilling
To rank with the shilling;
But downwards I tend,
And where shall I end?
And remittances home wax harder to pay,
And on all 'Europe stores' there is greater outlay
And wages still rise, and globe-trotters swarm
All through the cold weather—disperse in the warm,
They enjoy the Hill Stations, and live as they stray
On impov'rished officials, who don't find their pay
The same as it was in the old Indian day.
When my grandsire Rupee
Fetched double poor me,
It was well worth their while
To leave England's isle,
And pass all their prime
In fair India's clime.
When they had to retire, as all must in the end,
They had saved a snug income in England to spend;
But now on all sides none care to conceal
The growing disgust and depression they feel.
A grumble goes round
(There 'll soon not be found
Men ready for exile on Indian ground):
'But oh! the exchange, it has fallen so low,—
What advantages e'en do the Services show?
If I could afford it I'd "chuck" and I'd go!
Allowances docked, appointments made bare,
We are now fairly brought to the brink of despair.
The "bosses" look on, and take very good care
No economist ventures *their* cheeses to pare!'
Though I am a Rupee,
Yet I note much, you see.
They talk of a scheme
(I trust 'tis no dream!)
To raise me again—
Oh! may it prove true!
I think it my due,
In the Queen's fair domain,
My rights to maintain.
He who brings this about a wise Sahib shall be,
And win grateful salaams from the Indian Rupee."

FIERY CROSS.

PUNDITA RAMABAI.

We have lately received an interesting letter from Ramabai, dated from the School that she has founded at Bombay. She writes: "My School was formally opened on March 11th. I had two pupils to begin with; now I have eighteen pupils; most of them belong to the Brahman caste. Six girls are living with me—five of the Brahman caste, and one is a Vaishya. All the rest are day scholars. People are much prejudiced against me, but I hope this prejudice will die away gradually." The Pandita is in frequent communication with the Ramabai Association in the United States. In a letter that she wrote in April to the Executive Committee, she describes as follows the bad position of a widow who lives with her, whose husband died when she was fifteen: "Her brother-in-law took all her husband's property, and even the jewels which she wore at that time. The laws of this Presidency allow a woman to have her husband's *movable property*, and the jewels that she may have received from her father or husband. But when the joint family system prevails to such an extent that three generations, with a dozen cousins and families, live under one roof and have all things in common, it is hard to distinguish one man's movable property from that of another. Besides, there is no legal provision made to protect a widow from the cruel and fraudulent treatment of her husband's brothers or other near relations; so this poor Gangabai (this is the widow's name) was left penniless, without anybody to defend her. Her father had died, and her brothers were too young to understand all that happened. Her dishonest brother-in-law has burnt all legal papers that would have established her claim to at least the jewellery that was her father's gift. Kind people helped her a little, giving her some work to do. Her head was shaved; all the fine garments which she used to wear were replaced by a coarse cloth, the only thing she was to wear henceforth. She was persecuted not a little; she was sometimes obliged to beg for want of work; and in going about she was jeered and laughed at. Poor Gangabai told me her story with tears in her eyes." Ramabai further says that Gangabai was threatened with excommunication when she came to her, but she persevered, "as she knew what was best for her." The letter concludes with the following account of the teaching: "Our present school teaching is of a very elementary kind. Two or three girls have come here who had studied up to the fifth standard in the Government schools,

but who had never seen a map in their school! All the rest are learning to read and write. Miss Demmon" (the American lady who accompanied Ramabai from America) "is a fine teacher. Some of my pupils go to her for English instruction, and are much interested in their lessons."

It is very satisfactory that Ramabai has made a successful beginning, and we wish her much success in this undertaking. There is little doubt but that, indirectly as well as directly, it will do great good. The Pundita visited Sholapore on June 30th, at the request of a local Association, and she addressed a large and influential meeting upon female education. The next day she lectured on the progress of civilisation in Japan. She has also lectured lately at Bombay on subjects connected with education.

MUSIC SCHOOLS AT MADRAS.

The practice of music has been lately introduced with success among the pupils of some Madras girls' schools, by the energetic efforts of Mr T. M. Vencatesa Sastri, whose musical knowledge and skill are well known in the Madras Presidency. The *Madras Mail* lately gave an account of the second annual prize distribution to the music pupils, which took place on April 20th, at the residence of the Hon. V. Bashiem Iyengar, at the Luz

A large number of influential gentlemen of Madras assembled on the occasion, and also a few European guests. Among the former were Mr. Justice Muthusamy Iyer, the Hon V. Bashiem Iyengar, Dewan Bahadur R. Raghunatha Rao, Rai Bahadurs P. Anantha Charlu, S. Ramasawmy Mudaliar, C V. Cunniah Chetty Garu, and Messrs. M. Vinoyaga Mudaliar, V. Ragava Chariar, Seshagiri Sastriar, M. A. Parthasarathy Iyengar, and many others; while among the latter were Dr. and Mrs. Duncan, Dr. and Mrs. Bourne, Miss Sinclair, Miss Carr, Mrs. Brander, Miss Pratt, Mr. G. H. and Mrs. Stuart, Miss Keely, Mrs. Henderson, and others.

Mr. Justice Wilkinson presided, and Mrs. Wilkinson distributed the prizes. The Report, which was read by Mr. T. M. Vencatesa Sastri, gives an interesting history of this very novel undertaking, which must, owing to the enduring associations with the art of music among modern Hindus,

have had to encounter much opposition. The following is extracted from the Report:—

These schools were started at different periods during the course of two years and five months, mainly with the object of spreading a knowledge of music amongst our Indian daughters. In the beginning only vocal music was taught. Subsequently instrumental music was also introduced at the special request of some gentlemen at Mailapur and Triplicane. The Mailapur school contained 30 girls at the beginning of the last year, and has now 36 on the rolls, showing an increase of six girls during the year. The school at Mint Street had at the beginning of the last year 18 girls, and its strength has now risen to 41. The Muthialpet school had last year only 8 girls on the rolls; it now contains 32 girls, showing an increase of 24 students. The Triplicane school was started on the 23rd April last year with 14 girls, and it now contains 25 students. The total strength of this year has risen by 60 pupils over that of the last year, and the instrumental classes have increased their strength from 7 to 12. Last year instruction was given only three times a week at the schools in Black Town, but since November last the classes are being held on all week days. Last year I had only two teachers to assist me; but owing to the increase of the schools and their strength, I had to employ an additional teacher. The teaching staff therefore consists of four teachers, myself and three others. In Triplicane and Mailapur I attend personally and take the higher classes, and superintend the other schools twice a week. All the teachers are guided by Mr. M. Seshagiri Sastriar, M.A., who occasionally inspects the several schools and examines them half-yearly and annually. With regard to the text-books, although they were very nearly ready last year, yet I was unable to publish them owing to some inconvenience.

On the 18th December last year all the schools were duly examined by Mr. M. Seshagiri Sastriar, M.A., and the results, I am glad to observe, are satisfactory both in vocal and instrumental music. I have to express here my feelings of gratitude to Rai Bahadur A. Narasimha Iyengar for the encouragement he has given to the study of music by offering a monthly scholarship of Rs. 5. My heartfelt thanks are due to Mrs. Grigg, whose interest in the welfare of these schools has been unremitting, and whose absence from Madras just now is very much felt by myself and the students. It will not be too much to mention here that Mrs. Grigg has won the affection of all the girls by her occasional visits to our schools, which have been highly encouraging, and have enabled me to work with hope

and confidence amidst many insurmountable difficulties. I should next mention Mrs. Brander, who has been kind enough to visit and inspect the schools, and to whom we are much indebted for bringing about a social intercourse between European and Hindu ladies by often giving treats to the young girls and asking them to partake in the entertainment. Next, I feel highly thankful to Mr. Grigg for his warm interest in the welfare of the schools and for the kind and valuable instruction which he has often given me. I shall finally thank my assistant teachers for their hearty co-operation, and for the zeal and interest they have shown in their work; and all the Headmasters and Masters of H.H. the Maharajah of Vijayanagaram's Girls' Schools, who have shown great sympathy in my work and have tried to create a taste for music amongst their pupils, and have helped me in whatever lies in their power.

A short programme of vocal and instrumental music (*vena*) was gone through by the pupils; and after the prizes had been distributed (two of which were *venas* presented by Rai Bahadur Narasimiyengar), Mr. Justice Wilkinson gave an address, in which he spoke of the gratifying results of the efforts of Mr. Venkatesa Sastri, shown in the accession of 60 music scholars during the past year. He lamented that the cost of the undertaking had still to rest so much on the founder, and he hoped that Hindu gentlemen would come forward to give pecuniary help. Mr. Justice Wilkinson referred to the success of the music teaching in the Maharani's Girls' School at Mysore, through the earnest exertions of Rai Bahadur A. Narasimiyengar. In conclusion, the Chairman read the following remarks by a Hungarian violinist, Mr. Remenyi, who lately visited India to study Hindu music:—

The Hindu music in its present state is just where our music was in the 15th century, when the genius of a Palestrina flashed in and put order into the Gregorian moods which came from the East. Palestrina is the veritable founder of our own European music, which was developed until the eighteenth century in such wonderful progression, until at last the seeds which Palestrina planted have grown into a luxurious forest. We find music represented in the eighteenth century by the genius of Sebastian Bach; and a little later we came to Beethoven. There is, when all is said, only an interval of some four centuries between Palestrina and Beethoven—a short period for such a development—and may not, then, a Hindu Palestrina

come to the rescue of the ancient art of his country? From the simple Gregorian chant we pass to the wonderful polyphonic beauties of Beethoven's symphonies; and may not the beautiful melodies of India be the beginning of a new art departure? The good seed and the good soil is here, and all that is wanted is the care of the cultivator.

The spread of musical teaching will help to develop and refine Indian ladies, and will supply them with interesting occupation, by means of which they can afford pleasure to others.

THE RAO SAHIB VISHVANATH N. MUNDLIK, M.R.A.S., C.S.I.

So much has already been said, and said to the best possible effect, in the Indian press respecting the character and career of the late Rao Sahib Vishvanath Narayen Mundlik, who died two months ago at his residence, Kamballa Hill, Bombay, that it might seem superfluous to add our tardy wreath to the memorials of his worth. But it is almost due to the Indian peoples themselves that our readers should join in the recognition of his force of character, his remarkable talents, and his energetic devotion to the public interests of his country. In many respects a typical Brahmin, and, as such, personally averse to some of the social reforms advocated in this *Magazine*, his career as an energetic citizen, as a legislator and lawyer, in the broader sense of that term, serves to show that the diversified community of India affords scope for invaluable service from men of all castes, races, and idiosyncrasies. But along with his strong individualism, the Rão Sahib was a man of quick perception and highly receptive disposition. Hence he never lost that impetus in the direction of social improvement and intellectual progress derived, in great measure, from the vigorous teachers of the pre-University era, such as Professors Green, Harkness, Patton, and Bell, of the Elphinstone Institution, which he entered in 1847, at the early age of fourteen. He took all the prizes and distinctions then available, and became himself a teacher in the Institution of Mathematics and Natural Philosophy. In association with Mr. Dadabhai Naoroji and other earnest spirits of that time, he was an active member of the Students' Literary and Scientific Society, which had the honour of establishing the earliest popular girls' schools in Bombay, if not in India; and it may be remembered that he was present at Miss Manning's meeting

so recently as last November to reorganise the Bombay Branch of this Association. At the age of nineteen he became attached to the staff of Colonel LeGrand Jacob, Political Agent in Kattiawar and Kutch: afterwads he was engaged in a similar capacity under Sir Bartle Frere and the late Mr. Justice Gibbs. The former of these notable men did much to mould the character of the then rising Government servant; and correspondence between them was kept up until Sir LeGrand Jacob's death, a few years ago. His gratitude to, and respect for, his first chief never abated, and indicated one of his distinctive traits, that of fidelity to his benefactors and exemplars. But the restricted scope for advancement then open to native officials did not suffice for his laudable ambition and consciousness of capacity. Hence he resolved to pass as a High Court pleader, thus entering on his special profession in which he was rapidly successful. It was often felt that his distinctive ability and great attainments as a Hindu lawyer marked him out for a judgeship; but his equally decided independence and public earnestness was, in those days, a bar to official favour and promotion—though he long held the post of Government pleader, somewhat similar to that of our Solicitor-General.

All this time his literary labours and steady work as a commentator on Sanskrit law went on, together with his authorship of many political pamphlets and memoranda on urgent questions of the day. His chief legal work, published in 1880, consisted of the texts and translations of *The Vyavahara Mayukha* and *Yajnavalkya Smriti*, with essays on Hindu Law—a work which will, doubtless, secure him an enduring reputation as a jurist. He has also left behind, ready for the press, an edition of *Padma Puran*, which is described as "a stupendous work hitherto unpublished," and said to throw "much light on many points of Hindu life and history." He had long been a member of the Royal Asiatic Society, of the Bombay Branch of which he was during several years active as Joint-Secretary and Vice-President. It should be mentioned that he republished and edited—thus saving from oblivion—*The Transactions of the Bombay Literary Society*, founded in 1804 by Sir James Mackintosh, which was the precursor of the Bombay Asiatic Society. He was appointed to the Bombay Legislative Council by Sir Philip Wodehouse in 1876, and again in 1880 by Sir James Fergusson. In February, 1884, he was appointed, by the Marquis of Ripon, member of the Supreme Legislative Council; and, being the first native of Western India singled out for that responsible position, this elicited from the Bombay community a remarkable demonstration of their high appreciation of his public services and worth. In the same year he published the

Institutes of Manu, with seven of the Commentaries thereon, together with his own Appendix.

In the midst of these more prominent and durable labours it might be said of the Rao Sahib that he, "The lowliest duties on himself did lay;" for he was ever active in response to the calls on him as public leader and citizen—serving on University and other committees, and notably so in a long course of service from 1865 in the Municipal Corporation of Bombay, of which he was twice the elected Chairman. Thus it will be seen that the Rao Sahib demonstrated in a remarkable degree the inherent, though too often latent energy of the Hindu character, when a career is fairly opened to it; though in his case he may be said to have opened it for himself. He will long be regarded as an exemplar for all the Indian peoples; and it is gratifying to notice, as we do from the (June) *Voice of India*, that he receives recognition as such from all parts of the Great Peninsula. It is aptly pointed out by the *Native Opinion*, a journal which he founded, that he might be described as the "Western Pillar of the Empire," as the late Kristo Das Pal was the "Eastern Pillar."

OBITUARY.

The death is announced of the aged Maharaja of Benares, on June 13th. He succeeded to the Raj on the death of his uncle in 1835. His adopted son now becomes Maharaja.

Mr. Justice Nanabhai Haridass, one of the Judges of the Bombay High Court, died lately at Surat, his native place. The following notice appeared in the *Times*: "Mr. Nanabhai belonged to the Kayasth caste of Guzerati Hindoos. His family was of high repute in Guzerat, some members of it having held office under the Nawabs of Surat in the 18th century. He was born on the 5th of September, 1832, and was educated at the Surat Government School under Mr. Henry Green, and at the Bombay Elphinstone College. In 1852 he was appointed by the late Sir Erskine Perry, Chief Justice of the late Supreme Court of Bombay, to be an assistant translator in that Court, and he held that office for about 11 years. He was intrusted by the Bombay Government with the task of preparing the official Guzerati translation of the Indian Penal Code and the Codes of Civil and Criminal Procedure. In 1861 he was admitted as a Pleader of the late Court of Sadar Divani Adalat, but did not practise as a Pleader till the establishment of the High Court, by the amalgamation of the old Sadar and Supreme

Courts, in 1862. After six years' practice he was raised to the Bench of the High Court." The *Hindu Patriot* remarks: "He was distinguished for legal acumen, and as an independent and upright Judge was held in high respect by the Government and the public."

Dr. David Waldie died at Calcutta on June 23rd, at the age of 80. The *Statesman* wrote of him as follows:—"Dr. David Waldie, an old Anglo-Indian who had made Calcutta and the suburbs his home for half a century, has passed away. Although the present generation knew little of him, yet among old scientific men his name was a household word. He loved science for its own sake, and devoted a lifetime to a study of it. He imbibed a taste for chemistry while yet a boy, and for some time worked conjointly with Sir James Simpson, who is said to have discovered the practical use of chloroform as an anæsthetic; but as the deceased was not so widely known, his claims were disallowed, although he asserted his share in the discovery. However, that may be, he came to India and had the reputation of being the leading chemist in this country. He was not what is known as a 'demonstrative character,' but worked in his own plodding way, earning a respectable competency for himself. His first appointment was that of superintendent of a saltpetre refinery at Goosery. From there he started on his own account at Dukinsore, then removed to Baranagore, and ultimately settled down at Cossipore, where he was known as a personal friend of the poor and those who stood in need of help. It is just two years since he disposed of his business and retired into private life, to enjoy that rest which he had so deservedly earned. Up to the middle of last week he was in the enjoyment of his usual health, when he suddenly took ill and was removed to the General Hospital, where he expired on Sunday last at the ripe old age of 80. His remains were removed to the Scotch burial ground on Monday evening; and, as a mark of respect to the memory of a man whose charity made no distinction of castes or creed, several native gentlemen were present, among whom we noticed Mr. (and Mrs.) Sasipada Banerjee, who placed garlands of flowers on his coffin before his remains were lowered to their last resting-place. The late Dr. Waldie was well known in connection with charitable institutions both in Calcutta and the suburbs, and long will his memory be revered by those who had the privilege of his private friendship. The deceased gentleman was not married; but he leaves behind a sister and her children at Linlithgow, in Scotland, his native town." Dr. Waldie was a steady supporter of the Bengal Branch of the National Indian Association, and of the Baranagore Schools.

THE ARYA SAMAJ AND SOCIAL REFORMS IN INDIA.

In the May number of the *Indian Magazine* there appears a paper in reply to my remarks on the "Arya Samaj and Social Reforms in India." Heartily as I welcome criticism, yet I cannot help noticing with regret that the writer has come forward without taking pains to understand the true spirit of the Arya Samaj movement.

There are several forces in India that are at work for the improvement of our social institutions; but I maintain that this great Hindu movement is one of the most powerful forces that can influence the masses. There is scarcely a town of importance in Rajputana, the N.W.P., or the Punjab, where its power is not felt. I have had occasion to travel through some parts of Rajputana where the very names of the Brahmo Samaj and similar associations are unknown; where not a single young man, even at the present stage of Indian advancement, boasts of the blessings of high English education; and where the people typically represent Sir William Hunter's "dense masses who still think the old Asiatic thoughts and live the old Asiatic life." In these very regions, inhabited by millions of people, the Arya Samaj has sounded its trumpet, and, though at most of the places actual branches of the Society do not exist, the immortal name of the "Swami" can yet count upon the sympathy of many a man. But even where Arya Samajes do exist, the number of registered members of a particular branch does not include all its supporters or sympathisers. The Ajmere "Samaj," for example, has only 50 or 60 enrolled members; but its sympathisers, as has been repeatedly shown, can safely be said to exceed 500. To take a few notable instances there: Rao Báhádur Pandit Bhag Rám, whose services have had recently a well-deserved recognition by the Government of India, is one of the staunchest supporters of the movement, though he is not a member, and does, in fact, differ from the Arya Samaj on several points of importance. While at Ajmere, he took the chair at nearly every important public meeting convened by the Samaj, and he was ever ready with his counsel, guidance, and services whenever required. Sirdar Báhádur Bhagat Sinh, for several years an executive engineer at Ajmere, though not a member, is a great admirer of the late Swami and his movement. Pundit Sálig Rám Shástri, the learned head pundit of the Ajmere Government College—a man held in very

high esteem by the public,—is not a member of the Samaj, but takes as much interest in its progress as any ardent member could. And I could go on multiplying instances.

What is true of Ajmere is equally true of other places; and that for obvious reasons. All members of the Arya Samaj must believe in the existence of the One Almighty Omnipresent God, in the revelation of the Holy Vedas, in transmigration of the soul, and similar doctrines—doctrines on which philosophers have never agreed, and which will remain as difficult problems until the end of this world. But these very limitations, which *in my humble judgment ought to be the mark of every movement* where the faith of the people is theoretically "Vedic"—though, misled by the misrepresentations of the Brahmins, they have taken to superstition and idol-worship,—these very limitations, which undoubtedly check free-thinkers and other men of "light and leading" from becoming members of the Arya Samaj, do not in any way prevent those very people, if they have a *spark of sense or patriotism in them, from stretching out* a helping hand to a Society which is working with all its might to destroy the social evils that are eating into the vitals of the Hindu nation.

Is it not extremely difficult then, nay, impossible, for one—unless one claim to be "a prophet new inspired"—to find out the exact number of the numerous sympathisers of the Arya Samaj, *the name which is a household word in India, except* perhaps in the remote tracts of the Deccan and a few obscure villages in the province of Bengal? As for the exact number *of its "members"—which seems to have been taken as the* meaning of "supporters"—I have neither the inclination nor the time to enter into fruitless controversies; though, as a matter of curiosity, I should certainly like to learn, with a little detail if possible, the names of the Samajes that "have hardly even half a dozen members."

I will now briefly discuss what the Arya Samaj is really *doing for the "moral and social regeneration of the Hindus."*

Those who have studied the history of the Roman Law, and withal carefully watched the proceedings of the Arya Samaj, will be entirely at one with me when I assert the *literal truth*, that the Arya Samaj *does more* for the progress of social reforms in India than the Jurisconsults and Prætors did for that of the Roman Law. "It was," says Professor Hunter, "*part of the policy of the Prætors' innovation scrupulously to respect* names while altering things." So far as its views on "the eradication of caste prejudices" and the remarriage of widows are concerned, exactly the same, and much *more*, could be said of the Arya Samaj.

There are at present in India, roughly speaking, four principal divisions of caste: "Brahmin," "Kshatriya," "Vaish," and "Sudra." Each division has, of course, an innumerable number of subdivisions. According to the custom so strictly adhered to by all save an infinitesimal part of the Hindus, the caste of a man depends on his birth. A Vaish cannot dine with a Sudra, no matter how high a Government post he holds; nor can a Brahmin with a Kshatriya: religion is supposed to forbid it. A Sudra is not permitted to hear the chanting of Vedic hymns; nor are the Vaish and the Kshatriya allowed to read the Vedas themselves. In regard to marriage, one cannot venture to go beyond one's own caste. To eat or drink with a Mohammedan, much more with an Englishman, is regarded as so great a pollution that, in most cases, the trying ceremony of "Prayshat" is not enough to purify one who thus acts, and so enable him to join his caste. These are the notions that prevail in all parts of India, ay, in the very heart of Bengal, where the masses stick more closely to the prejudices they have inherited from their forefathers—thanks to the pernicious imitation among some of European dress, European food, and European manners.

The work of the Arya Samaj is mainly directed to persuading and convincing the people, by many ancient, respected, and trusted authorities, that a man's caste or rank in society must depend on his profession and calling, and not on his birth. One who thoroughly studies the Vedas—and the Vedas it proclaimed open to all—is a Brahmin, no matter if he was born a Sudra. Whoever chooses for himself a military career is a Kshatriya. One who belongs to a learned profession, or is engaged in commerce, is a Vaish. One whose profession is very low is a Sudra. And I doubt if anyone will deny that Swami Dayanand refused to call the majority of the Brahmins of the present day by any other designation than Sudra or Popé (a very contemptuous Hindi word coined by him). He was the first Vèdic scholar and reformer who upheld the truth, that to sit at the same table with a Melecha does not affect one's religion, and who, to the great annoyance of his opponents the Popés, proclaimed the first essential of a creed, that a revelation is meant and intended for all, Brahmins and Sudras alike. Who could be so devoid of common sense as not to see in these doctrines of the Arya Samaj the germ of a great revolution? It is really affecting, in trying under cover of old names, to shatter the very grounds on which all the prejudices of caste are based. Every civilized community must always, of necessity, have a division of ranks and classification of persons. It is therefore not caste, or the division of society, but its abuses and evils

only, that can be swept away. What these "abuses" and "evils" really mean in India baffles description.

The Arya Samaj therefore tries to fit the people for a position before calling them to occupy it. The people must desire a change before it is made. Those who think that the Hindus are prepared for a great revolution in their caste notions had better leave the subject of social reforms alone. As long as our women continue to remain in the same state of blissful ignorance as they are now in; as long as the different religious systems—wrongly supposed to be derived from the Vedas' systems—that at present control the destinies and affect the character of the people, remain in force; so long will it be an idle dream to suppose that to break the fetters of caste, to be separated from father, mother, brother, wife, and home, and incur the general hatred of the public, can do any service, instead of doing a good deal of harm, to the cause of reform.

The methods adopted by the Arya Samaj to strike at the root of this and other social evils may be briefly summarised as follows:—

1. Its first method of working is to diffuse information by the publication of books, pamphlets, and journals; by lectures, speeches, and discussions.

2. Next comes Female Education, for which I am told "the Arya Samaj has done almost nothing." Is it because it approves of "the idea of teaching them something of Hindi and Sanskrit," as if female education meant English education? or because "even before the Arya Samaj came into existence, Punjabi *women of respectable families could read their scriptures in the* Gurmukhi language," as if a few Punjabi women represent the whole female population of India? I attach the greatest possible importance to good and sound scientific training; but for the purposes of primary education, the English language, merely because it is English, has no peculiar charm. To advocate Western education for girls whose parents, brothers, husbands, relations, and neighbours know a little of Hindi or Sanskrit only, if they are not wholly illiterate, and hate the very idea of im- [illegible] very cause of [illegible] is not opposed [illegible] ure is open to a woman desiring to pursue her studies in higher branches of philosophy. But the number of women who go up for high education will be extremely limited, particularly when we observe that in an advanced country like England scarcely five per cent. have done so. The utmost that could be done at the present stage of female progress in India—and that, too, will take its time—is to give women a good liberal education in their own

vernaculars, in which it is easy for them to make very marked and rapid progress, and in which the public at large can take some sort of interest. These languages are, as the case of several Oriental scholars has shown, as good for mental culture as any foreign language could possibly be. The Indian Government itself recognises the due importance of Oriental languages, especially as far as mass education is concerned. In the Punjab more attention is paid to the vernacular than any other subject. In the North-West, the middle-class examination is almost entirely conducted in the vernacular. In Rajputana alone (as in the other provinces) there are 150 Government schools where all the subjects, including mathematics and science, are taught in Hindi and Sanskrit only. And when some leaders of the Arya Samaj take into account all the difficulties and prejudices that attend the spread of female education, not in one special sect or in one special province, but throughout the length and breadth of India, and advocate for the women what the Government does for the mass education of the males, we are bluntly told the "Arya Samaj has done almost nothing for female education." Pamphlets have been published and circulated in thousands; the columns of the English and vernacular Samajic journals have daily pressed the immense importance of female education on the attention of the public; lectures and speeches have been given from every platform of the Arya Samaj; the majority of the Arya Samajists have educated their daughters and wives, some even at an advanced age; out of the Samajic Orphanages at Ferozpore, Bareilly, and Farruckabad, and one for Bengal lately established through the efforts of Raja Tej Narain Bahadur, President of the Calcutta Arya Samaj,—the first two have girls' schools attached to them, one of which, at Ferozpore, is open not only to orphans, but, on payment of a reasonable fee, to girls from out-stations as well; two Arya Nari (female) Samajes have been opened, one at Meerut and the other at Lucknow, the former with a girls' school under the charge of the Secretary of the Meerut Arya Samaj; —and yet this is the assertion by a zealous member of the educated India party, that "the Arya Samaj has done almost nothing for female education"!

3. Its third method is to encourage the study of Sanskrit; the effect of which on many a social abuse and custom, into which the people have fallen by blindly following the lead of ignorant Brahmins, cannot be gainsaid. There are Sanskrit Schools attached to most of the Samajes. In memory of the revered Swami, a great establishment, to be called "The Dayanand Institute," is in contemplation; and, if I am not mistaken, a large sum has already been promised by the Maharajas and

Chiefs of Rajputana for the said project. The Dayanand Anglo-Vedic College at Lahore, which teaches up to the matriculation standard and contains nearly 1000 students, is a complete refutation of the assertion that "not even five students in this province have received Sanskrit education up to the matriculation standard through the Arya Samaj." But as it is admitted that "it is the only important work done by the Arya Samaj"—though my remarks on the work done by the Arya Samaj in connection with infant marriage and astrological superstitions have been passed over unchallenged—I am content to drop the subject.

4. The advocacy of foreign travels is the fourth method adopted by the Arya Samaj. To say that crossing the seas is no great breach of caste rules is an entire misrepresentation of the true facts. The case of Pandit Bishan Narain Dar shows that, even in the so-called advanced and intelligent community of the Kashmeres, the great majority are bitterly averse to a voyage to England. Not a single Kashmeri youth has been found bold enough to follow his example, though there are several amongst my own personal friends who are very anxious to sail for England. How, in my own case, I have had, and I am afraid shall have, to deal with a formidable caste opposition, I shall not be bold enough to inflict on the readers of this *Magazine*. Suffice it say that, if I be outcasted, there is a death-blow to the prospects of many a young man for not less than fifty years to come. What harm is there if the Arya Samaj weighs all the circumstances of the case, and wishes me to contrive some means to get back into my caste? What harm is there if the Arya Samaj advises me to join the orthodox Hindus, gain their confidence, and then introduce reforms into my caste; and not to keep myself aloof, create prejudice and dislike against me, and thus lose whatever influence I may happen to possess? What harm is there if the Arya Samaj requests me not to oppose, single-handed, the odds against me, but to patiently wait till I am reinforced with a hundred fellow-workers—England-returned Hindus of my caste,—and then, having secured the force of a thousand families to back us, strike a decisive blow, and destroy the evil for ever?

5. The last, but not the least, important move of the Arya Samaj is, as I have said elsewhere, to effect revolutionary changes under cover of old names. The question of the marriage of widows is a case in point. Few English people have even the faintest idea of what this social curse actually means. It is not simply the question of marrying a second husband after the first one has died; for if it be so, I, for one, should be the last person to regard it as an immediate and absolutely necessary

reform for India, though personally I am not disposed to curb individual freedom of will. It is the social abuse that follows this perpetual widowhood that is a shame and disgrace to civilisation, that ought to be abolished, and can be abolished in no very distant future. A widow, for instance, cannot for the remaining part of her life join any of the social festivities, even at home, her very presence being regarded as a sign of ill omen. In several communities in the so-called advanced Presidencies of India, a poor widow, young or old—whether she has scarcely reached the tender age of twelve or finished her three score and ten—has not only to separately cook her own food, but to cook it after she has done for the other inmates of the house. She must not on any occasion have dainty dishes, but be content with what is barely enough to keep her alive. But that is not all. A single meal, even in the long hours of a summer day, is all that falls to her lot—coupled of course with fasts on certain specified days of every month, be it the hottest June or the coldest December—fasts how terrible for girls of tender years my pen fails to adequately describe.

These are the social abuses, that must be swept away. It is true every caste in different provinces of India has its own particular restrictions on a widow's life, most of which are undoubtedly revolting to nature, and repugnant to common sense. Through the efforts of the Arya Samajists, marriages have been announced at Quetta, Peshawar, Lahore, Amritsar, and Bombay. Why quarrel about the merits of *Niyog* and widow-marriage when the Arya Samaj at least points out to the people that in their own sacred Scriptures there is not the slightest trace for the cruelties and barbarities inflicted on helpless widows.

The policy pursued by the Arya Samaj to reform Hindu festivals, which if put on their purer and original basis are simply grand and sublime, is another illustration in point. Of all the Hindu festivals, none is so changed for the worse as the "Holi" festival, which, as far as present practice goes, means to worship the sacred fire; and the next morning the men, with faces coloured with some stuff, and large syringes full of water in their hands, walk out in groups and sing abusive, shameless songs. It is impossible for a woman to go out of her house on that day without being molested or interfered with. Swami Dyanand has given us a detailed and very clear origin of this unfortunate festival, which is so much abused nowadays, and has satisfactorily shown that it is nothing but a gross travesty of the purer ceremony of "Hom." The Arya Samaj, therefore, holds a meeting of its friends, sympathisers, and the public on the day of the "Holi" festival, performs the "Hom" amidst

the chanting of Vedic hymns, the musical and sweet tone which, if properly recited, passes description, and then favou the audience with a speech on the origin of the "Holi festival.

A few words now on idol-worship in India. Apart from it religious aspect, which is, I believe, outside the sphere of th *Indian Magazine*, idol-worship is economically, intellectually, morally and socially injurious to the public welfare. What a fearful amount of money, which should be utilized for better purposes, is being wasted in building temples, and in the so-called services of the gods! What a vast number of gigantic intellects is being lost to the world by the mistaken charity of the ignorant champions of the gods! How far its extensive practice is conducive to morality, and to what extent it can account for the social degeneration of the Hindus, can only be guessed by him who has visited some of the well-known Hindu "Tiraths" (sacred places) in India.

The Arya Samaj does not fight against this evil with the darts of reasoning only, but performs a more daring feat. It rushes into the enemy's camp and charges on its foe with the solid instrument of the Vedic faith. The learned shástrarths (religious discussions) of Swami Dyanand, with Pandits Bál Shastri and Vishudha Nand Shastree and other eminent Sanskrit scholars, which all turned upon the point whether idol-worship had the sanction and permission of the Holy Vedas or not; and the great public meeting of nearly three hundred renowned Sanskrit scholars of Bengal, held at Calcutta some years ago, with Pandit Mohesh Chandra Nayáratu as its secretary, to discuss and xamine whether the doctrines of the late Swami had really the uthority of the Shastrás, conclusively show that the policy of ne Arya Samaj is the only policy that can effect an irreparable reach in the stronghold of idol-worship in India, and that as on as the Vedic faith has secured a sufficiently large number workers and adherents from every caste or creed, the cause idolatry is doomed.

Those who have read some interesting incidents in the early of the founder of the Arya Samaj, incidents which ultimately le him leave his father, mother, and home in search of know-e and true religion; those who have perused the writings he Swami, and heard the ceaseless persuasions of the Arya aj against the lowering of the very name of the Deity; and who have the slightest knowledge of the abuse, calumny, urses to which the Arya Samaj is subjected by the orthodox c; will, I hope, believe my assertion—that it is owing to ar the Arya Samaj has ruthlessly waged against the ignty of idols, that its success is not so phenomenal as that

which attended the efforts of the great "Shankaracharyà" in centuries gone by. And even my critic, with apparently a very sincere and patriotic desire to draw a general indictment against the Arya Samaj, has been obliged to confess "that the Arya Samajists do preach against idolatry." The only charge, and that so childish, formulated on this head is that some of the Arya Samajists—not worth the name—secretly worship idols at home; as if there is any community on earth where "black sheep" could not be found.

The last point I have to touch in this paper is the interference of Government in social matters. This subject has been so ably discussed in all its bearings by the whole native press of India—with what result everybody knows—that I do not think I could in any way add to the strong arguments adduced against Government interference in matters social and religious, so far as they are accompanied by certain rites and ceremonies, supposed to be enjoined by the Shastrás. The stock argument, and need I say the only argument, if it be worth the name, urged in favour of the proposals is the abolition by the Indian Government of the inhuman practice of "Sutti." But what connection is there between Infant Marriage, which undoubtedly, be it said with regret, prevails in India, and the inhuman practice of Sutti, prevailing among a small number of individuals having no sanction from any of the Hindu religious systems, however superstitious, and depending simply on a vague tradition and the senseless caprice of a few princely husbands, whose faithful adherents forced the poor widows, much against their will, to burn themselves to death? This inhuman practice was abolished—not because it was simply immoral; for polygamy, considered as grossly immoral, and very severely punished in Western countries, still thrives amongst the Mohamedans and Hindus alike—but it was abolished simply and solely because it was inhuman and criminal.

I deny the right of the self-constituted advocates of our social cause to ask the Government "to come to their aid." I deny the right of the Government, different from us in language, manners, customs, and creed, to interfere in our social matters, not only because it involves "infringement of liberty," but because it is an indirect violation of its own pledges, which England is bound to observe. But I am told "the existence of the National Indian Association is a convincing proof of the fact that we Hindus do want assistance from outside." Who denies we do? But because we stand in need of Western education, assistance, counsel, guidance, and friendly co-operation, it does not follow that legislature should intervene, and exercise its despotic power, as if the people were perfect barbarians. It is

admitted "that the majority of our educated countrymen are against the interference of Government in our social matters." If the Government could see its way to comply with the request of "*the much abused minority,*" *in spite of the bitter opposition* of millions, at the risk of disaffection and misunderstanding of motives, it would shake and weaken the very foundation of the British rule.

John Stuart Mill has the following objections to Government interference "when it is not such as to involve infringement of liberty":

1. When *the thing to be done is likely to be better* done by individuals than by the Government.

2. It should be done by them rather than by the Government, as a means of their own mental education, a mode of strengthening their active faculties, exercising their judgment, and giving them a familiar knowledge of the subjects they are thus left to deal.

3. The most cogent reason for restricting the interference of Government is the great evil of adding unnecessarily to its power. Every function super-added to those already exercised by the Government, causes its influence over hopes and fears to be more widely diffused, and converts more and more the active and ambitious part of the public into hangers-on of the Government, or of some party which aims at becoming the Government.

I shall not spoil these objections, so clear, forcible, and convincing, with any comments of my own. I shall simply ask my friend to apply them to a country like India, inhabited by different races and innumerable castes, and governed by a foreign power, alien to the people, and then, if he can, venture a reply, which, as far as my knowledge goes, has never been attempted.

FATEH CHAND.

Middle Temple.

THE INDUSTRIAL ARTS OF WESTERN INDIA

The fifth Gujarati lecture of
the Dnyan Prasarak Mandalee,
the Framjee Cowasjee Institute, [illegible]

specimens of native manufacture of silks and native workmanship in lacquer-work, embroidery, &c. In the absence of the president

Inn; Dalpatram Bhagvanji Shukla, B.A., Bombay University, Inner Temple; Iyotis Chandra Mittra, Calcutta University, Middle Temple, International Law Scholar; Mohammed Abdul Rashid, M.R.A.C.; Nripendra Nath Palit; Seva Ram, B.A., Punjab University; Mangalambadi Rangaswami Aiengar, Madras University, M.R.A.S.; Dosabhoy Mervanji Karaka, Bombay University; M. Azizul Rahman, Law Class Prizeman, Pleader High Court, and Munsif; M. Sadruddin Khan; Chhotûbhâi Khandûbhâi Desai; Cottari Venketramanah Naidu, Downing College, Cambridge; and Syed Karamat Husein, all of the Middle Temple.

A First Class Scholarship in Equity of 100 guineas was awarded on July 3 to P. J. Padshah. Also a First Class Scholarship in International and Constitutional Law of 100 guineas to Song Ong Siang, by the Treasurer and Benchers of the Middle Temple.

At the Examination in the School of Modern History of the University of Oxford, Jogendra Nath Das Gupta (Balliol), has passed in Class II.

Among the students who lately passed the Roman Law Examination was Shiavax R. Master.

In the recent previous Examination of the University of Cambridge, Part II. and the Additionals, Gurchurn Singh and Ram Pershad stood in the First Division, and Fateh Chand Mehta and Shadi Ram in the Second Division.

Mr. N. I. Vaishnav has passed the M.B., B.S. Examination of the University of Durham.

Arrivals.—Mr. and Mrs. Cowasjee Jehanghir, Mr. — Wadia, Mr. N. Bhedwar, Mr. R. M. Rutnagar, and Mr. Jehanghir H. Kothree, from Bombay; Mr. Najumal Huda, Mr. Nihal Hosain, and Mr. M. P. Dutt, from Bengal.

Departures.—Mr. Karamat Husein, for the Central Provinces; Mr. N. N. Palit and Mr. J. C. Mittra, for Bengal; Mr. D. M. Karaka, for Bombay; Mr. and Mrs. Seva Ram, for Lahore; Mr. C. V. Naidu, for Nagpore; Mr. Sadruddin Khan, for the N.W.P.

H.H. the Maharaja of Mysore, and H.H. the Maharani, have consented to be Patron and Patroness of the Bangalore Branch of the National Indian Association. Lady Lyall and Mrs. G. F. Sheppard have lately been elected members of the Committee of the London Association.

The Indian Magazine.

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THE SOCIAL REFORMS IN RAJPUTANA.

The important meeting of Sirdars from all the Rajputana States, held at Ajmere in March, 1888, led to the formation of a Committee for regulating the expenditure at marriages and deaths among the Rajputs. This Committee met in February of the present year, and we have received a copy of its first general Report, which is of a very satisfactory nature. It shows that in a large majority of cases the regulations agreed upon have been carried out, while in the instances of breaches of the Rules, suitable action has been, or is being, taken to prevent the recurrence of such disregard of the arrangements The Report is in the form of a letter addressed to Colonel Walter, Agent Governor-General, at whose suggestion the movement was started. The number of ceremonies connected with marriages was 194, of which 161 were carried out "according to Rule," and 33 "against Rule." Those connected with funerals were 153, and the respective numbers "according to Rule" or "against Rule" were 136 and 17. The document continues as follows:

"From the reports received it is manifest that steps have been taken in every State to enforce the Rules, and fresh endeavours are being made day by day to carry them out. In some States the measures hitherto taken have been, to a certain extent, lax. But it must be remembered that the system is quite a new one, and its introduction an arduous undertaking; and it was impossible, in such a short time, to develop it uniformly everywhere. Notwithstanding this, the matter has been taken up in all the States in real earnest, though it must be admitted that it is being pushed on with greater zeal in some quarters than in others. However, considering that the system is being heartily embraced by all concerned, as tending to their welfare and pros-

perity, and looking to the measures that have been taken by the different States to introduce it, we are led to hope that gradually, as the people become better acquainted with the system and are benefited by it, it will be more and more conformed to. There is no reason to doubt that, in a short time, matters will be set on a desirable footing, provided that all the States and the Sirdars continue to show that zeal towards the accomplishment of the desired end, which they have exhibited hitherto."

The concluding paragraph appropriately expresses gratitude to Colonel Walter in these words:

"You have laid the foundation-stone of this benevolent system with such tact, have been rendering such valuable aid in its development, and are so earnestly doing your utmost to free us from the cumbrous load of an oppressive custom from which we had no hope of escape, that we feel compelled in duty bound to thank you from the bottom of our hearts. In doing this, not only we and our caste-brethren, but also our posterity, will for ever remain indebted to you for the immense good you have done us."

A detailed tabular statement accompanies the Report, with remarks upon cases of breach of Rules, and explaining how the cases had been dealt with.

Part of the business of the Committee at its meetings last February consisted of the framing of some new Rules, to supplement those first issued; various questions having arisen which had not been foreseen, and which required to be authoritatively settled. Among them were the following points:

Whether in calculating the whole income of the father of a bride salaries and interest were to be included with the estates? It was resolved that this should be the case.

How many people should attend weddings; how many servants; how many days the marriage procession should stay at the house of the bride's father? It was settled that, as a general rule, twenty people may be taken, but more in proportion to the expenditure agreed upon in the case of those who are more wealthy; that the marriage procession should not stay beyond the fourth or fifth day; and that servants should be taken according to the value of the estate.

One very important Rule has been formulated; namely, that in order to ascertain the ages of boys and girls, with reference to the ages fixed for marriage, a half-yearly register of births, deaths, and marriages shall be submitted to the special Committees at the capitals of the different States

through the district officials. This Rule is in many respects most valuable in regard to sound reforms, and it is to be hoped that it might be everywhere introduced in India.

The Committee decided on its future name, which is to be the Walterkrit Rajputra Hitkarini Sabha; and they elected the Agent to the Governor-General of Rajputana President, and the Commissioner of Ajmere Vice-President.

The Committee also took some other social reform subjects into consideration, which they pledge themselves "to do all in their power by advice and counsel to gradually persuade their brethren to adopt." One is expressed as follows:

"The ev , and indulging in manifest. If the afores and take such steps from time to time as they may see fit to check indulgence in these things before marriage, and even afterwards to prevent their daily use, and also endeavour to hinder the growth of such practices among those who are habituated to them, the result in the long run must be very favourable."

Again, they say:

"In some instances people do not like to give their daughters in marriage to those families whose daughters they take to be united to their sons. There would appear to be no objection in attempting to remove this dislike; the matter is one deserving full and careful consideration."

Moreover, the Committee wish to hinder second marriages during the lifetime of the first wife, and they protest against the habit of marrying children regardless of age—by which they intend the marrying of young girls, as is often done, to men very much older than themselves; for they add that this is "very objectionable and injurious to those classes who do not allow widow-marriage." Referring to the custom on the part of the bride's father of requiring from the boy's father *a large sum of money, or costly jewels for the bride*, and refusing otherwise to enter into an engagement for the marriage, the Committee describes this custom as "even worse than the slave-trade," and they decide that the matter requires reforming.

The establishment of this Committee of Sirdars, Officials, and Charans (bards), and the earnest way in which they have taken in hand the promotion of desirable changes of social procedure, must prove encouraging to all who are perplexed and often saddened by the marriage customs of India. The move-

ment evidences that there exists a widespread dissatisfaction among the Rajputs with things as they are; and it may be safely assumed that the same wholesome discontent is to be found among even a larger number of the inhabitants of British India. Indications are very prevalent that unions having reforms of this kind for their object will become more and more numerous, until at length, though it may be long hence, custom will throw its weight into the opposite scale, to the welfare and relief of habit-bound millions. And amid the discussions relating to "Government interference," it is instructive to note what the personal influence of Colonel Walter has succeeded in effecting among the Rajputs, by means of sympathy, wisdom, tact, and perseverance.

A DAY IN AN ENGLISH BOARDING SCHOOL.

Last month we gave an account of a well-known English Day School, and the following description of a Boarding School under excellent management will prove also interesting to our Indian readers:

Before we begin our Day, I must explain a little what are the purpose and aims of our school. Education, of course. But what do we understand by education? Most people have an ideal of womanhood; but this is often distorted through custom, prejudice, or ignorance; our endeavour is to see what are all the faculties and powers which naturally belong to women, and to grasp the thought of what these may become through a simultaneous and healthy growth of each one. The vision is "a perfect woman nobly planned." This many-sided harmonious development is education. In a day school this great work is divided between the home and the school, but in a boarding school we have for a time the sole responsibility of carrying it on, and must therefore provide for every part of it.

We find that a girl's nature consists of intellectual faculties, moral capabilities, imagination, affection, and these dwell in a bodily frame, in which a process of sustentation and growth is also going on. We have to consider, too, that

a girl has a certain life to live in the home and in society; and for this she has to be prepared and trained.

This wide range necessitates a corresponding width and variety in the curriculum of her education, and in her school life. Let us take first the subjects of study. She is to be sensible and intelligent, able to judge of matters coming within her sphere, and to help others with good counsel and wise suggestion. Her intellect and reasoning powers must therefore be cultivated. Mathematics, arithmetic, geometry, algebra, are included in the school course; so also is the study of languages—Latin, French, and German. She needs to know something of the material world around her, the working of natural laws, and the conditions of health; for this purpose natural science is studied. In history she sees the action of the laws which govern life—how certain causes have produced certain effects—and she thus learns something of the philosophy of life.

Then the imagination requires to be cultivated, so that it may be exercised on noble and beautiful subjects, and a refined and correct taste established. For this purpose literature is made a study, and the pupil is assisted in understanding it by calling her attention to its beauties, while difficulties in the language are explained. As a branch of this subject recitation is taught. The pupil has also to practice composition, in order to acquire the power of expressing herself in her own language with clearness, correctness, and elegance.

The moral training is a very important part of the education of [illegible]. For this no set lessons can be [illegible] of the religious teaching, and is [illegible] underlies many of the other subjects taught, especially literature and history: but the influence of the school-life itself is an important element in moral training; and for this watchful supervision is necessary, joined with earnest effort to promote all good and healthful life, and to check all falseness of feeling and conduct. At the same time it is necessary to avoid mistaking the effects of "tone" and restraint for real moral principles, such as are a lasting foundation for individual character and future conduct. It is an essential part of moral training that every girl should learn to act freely, according to her own personal convictions of right and duty, and not be merely adrift upon prevailing currents.

The physical condition of the pupils in boarding schools is another serious responsibility resting on the principals. Careful attention is required to each individual, and the general health has to be provided for by sanitary arrangements—ventilation and warming—and by seeing that every pupil has sufficient rest, good food, with plenty of outdoor exercise and games.

Besides those things necessary to individual growth and development, there are other matters required in the complete education of a girl, which must receive attention in a boarding-school. These relate to what we may call her *social training*. An English girl has to take an important place at the head of a household, to mix in society, receive and pay visits; and for this she needs grace of manner, readiness of conversation, a certain knowledge of the requirements of society, besides being able to dance well, and, if she has the requisite talents, to play on some musical instrument, and to sing. All these accomplishments help to form the brightness and happiness of an English home, and give brilliance and charm to society. Probably also her influence will extend beyond the home and the social circle in which she moves. The needs of the world, the cries of humanity, will reach her ears and touch her heart. There is work to be done beyond her immediate sphere, for which a woman's sympathies, a woman's tenderness and delicacy of touch, a woman's enthusiastic hope and sense of the ideal, are essential. We bear this in mind throughout her education, and earnestly seek that she may not be unfaithful to her high vocation.

Now let us see what is the daily life of a girl at a boarding school. At seven in the morning she is awakened from happy dreams by a maid, who has the charge of about six or eight other pupils in the school, attending to all they want in their bedrooms, and looking after their clothes, &c. At a quarter to eight the first gong sounds, to intimate that breakfast is being laid. At eight again sounds the gong, when every girl is expected to be in her place at table in the dining-room, a large room about 40 feet long, with windows opening into the garden. The breakfast consists of tea, coffee, bread and butter, meat, eggs, and fish. As soon as this is over, all adjourn to the library, a room of the same size, on the other side of the house, where we join in praise and prayer to God. At nine o'clock the work of the day begins. Classes

assemble in the different rooms; and those pupils not engaged in any class, prepare their work in the different studies. Each class lasts three-quarters of an hour, and at a quarter past eleven there is a cessation of all work for fifteen minutes, when biscuits and milk are served round. At half-past eleven work is resumed until a quarter past twelve Then all "books and 'work" are exchanged for "healthful play." In the summer everyone goes out into the garden to play tennis or other games, or to sit and read under the spreading old trees, in the pleasant sunshine and clear air For recreation reading, a selected library of between three and four hundred volumes is provided, and the pupils are not allowed to bring other books into the school. In the winter at this time the daily walk is taken, or some of the girls ride on horseback. At 1.45 is the early dinner: meat, poultry, fish, and different kinds of puddings. At three o'clock regular work begins again, and during the afternoon most of the lectures and lessons given by visiting masters and teachers take place. These are lectures on ancient and modern history, French literature, elocution, lessons on the piano, violin and guitar, singing lessons, drawing and painting, gymnastic exercises and dancing. The school bell sounds at a quarter past five, and then comes afternoon tea, which is served in the dining-room, drawing-room, and boudoir. In each a party of the pupils assembles, and in the latter all the conversation is carried on in French or German.

In the summer the time after tea is given to walks and rides on horseback. In the winter, study occupies a part of the evening. Two evenings every week in the winter are devoted—the one to needlework, and another to some kind of entertainment, got up by some of the pupils for the amusement of the rest. Little plays in French or German are acted—tableaux or charades prepared. At half-past eight there is "high tea," consisting of coffee, milk, cold meat and puddings. Then follow prayers, and at about nine o'clock all the pupils retire to their rooms for the night.

Very often excursions are made into London to visit picture galleries, attend concerts, &c.; for these we regard not merely as amusements but as means of culture.

There are three vacations during the year, when all the pupils return to their homes, unless their parents should be abroad and wish them to remain with us. These holiday

times are three weeks in the spring, seven in the autumn, and four at Christmas.

The general testimony of the girls, who lead this busy, organised life, is that it is a very happy one; for there is no greater enjoyment possible than that which results when every faculty is in active and equal exercise.

THE PARSIS AND THEIR RELIGION.

Although many books upon this subject are now accessible to English readers, there seems to be little general acquaintance with it, except among scholars. We are glad, therefore, to present to our readers some notes of an address delivered a few months ago in London, by Mr. Dadabhai Naoroji, printed in *Time*, and reissued as a pamphlet, which explain cursorily but clearly the main points of the Parsi history and religion; and, in addition, we give an account of the *Navjot* ceremony, by which Parsi children are initiated into the duties of their religion:

I do not wish in this paper to enter upon controversial religious matters, but rather to place before the British public a picture of the present actual religious life of the Parsis, so that an ideal may be obtained of that religious life and of its development.

It is generally believed that their prophet, Zoroaster, flourished some four thousand years ago; but that belief was much disputed, and I prefer to treat of matters less open to doubt. During the Greek rule, after the conquest of Persia by Alexander, the national religion did not occupy its predominant position, but when the Persian dynasty was re-established by Ardeshir Babezan, a great council of the learned priests was called and the religion was re-established and proclaimed as the national religion.

When the ancient rule of the Persian in his own land was at length overthrown by the Mahommadan, the nation as a whole became gradually Mahommadan. But a few of the Parsis emigrated to India, where they were allowed to land only on condition, as tradition goes, of laying down their arms, changing their kind of dress, and abstaining from killing the cow. Here, mingling with a different race of people, with a different religion, they forgot their own language, very nearly losing at the same

time the knowledge of their old religious books. But one thing they did carefully. They took good care of the few religious books they had brought with them, and to a large extent the head priests preserved the understanding of them as they were taught from father to son, though without any critical knowledge or any right appreciation of the value of each.

Gradually, by intermarriage and otherwise, they mixed with the Hindus to such an extent that they became almost assimilated with them—'almost as Hindu as the Hindus themselves'—making even offerings at the Hindu temples for several objects.

When I was prime minister of Baroda, a Parsi lady appeared before me on some appeal. I should never have considered her a Parsi, had not my attention been expressly called to the fact, she was so completely Hindu in her accent, in her ideas and dress. The ladies of the house, and the constant and intimate contact with Hindu neighbours, made customary in Parsi houses most of the Hindu ceremonies, which are observed in cases of birth, marriage, etc., and on holidays.

Then came the Mahommadan on the scene, when the Parsis, ever pliable, adopted some Mahommadan customs, and even carried offerings to the shrines of some famous Mahommadan saints. They now knew little of their original religion; but two of its teachings they never forgot—viz., that there was only one God, and that man should marry but one wife. It is true they continued to repeat prayers in the old Zend language, but they did not understand one word of them. With the exception of a few priests, no one knew anything of that language, or of the doctrines inculcated in their scriptures. Their lives were largely taken up with their own and Hindu ceremonials; they had a general vague knowledge of the doctrines and precepts of the religion, and a clear notion of its morality, so far that it required pure thought, pure word, and pure deed. Such was the condition of the Parsis at the beginning of the present century.

The English rule in India gave the Parsis greater freedom and scope for their energy. They were the first to start vernacular literature and newspapers on the Bombay side—and a considerable impetus to the development of these papers, and at the same time towards giving greater attention to the study of their religion, was afforded by a comparatively trivial controversy about the calendar. A learned priest from Persia found, on his arrival in India, that the Persian and Indian Parsi calendars did not correspond. The Parsis in India had added one month to the year every hundred and twenty years, to make up the solar or leap year. This, said the Persian priest, was wrong, as there was, he alleged, no sanction for it in the ancient

sequent times. This Society had to encounter no little opposition. An antagonistic society was formed, but it soon broke down before the force of truth and intelligence. But the still more difficult opposition it had to encounter, with reference to the abolition of the extraneous Hindu and Mahommadan ceremonies, was from the mothers, wives, and sisters,—the home rulers of the family. Where the men failed the girls' schools succeeded, as was only to be expected. In these schools the girls learned that such and such things were simply prejudice and superstition. They raised the rebellion, in their own innocent and childish emphatic ways, against this or that custom. 'No, ma,' shrugging their little shoulders, said they, 'this is not our religion, this is not right, this is superstition, etc.; no, ma, I won't do this.' The mother listened to the dear little child when she did not listen to the husband or brother.

Near two generations have arisen since then. The children have grown up, and are now mothers themselves. They are completing the reforms which we young enthusiasts inaugurated, and for a time had been baffled in.

About the time when these movements were going on, in 1852 or 1853, another step was taken in the social reform among the Parsis in the position of woman.

Woman was always held in great honour among the Parsis; and the only difference between the status of man and woman then was that the women were not allowed to freely associate with men at the social table of other men or in public assemblies. The Parsis accorded woman an honourable place in society, and placed her on an equality with man. Some of the Parsi heads of families—myself included—arranged to meet together socially, with all the members of their families with them, to dine together at the same table and freely converse with each other. The result, after some strong opposition, was the removal of this female disability. One of the reasons why this reform took place was that the teachings of Zoroaster were distinctly in favour of the equality of man and woman. In the words of Zoroaster himself:—'O ye brides and bridegrooms, husbands and wives, I say to you these words: Live with one mind; do together all your religious duties with purity of thought; live towards each other with truth, and by these [things] with certainty you shall be happy.' This was uttered perhaps four thousand years ago. Throughout the religious books, man and woman have been spoken of as humanly and spiritually equal.

Sir John Malcolm says:—'There is every reason to believe that the manners of the ancient inhabitants of Persia were softened and in some degree refined by a spirit of chi alry

which pervaded throughout that country, from the commencement to the end of the Kayanian dynasty. The great respect in which the female sex was held was no doubt the principal cause of the progress they had made in civilisation; these were at once the cause of generous enterprise and its reward. It would appear that in former days the women of Persia had an assigned and an honourable place in society, and we must conclude that an equal rank with the male creation which is secured to them by the ordinance of Zoroaster existed long before the time of that reformer.'

Though the Parsis have been living for centuries among Mahommadans and Hindus, they did not take to the institution of polygamy. For some time it was a question whether Parsis' social relations were to be judged by the Hindu or English law, as there was no recognised Parsi law for them, with this exception that the *Panchâyat* (a Council of the Elders) controlled and decided social questions. As education advanced, and the old views and control of the elders began to be opposed, some persons took advantage to indulge themselves in marrying second wives, casting aside the first ones. The whole community—old and young—rose against this, to them, abominable innovation. An association was at once formed, a law was drafted, and the Legislature (the Viceroy's Legislative Council), after several inquiries by a Commission and otherwise, passed a law making polygamy among the Parsis as penal as among Englishmen. I myself asked Professor Spiegel to point out any texts in the religious literature of the Parsis for or against polygamy. He replied: 'As far as my knowledge goes there is no instance of polygamy in the religious literature of the Parsis. It is said that Zerudusht had three wives, but he had them successively. I share with you the conviction that the majority of the Parsis were at all times monogamists; although perhaps indulgences have been granted to kings and other individuals of high station.' On further enquiry, he says that there is not a single text of the *Avestas* or the later *Parsis* which alluded to polygamy, and that the indulgences referred to were upon Greek and Latin authority.

This Association was also naturally drawn to the question of the custom of early infant betrothals, taken from the Hindus. The older Conservative party were unwilling for several reasons to give way; and a sort of compromise was come to between the Conservatives and the young Reformers, so as to leave the question so open as to die a natural and gradual death, with the advance of education. Now very few such marriages take place, and the practice is fast dying away. What was forty years ago general is now rare and exceptional, especially

in Bombay. The law is so framed and left open, that the first case of repudiation coming before law, at the time of the arrival at the proper age, will give the last legal death-blow to this custom of infant betrothals.

Mr. Dadabhai Naoroji then gives some extracts from one of the sacred books, which we are obliged to omit.

The Parsis are called by others 'Fire Worshippers,' and they defend themselves by saying that they do not worship the fire, but regard it and other great natural phenomena and objects as emblems of the divine power. To me it appears that the imputation, on the one hand, is wrong, and the defence, on the other hand, a little overshot. Though the Parsi 'remembers, praises, loves, or regards holy' whatever is beautiful, or wonderful, or harmless, or useful in nature, he never asks, from an unintelligent material object, assistance or benefit; he is, therefore, no idolater, or worshipper of matter. On the other hand, when the Parsi addresses his prayer to Hormuzd, or God, he never thinks it at all necessary that he should turn his face to any particular object. He would say, and does say, his 'Hormuzd yasht' (prayer to Hormuzd) anywhere whatever without the slightest misgiving Again, when he addresses the angel of water, or any other but that of fire, he does not stand before the fire. It is only when he addresses the angel of fire that he turns his face to the fire. In short, in addressing any particular angel, he turns his face to the object of that angel's guardianship as his emblem. But, in his prayers to Hormuzd, he recognises, or uses, or turns his face to no emblems whatever. Since fire only could be brought within the limits of a temple—any of the grand objects of nature (as the sea, the sun, etc.) being unavailable for this purpose—the temples naturally became the sanctuaries of fire alone, and hence has arisen the mistake of the Parsis being regarded as '*Fire Worshippers.*'

This much is clear in Há (chapter) 30—'He who knows God through His works reaches Him;' but I do not recollect meeting with any text enjoining a Parsi to turn his face to any particular object as an emblem of God; though he is directed, as in the above text, to rise from Nature to Nature's God.

The doctrine of any sort or form of 'propitiation of the devil' does not find place in their books. To struggle for doing good and destroying evil is an emphatic injunction.

Such was the state of the religious belief of the Parsis till a generation ago. But the study of the Zend Avesta has been since carried on with increasing zeal, activity, and intelligence by Parsi educated scholars. The 'Ruhanumai,' of which I have been president for some years, has been, through the

means of such scholars, carrying on its researches in the ancient literature, and from time to time bringing the results before the communities by public meetings and publications of their proceedings. The views now held by such scholars are that some of those religious books, which the Parsis considered canonical, were not so; that with the exception of a certain portion, called the *Gáthás*, they were not the words of Zarthusht or his contemporary disciples and coadjutors,—that before Zarthusht's time, the religion was almost a polytheism. Zarthusht made a complete revolution—preached the worship of the one great supreme God, as the beginning and end of the holy religion; and that God alone was the creator and giver and all-in-all of everything. He threw aside the earlier gods or spirits; addressing God,—'Thou and Thou alone does my mind's eye see.'

The monotheism of Zarthusht was complete and unequivocal; and his monogamy was as clear. The present Parsi scholars maintain that the other books are later compilations by priests; that after the death of Zarthusht the priests rehabilitated, though in subordinate positions, the earlier spirits which were considered as presiding over fire, water, earth, and all the great creations of Nature, and established the ritual and ceremonies as they thought desirable or profitable to themselves, as has happened with other religions; that all the invocations to the various spirits for aid were not a part of the religion as Zarthusht established it, and that the Parsis should return to the original spirituality, simplicity, and purity of their religion; that it is clear from Zarthusht's words, that the eternal principles of the worship of one God, and of purity in thought, word, and deed, were alone binding for ever. But all customs, ritual, and ceremonies adopted according to the circumstances of time, place, and civilization, can be altered as the good and the physical and the spiritual wants of the community may require. These scholars therefore urge that, whatever might have been the justification or reasons of many religious customs and ceremonies at the time when they were first adopted, they were not binding on the community for ever, and that they must reform their customs and ritual as time and circumstances might demand, after careful consideration by the community.

One of the books (the Vandidad) which was considered, in ignorance, as most sacred, is a compilation of various times, and is mainly directed to the inculcation of cleanliness. It is an elaborate sanitary code, according to the lights, requirements, and influences of the times and conditions of life of the Parsis.

I may conclude by remarking that, though the Parsis are a small number—only about 84,000 in all India, in the midst

of a population of 254,000,000—I think one important reason why they occupy so large a space in the mind of the world is that influence of their religion which imposed upon them love of God, love of truth, of charity in all its senses, and an earnest striving after doing some good as the mission of life, and which embraced their morality of life in pure thought, word, and deed. May they always continue to follow in these paths!

A short treatise o [illegible] prepared in English by Dastur [illegible] Asana, M.A., Ph.D., from the [illegible] res," on the occasion of the investiture of Sir Dinshah Manockji Petit's three grandchildren with the *Sudrah* (shirt) and *Kusti* (girdle) at Petit Hall, Malabar Hill, Bombay, March 20th, 1887. The suggestion for the compilation came from Sir Dinshaw Petit. It begins thus:

"According to the Avesta, or the sacred books of the Parsis, a child, whether a boy or girl, should be invested with the *Sudrah* (shirt) and *Kusti* (girdle) at the age of seven years and three months, after giving it the necessary religious instruction, and teaching it the duties that would thenceforth be incumbent upon it as a true Mazdyasnian, or worshipper of Ahura-Mazdar."

The ceremony may, however, be delayed if the child is not intelligent enough, or from other causes, but it must not be delayed after the age of fourteen years and three months, as the Avesta says that, "He alone is the true Mazdyasnian who puts the *Sudrah* on his body, binds the *Kusti* on his waist, and recites the holy Gathas" (sacred verses).

We will first describe what the *Sudrah* is in its symbolical meaning. The word is compounded of two Persian words, *Sud* (profit) and *Rah* (way). It, therefore, means a garment leading to the right and profitable path. It is made of fine cambric, and must consist of nine parts, each of which indicates a lesson of morality. These are: 1. The *Girebun*, or bag of righteousness, which means faith or confidence, and shows that the Zoroastrian religion has been adopted in good faith. The "bag" ought to be filled with good actions, and not with sinful ones. 2. The front part. "Seeing the front part of the *Sudrah* going forward on his body, the Mazdayasnian is reminded that many have preceded him in this world, and that he is inferior to them. Thus he is cautioned to give due respect to his ancestors, and obey their mandates,

and act according to their counsel." 3. The back part similarly reminds him of his inferiors, to whom he should show respect and generosity. 4. The two Sleeves. The right one reminds him that he must work, however rich, at some occupation; the left that he must remember to "act justly and moderately and maintain his dignity." The shortness of the sleeves should bring to his mind the shortness of life, and warn him, therefore, against discontent and covetousness. 5. The four *Tiris*, or "triangular joints" (probably in technical phrase *gussets*), on the lower part of the *Sudrah*. The first teaches him to take care of domestic animals, the second not to hurt wild beasts that can be tamed, but to destroy noxious ones. The third (on the left) advises him to acquire such sciences and arts as would help him to utilise the minerals lying in the earth. The fourth admonishes him to keep the earth, air, and water as clean and pure as possible, and to cultivate waste lands. The white colour of the *Sudrah* indicates "that he should keep his mind and body as pure and stainless as that cloth." Thus the *Sudrah* is a spiritual guide of a Mazdayasnian in this life, "teaching him purity, righteousness, and morality, and leading him to the glorious path of heaven."

The *Kusti* (a girdle) is also full of symbolism. It is a hollow cylindrical string, from six to twelve feet long, "prepared from the snow-white wool of a sheep or lamb." The warp must consist of seventy-two threads and the weft of one unbroken thread. It can only be woven by women of the priestly class. After being made, it has to be turned inside out with a needle, which must be a matter of difficulty as, though hollow, it is very long, and then each end is finished with three small tassels. It is the sign of the Mazdayasnian (or Zoroastrian) religion. The substance being lambs-wool points to blamelessness; the twisting of the thread denotes the connection between this world and the next; the hollow form shows the void between this and the next world; the seventy-two threads represent the seventy-two names of the Almighty, as well as the seventy-two Hás (chapters) of the *Yaçna*. The six parts into which the seventy-two threads are divided indicate the six commandments of the Zoroastrian scriptures—the first of which is that a man should observe the three fundamental principles of the religion: viz., good thoughts, good words, and good deeds. Another that he should pray five times a day, and the other four relate to

certain ceremonies to be performed in certain months. "The union of seventy-two threads teaches a Mazdayasnian that men, whatever country, religion, or creed they may belong to, and however different in language, customs, and manners they may be, are the children of one God, and that they should live amicably as brethren."

The *Navjot*, the ceremony of investing with the *Sudrah* and the *Kusti* (the word means *new performance of ceremonies*), is as follows: The boy or girl is seated on a low stand facing the east before the Dastur or High Priest, who, with other priests, takes his seat on a carpet spread upon the floor. The child is made to hold the *Sudrah* in its right hand, and to recite the Pater (a prayer) before the Dastur, who also with the other priests recites the same prayers, facing a fire, which is kept burning there in a beautiful vase.

Then the Dastur removes the cloth that the child wears, and, telling it to hold the *Sudrah* in both its hands, he placing his hand upon the child's, the child has to recite the Parsi Confession of Faith, and then it puts on the *Sudrah*, taking care that the *Gircban* or bag of righteousness should come close to its chest. Afterwards the child has to stand with its face towards the east if it is morning, or towards the west if it is evening, and the Dastur, while reciting a prayer, takes the *Kusti* (girdle) and ties it three times round the child's waist with two knots in front and two behind. Both then sit down and the Dastur recites another prayer, in praise of purity, truth, honesty, and other virtues. He places some *kunkun* (a red powder) on the child's forehead, puts a garland of flowers on its neck, and gives it *pan*, betel-nut, dry dates, and cocoanut; also some silver and gold coins, which are later presented to the family priest. The final blessing is now pronounced, and the Dastur showers over the child rice, bits of cocoanut, almond and pomegranate grains, etc. All the priests present then join the Dastur in blessing the parents of the child, and the father distributes *attar* and pan, and gives presents to the priests according to his means.

REVIEWS.

THE STATUS OF WOMEN IN INDIA: A HANDBOOK FOR HINDU SOCIAL REFORMERS. By DAYARAM GIDUMAL, B.A., LL.B., C.S., Fellow of the Bombay University. Bombay. 1889.

Public attention has been much directed within the last few years, both in England and in India, to the custom prevailing among many castes of Hindus of betrothing very young children, and giving to the ceremony the validity of marriage. Although the practice may be called modern in contrast to the probable habit in very old times, yet it seems to have been carried on in India for centuries without remark, but latterly the Western tendency to demand a definable cause for social action has led to investigation on the part of the Hindus themselves in regard to the wisdom or non-wisdom of their marriage customs. Mr. B. M. Malabari, not himself a Hindu, but a Parsi journalist, who has had many opportunities of noticing the evils connected with child marriage, helped to stimulate discussion and enquiry on this subject. Before he took it up, several thoughtful and earnest Hindus had already started some reforming action respecting the age of marriage, but no doubt Mr. Malabari's energetic efforts contributed greatly to make the matter prominent and practical. It is remarkable how much information has now been collected as to the prevalent age of marriage in India, how keenly men argue about the systems that they severally uphold, and what heated feeling has been roused among the opponents of the reformers' views. In the *Status of Women in India*, Mr. Dayaram Gidumal supplies a valuable collection of opinions and facts upon the question, and his book will be of great help, as he wishes that it should be, to "all earnest workers in the cause of Social Reform." The opinions have mostly appeared before in newspapers or pamphlets, and amongst them are extracts from the replies recently called forth by the questions widely circulated through the determination of Mr. Malabari. Some passages present the ideas of English officials, but most are quoted from leading Hindus

of a variety of castes, and of many parts of the country. Mr. Dayaram Gidumal wishes to enable his readers to see at a glance the main facts of the case, the influences that hinders reform, the reasons that are put forward for raising the age, and the reasons for keeping it as it is, and to note the line taken by every well-known individual thinker who has given expression to his views.

The compilation must have been a work of considerable trouble, and especially the first part, which gives an imaginary informal meeting of a number of social, or, as the writer calls them, "domestic," reformers and anti-reformers. Through a hundred pages these speakers introduce the main arguments for and against "infant marriage," and though one is rather perplexed by the multiplicity of names, as one would be if actually present at such an assembly, yet one gets a fair notion of what is thought on the subject by many of the leaders of Hindu society. After this discussion, several chapters follow on points relating to infant marriage. These contain published opinions, classified according to provinces, as to facts, causes, the state of the law, and proposed remedies. Two later chapters are devoted to another reform advocated by Mr. Malabari, the re-marriage of widows, which question is also treated on the same plan of arrangement. In the final chapters opinions are collected respecting the desirability or the disadvantage of applying for Government action in social matters. Some important appendices conclude the volume, one of which, by Rao Bahadur M. G. Ranade, contains an essay on the Shastric texts relating to child marriage, in which the genuineness of such texts is disputed, as it is shown that the true meaning has been misunderstood by the orthodox party. The book might be improved by more careful classification, for the form of classification adopted involves considerable repetition.

The custom of infant, or child marriages, has taken strong hold among Hindus, and in degree, among Mahomedans and Parsis. The Brahmins have gradually fixed in the minds of their less educated followers that it is the religious duty of parents to marry their daughters before they attain [illegible] parents are [illegible] pposed that misery will be hereafter entailed upon [illegible], even upon ancestors, if a girl remains single at a marriageable age. To

avoid such risks and dangers, it is very natural that the parents should try as early as possible in the girl's life to secure for her a desirable husband. This parental duty having been performed, they can feel relief and self-satisfaction. Their anxiety for their daughter, instead of being extended to multifarious points affecting her welfare, as in the West, is concentrated upon her marriage, and the matter is involved with their own and her spiritual happiness. It is evident therefore how very difficult it must be to interfere with a custom established on such a strong basis, disobedience being supposed to insure very terrible results. Then again the custom is strengthened by the strictness of the rules of caste, which impose narrow limits as to marriage. In some cases the number of suitable bridegrooms for the girls in a particular caste is small. The parents in consequence think it best to begin their search early, and if an eligible partner for the little girl is found, to settle the affair at once, lest some unforeseen circumstances should intervene, and the same work should have to be repeated. Caste restrictions help to account for those really infant marriages which are so incredible and repulsive to the European mind, as where a girl of two or three years is betrothed, or, as it is called, married, to a boy but little older, or even to an adult. And besides religion and caste, many ordinary worldly motives exert influences in the direction of this custom. The parents seek to marry their daughters into wealthy families, or into a family of higher position than their own, and perhaps such a chance presents itself very soon after the girl's birth, and must not be neglected. It is unfortunately true that much bargaining takes place as to marriages. Again, perhaps it happens that one daughter of a more reasonable age is to be married, and to save expense, the younger one's marriage ceremony is performed at the same time. Another effective cause is the prospect of festivity and excitement to the ladies of the family, who always delight in a *tamasha*. Numberless other accidental circumstances tend to hasten weddings, and pressure is very frequently exerted by some elderly member of the family, to whom it is a point of the greatest interest to see a girl's future settled before he or she dies. Besides all these determining influences, it is argued, and with a good deal of truth, as long as the joint family system continues in its entirety, that by marrying girls very young they fit in much more easily into their

husband's family than if they were older, and had already become more independent. Thus the custom has ramified itself most firmly into Hindu domestic life.

The reformers have undoubtedly a very difficult task, for nothing is harder than to dispossess a custom which founds upon religion its claims and observances, and which has long held undisputed sway over a people of conservative tendencies. But reiterated facts and arguments cannot be wholly disregarded, and just at the time when this controversy has begun, it happens that the number is rapidly increasing in India of men who are not unsensitive to the force of fair reasoning, and who believe in the moral duty of discovering social truths, and of applying those truths for the benefit of mankind Those in favour of raising the age of marriage may therefore expect to be gradually more and more listened to. They have strong physiological facts to adduce against the present system. They can point to the very serious weakening effects that attend such early marriage As Mr. Justice Scott has remarked, it "undermines the vitality of the people." Mr. Dayaram Gidumal's book abounds with testimonies to its injuriousness. Dr. Parakh writes "I am placed in a position where I can be a daily witness to the misery of the children of the poor and of their infant parents, if I might use that expression. I see every day the dire results of early marriages on the constitutions of women and children who throng my hospital." The late Mr. Gibbs stated that the inquiries he had made in Gujerat led him to the conclusion that the physical consequences of early marriage were very injurious to both sexes. "Young mothers become stunted in growth, and often invalids for life, while children are too often puny and weak." Several well-known Hindu gentlemen are quoted as saying that they consider child-marriage "a most pernicious custom," and a great evil for their country. Some represent that the early betrothal, or first marriage, does not necessarily lead to an early date for the actual marriage; but it appears that it does greatly tend to hasten the latter, and here comes in the greater chance of such very young girls having the sad fate of being widowed. With regard to the minimum age that should be decided on there is much difference of opinion, some wishing it to be, for girls, 14 or lower, others 16, or even 18, the selected bridegroom in all cases being three or four years older. It appears from this book

that a gradual, though slight, raising of the age has taken place in some castes, and among the more educated, but that taking the country as a whole, the change is as yet hardly appreciable. Besides the hurtfulness in regard to health, some of the disputants urge the bad effects of burdening a young man with the cares of a family before he has ceased to be a college student; and in reply to the argument that a young girl accommodates herself better to her new position than if she were older, Rao Saheb Mahipatram Rupram remarks, "If infant marriage solders the joint family, the mother-in-law and the daughter-in-law between them know well how to pull it to pieces!" Of course those who believe that the sacred books have definitively settled the question will not be moved by the above arguments. Therefore it is well that Dewan Bahadur R. Raghunath Row and Rao Bahadur M. G. Ranade, and other learned men, have examined the ancient Shastras, and have been able to point out that this custom is one of later addition, and that many of the texts relied on as authorities are not genuine. They urge also that the bride and bridegroom were required to take an intelligent part in the ceremonial, which they would have been incapable of if they had been mere children.

With regard to practical remedies for the existing condition of things, many suggestions are made in Mr. Dayaram Gidumal's book. Several whose opinions are quoted consider that Government alone can do anything effectual, but others decidedly oppose such procedure. Some desire indirect influence to be exerted by the Universities, restricting College scholarships and prizes to boys not yet married; and it is recommended that in reading-books for the higher standards the evils of the system should be dwelt on. Mr. Mahipatram Rupram makes the proposal that a new Marriage Act should require compulsory registration of births by the Municipal authorities, and that no marriage should take place without a license by the same authorities, to be refused unless the bride and bridegroom have attained the specified age. Others trust to the forming of Associations, the members of which shall bind themselves by special rules regarding the age of marriage. A few of these methods are already at work, and a good deal is now being done in various ways to educate public opinion in India on the question. This is acknowledged on all sides to be a very essential aim. The Government cannot be

expected to give legislative help until a large proportion of Indians demand it; or, if the changes so much desired by a few are to be made without that help, it is all the more essential that the party in favour of reforms should become large and influential. Two things are evident. first, that Government officials can in their private capacity do much to encourage improved marriage customs; and secondly, that every Indian should form his opinions carefully, and act upon them courageously within his individual sphere. The remedy proposed by Mr Gibbs would doubtless be very efficacious could it be carried out. It is, that each "leading man" shall determine that he will not allow such marriages in his family.

Of all remedies, the surest is one to which occasional reference is made in the *Status of Women in India*, and that is, Education. It is this factor which has brought the reform to its present stage. But for English education, the Brahmins' authority would have continued to be uncontested, whereas, by means of it, the generation of Indians now in the prime of life have had their eyes opened to see how much any social system declines through the want of development, and the consequent degraded position of women. The men have begun to desire more intelligent companionship from their wives, and to lament, instead of to approve, the influence, as it frequently is at present, of mothers over their children. Although there is much in European habits undeserving of imitation, and much on the other hand that is admirable in a Hindu home, Indians have perceived and recognised that the higher status of women in the West has greatly helped to elevate national life in that portion of the world. Thus it has come to pass that a section of them are exerting themselves to oppose child marriages. But the important matter now is, to accord education to the women. When that becomes general, the existing marriage system will silently abolish itself. For, in the first place, women will have learnt to observe, to read, and to think, and will no longer prove, as at present, an obstructing influence in regard to wise family reforms. On the contrary, they will themselves see what evil instead of good they invite for their children by marrying them according to the old custom. And secondly, when the young girls have received more culture, it will not be possible to treat them as beings without any will or choice.

They will possess more individuality, and the parents will have to discard the horoscope, and to consider, more than they now do, the points of moral and intellectual agreement between the bride and bridegroom. Education, however, must not consist in mere school-learning, but also in the acquiring of religious principles and high aims, in the training of the character, as to self-control, obedience to duty, and the specially Hindu virtue of self-sacrifice; and in so developing the faculties that the girl may become clever in household management, a loving wife to her husband, and a wise guide to her children. One cannot imagine women thus educated either themselves married as infants, or desirous of marrying their little daughters in the present usual manner. But this hope for the future indicates the extent of the struggle that Mr. Dayaram Gidumal's book deals with. It is not limited to the question of early marriage; it involves a much greater battle—one between superstition and enlightenment, between decay and growth, between the forces of the past and those of the present. At this time, Indian social reformers are in the minority; but there are signs that their course will at no very distant date make rapid progress. I trust that the *Status of Women in India* may have numerous readers, as it will prove a valuable instrument of attack upon an injurious and indefensible social custom.

EDITOR.

THE ART MANUFACTURES OF INDIA. By T. N. MUKHARJI, F.L.S., Indian Museum, Calcutta. Indian Government Printing Press, Calcutta.

This volume was specially compiled for the Glasgow International Exhibition, 1888. It is not intended to take the place of Sir George Birdwood's beautiful handbook to the South Kensington Museum, *The Industrial Arts of India*, nor is it merely a dry catalogue of objects; but the descriptions are sufficiently in detail to interest those who, through the medium of the Colonial and Indian and other Exhibitions, have acquired a knowledge of and a taste for Indian handiwork. "In India (writes Sir George Birdwood) everything is handwrought, and everything, down to the cheapest toy or earthern vessel, is therefore more or less a work of art." But, with their artistic skill, the natives possess "a great genius for imitation," and there is a constant tendency to the introduction of "foreign

decorative forms," notably so in architecture, greatly due to Government influence and example, and in textile fabrics wherein English patterns are largely copied. Still, the hand of the Indian artisan has by no means lost its cunning, and the growing taste in England for pure Indian forms of art, and for pure Indian patterns in textile manufactures, will, it is hoped, lead to the renaissance, so to speak, of Indian industrial art.

One is struck not only with the great variety of art manufactures in India, but with their localisation. There are potters, and jewellers, and metal-workers, and wood-carvers, and weavers and embroiderers in all parts—the influence of caste sufficiently accounts for this; but every town or district has its peculiar style of work, and it requires very little experience to decide in what district any particular article is produced We can only briefly notice a few items.

The chapter on "Decorative Wood and Stone Carving applied to Architecture" will recall to our recollection the beautiful screens, &c., which adorned the Indian Courts of the Exhibition of 1886. "Perforated stone screens (it is stated) are largely made at Jaipur. The masons of this place have become so proficient in the work, that they can design and carry out, almost with their eyes shut, an endless variety of tracery, either in stone or plaster."

We have heard it said that the Hindus acknowledge the superiority of the English in everything, save in the art of music. Undoubtedly their knowledge of the science of music dates from a very early age. The number and variety of their musical instruments is very great, and considerable skill is often displayed in their manufacture and decoration. No less than sixty kinds of string and wind instruments are described, and thirty "instruments of percussion."

"Jewellery and Personal Ornaments" occupy, as may be supposed, a considerable space: the head, the nose, the ear, the neck, the arm, the fingers, the waist, the ankle, the toes,—all have their special ornaments, differing in various provinces, and differing in material, from the precious metals studded with jewels, to the pretty ornaments of glass, lac, shell, wood, and beads.

The "Manufactures in Metal" are perhaps the most attractive of Indian art productions. From the simple brass *lota*, to the most elegant forms in enamelled, damascened, niello,

or *bidri* work, they are all representative of Indian art. Perhaps the most familiar to English eyes is the Benares brass ware. It is worth while to read how it is made:

"The workers in brass have no tracing or pattern. They may be seen any day in Benares with a brass vessel steadied between their feet, a small hammer in one hand, and an iron graver in the other, working out without a moment's hesitation the figures and symbolisms, or the foliated designs, appropriate to the vessel in hand. Not a line drawn on the surface of the brass is there to guide them; still, the workman's hand never hesitates, and the incessant tap, tap of the hammer is deafening as it resounds from all sides."

Bidri ware, a sort of damascened ware, derives its name from the town Bidar, in the dominions of the Nizam, founded by a Hindu king of that name four centuries before the Christian era, and still one of the notable seats of the manufacture, others being Lucknow, Purneah, and Murshidabad.

"No dowry is considered complete, among the better class of Muhammadans, unless a complete set of *Bidri* ware, from bed-legs to a spittoon, is included. The high prices often render it necessary for the father of a family to begin his collection years before his daughter is marriageable."

An immense trade is done, especially at holy places, in images of the gods and goddesses. Thousands of pilgrims who flock to these holy places carry away with them these images as mementoes of their visit.

"Art manufactures in Wood." Carpenters were recognised as a separate caste in the time of Manu, and special directions for their work are given in the *Brihat Sanhita.* That the art still survives, especially in the Punjab and the North West, we had ample proof in the woodwork at the Colonial and Indian Exhibition. The "Indian Palace" was made by two wood-carvers from Bherá. Carved furniture is largely made at Bombay and at Monghyr, in Bengal, and the homes of English residents are almost entirely supplied with furniture of native manufacture under European superintendence. But the native work chiefly known in England is the sandal-wood carving and the inlaid ebony work.

Lacquered ware is an Indian speciality. The Benares toys are marvels of neatness and cheapness. At other places in the North West, and in the Madras Presidency, chairs, tables, bedsteads, boxes, and other articles are made.

Pottery is the most universal art industry. Every large

village has its potters, and necessarily so from the practice which prevails of throwing away the vessels in use, and obtaining fresh ones on numerous prescribed occasions. But there is also a great variety of artistic pottery, graceful in form, rich in colour, and quaint in ornamentation, for this the Punjab and Sind are famous.

The chapter on "Textile Manufactures" is of the greatest interest and importance, inasmuch as the industries concerned in their production have been most seriously affected by the introduction of machinery, and by the introduction of European goods. "Yet (writes Mr. Mukharji) the wonder is, that cotton fabrics can still be manufactured with the old primitive loom all over the country. In one sense it is a misfortune that it should be so; for it shows the low value of human labour in India." But it also shows "that the European process of manufacture has not been able to give to the fabrics *that strength for which native manufactures have a reputation.* Nor has machinery yet been able to make those gossamer fabrics for which a wealthy Indian always paid a fabulous price."

"In Bengal the alluvial districts in the Ganges Valley are the home of the mulberry silk," and yet, since the abolition of the East India Company's silk filatures, once among the *important sources of its wealth, the industry has gradually* declined. The Government is now making strenuous efforts to revive the trade. Still, fabrics of an ornamental description are made in many places in the Punjab, in the Madras Presidency, in Mysore, Haidrabad, in Poona, in Surat, &c.

The woollen fabrics of the Punjab are well known, and the Rámpur Chádar is largely worn by Europeans.

The art of dyeing and calico-printing has suffered greatly in competition with European goods. The process of block-printing is a very primitive one; but the combinations of *pattern and colour are by no means to be despised,* as all who remember the beautiful draping of the walls at the Colonial and Indian Exhibition will readily admit.

The art of embroidery, or *kinkhábs* (kincob), is one for which India has long been famous, Benares especially so. The variety of embroidery work is very great, and each Presidency has its special style.

It is said that the carpet industry has improved of late, probably owing to the English demand.

It will be seen from this brief outline that Mr. Mukh[illegible] book, which extends to 400 pages, is one of real interest, we may add that it is accompanied by a very elaborate in[illegible] of fifty pages.

JAS. B. KNIGHT.

MEDICAL STUDY IN LONDON.

The following Instructions to Medical Students have been issued in the Prospectus of University College, London, and they will prove practically useful to such Indian students as intend to present themselves in London for the Examinations for a degree or diploma in Medicine and Surgery :

I.—*The General Council of Medical Education requires the Registration of Students, and provides:—*

1. That no Medical Student shall be Registered until he has passed one of the Preliminary Examinations in General Education recognized by the Council. 2. That every Medical Student shall apply for Registration *within fifteen* days after commencing professional study.—The List of Examining Bodies, whose Examinations fulfil the requirements of the Medical Council respecting Preliminary Education, and also the conditions under which Students can be registered after commencing professional study, may be obtained from the Registrar, W. J. C. Miller, Esq., B.A., General Medical Council Office, 299 Oxford Street, London, W. (Forms of application and all requisite information are also supplied at the office of the College.)

II. *Students who propose to graduate in Medicine or Surgery at the University of London* will have to pass the following Examinations:—

1. The MATRICULATION EXAMINATION. 2. The PRELIMINARY SCIENTIFIC EXAMINATION. For particulars as to these examinations, and the classes recommended for them, the Student is referred to the Prospectus of the Faculties of Arts and Laws and of Science. 3. The INTERMEDIATE EXAMINATION in Medicine, held in January and July, may be passed at the age of nineteen. Two years of study in a Medical School subsequent to passing the Prel. Sci. Examination are required*; also certificates of

* Registered Medical Practitioners of not less than three years' standing, and not less than 25 years of age, may proceed to the Intermediate and M.B. Examinations without the intervals prescribed by the Regulations.

Dissection during two sessions, and of attendance on Lectures on three subjects of the Medical Curriculum, besides courses of instruction in Practical Chemistry and Practical Pharmacy. The *subjects* are: Anatomy, Physiology and Histology,* Organic Chemistry, Materia Medica and Pharmaceutical Chemistry. The *Fee* is Five Pounds.

At the July Examination Candidates may be examined for *Honours* in: (1) Anatomy; (2) Physiology and Histology; (3) Organic Chemistry; (4) Materia Medica and Pharmaceutical Chemistry. In Anatomy, and in Physiology and Histology, an Exhibition of Forty Pounds per annum for two years may be awarded to the first candidate, and a Gold Medal to the first and second; in Organic Chemistry, and in Materia Medica and Pharmaceutical Chemistry, an Exhibition of Thirty Pounds per annum for two years and a Gold Medal to the first candidate.

4. The Examination for Bachelor of Medicine, held in May and October, may not be passed before the age of twenty-one. Certificates are required of attendance on Lectures subsequent to the Intermediate Examination on two subjects of the Medical Curriculum not attended before the Intermediate Examination, and on Hospital Practice for two years; of charge of patients during six months, of having conducted twenty labours, of proficiency in vaccination, and of moral character. The *subjects* are: General Pathology, General Therapeutics, and Hygiene, Surgery, Medicine, Obstetric Medicine, Forensic Medicine. The Examinations shall include questions in Surgical and Medical Anatomy, Pathological Anatomy, and Pathological Chemistry. The *Fee* is Five Pounds.

At the October Examination successful candidates may be examined for *Honours* in: (1) Medicine; (2) Obstetric Medicine; (3) Forensic Medicine. To the first candidate in Medicine may be awarded an Exhibition of Fifty Pounds per annum for two years; and to the first candidate in each of the other two subjects, an Exhibition of Thirty Pounds per annum for two years. A Gold Medal may be awarded to the first and second candidate in each subject.

5. Bachelor of Surgery.—Candidates for this Degree (examination held in December) must have passed the M.B. Examination, and must have attended a course of Operative Surgery, with Operations on the Dead Subject. The *subjects* are: Surgery, Surgical Anatomy. The *Fee* is Five Pounds. Successful candidates may be examined for *Honours* in Surgery, an

* The Examination in Physiology and Histology may be postponed until the Intermediate Examination in Medicine in the next or any subsequent year; but the candidate may not then compete for Honours in

Exhibition of Fifty Pounds per annum for two years and two Gold Medals being given in this subject.

6. MASTER IN SURGERY.—Candidates for this degree (examination held in December) must have taken the degree of Bachelor of Surgery; and must have been subsequently further engaged in the study of Surgery during two years, or have been engaged in the practice of the profession for five years. One year of attendance on Clinical or Practical Surgery, or two years of practice, will be dispensed with in the case of those candidates who, at the B.S. Examination, have been placed in the first division. The *subjects* of examination are: Mental Physiology, especially in its relations to Mental Disorder; Surgery. The *Fee* is Five Pounds. A Gold Medal of the value of Twenty Pounds may be awarded to the candidate who distinguishes himself most in Surgery. A candidate for the degree of M.S. may obtain exemption from the Examination in Surgery by presenting a Thesis which treats scientifically some special department of Surgical Science, and is approved by the Examiners.

7. DOCTOR OF MEDICINE.—Candidates for this degree (examination held in December) must have passed the M.B. Examination, and must have been subsequently further engaged in the study of Medicine or State Medicine during two years, or have been engaged in the practice of the profession for five years. One year of attendance on Clinical or Practical Medicine or State Medicine, or two years of practice, will be dispensed with in the case of those candidates who, at the M.B. Examination, have been placed in the first division. The *subjects* of examination are: Mental Physiology, especially in its relations to Mental Disorder; Medicine, or State Medicine. The *Fee* is Five Pounds. A Gold Medal of the value of Twenty Pounds may be awarded to the candidate who distinguishes himself most in Medicine and in State Medicine. A candidate for the degree of M.D. may obtain exemption from the Examination in Medicine or State Medicine by presenting a Thesis which treats scientifically some special department of Medical Science, and is approved by the Examiners.

III.—*Students who do* NOT *propose to take a Medical or Surgical University Degree must qualify in Medicine and Surgery* by complying with the regulations and passing the examinations of some Licensing Body—for example, of the Examining Board in England, or of the Society of Apothecaries. The course of study extends over four years, and may be most conveniently attended as follows:

1ST YEAR—*Winter:* Anatomy, with Dissections, Physiology,

Chemistry, Practical Chemistry, Chemical Physics. *Summer:* Demonstration of Drugs, Pharmacy, Histology, Practical Histology.

2ND YEAR—*Winter:* Anatomy, with Dissections, Physiology, Practical Physiology. *Summer:* Midwifery, Materia Medica and Therapeutics.

3RD YEAR—*Winter:* Medicine, Surgery. *Summer:* Pathology, Midwifery (2nd course), Forensic Medicine.

4TH YEAR—*Winter:* Medicine (2nd course), Surgery (2nd course), Practical Surgery. *Summer* (optional): Operative Surgery, Ophthalmic Surgery, Public Health, Mental Diseases.

The Hospital practice should be attended regularly in the Summer of the 2nd year, and during the whole of the 3rd and 4th years.

1.—FOR THE LICENCE OF THE ROYAL COLLEGE OF PHYSICIANS [illegible] MEMBER OF THE ROYAL COLLEGE [illegible] P., M.R C S)—To obtain these [illegible] *uent to Registration as a Medical Student*) pass 45 months in the acquisition of professional knowledge There are *three Examinations.* The First Examination in—Part 1, Chemistry and Chemical Physics; Part 2, Materia Medica and Pharmacy; Part 3, Elementary Anatomy and Elementary Physiology. These parts may be passed at the same or at different times. Parts 1 and 2 may be passed at any time after Registration; but Part 3 cannot be passed until the completion of six months' attendance at a Medical School. Part 2 may be taken as part of the second Examination. Candidates for Parts 1 and 2 must produce evidence of having received instruction in Chemistry, including Chemical Physics, Practical Chemistry, Materia Medica and Pharmacy. Any candidate who shall produce satisfactory evidence of having passed an examination on any of the subjects of the first and second parts of this Examination conducted at a University in the United Kingdom, in India, or a British Colony, will be exempt from examination in those subjects in which he has passed. The *Fee* for the First Examination is £10 10s.

[It may be well to call attention to the fact that the Summer [illegible] Medica, and Pharmacy are in- [illegible] andidates in the first and second [illegible] A Student may advantageously [illegible] y working at the subjects of Part 1, and thus by passing Part 1 in July or October free himself for the exclusive study of Elementary Anatomy and Physiology in his first Winter Session, and pass in these subjects in the following April, and take up Materia Medica and Pharmacy in the following Summer.]

The Second Examination in Anatomy and Physiology may be passed after 18 months of Professional study, and not sooner than 6 months after passing Parts 1 and 3 of the first Examination. Certificates are required of having performed Dissections and of having attended Courses of Anatomy, General Anatomy and Physiology, Practical Anatomy and Physiology. The *Fee* for the Second Examination is £10 10s.

The Third and Final Examination in—Part 1, Medicine; Part 2, Surgery; Part 3, Midwifery; may be passed after 45 months of Professional study subsequent to Registration, and not sooner than two years after the completion of the Second Examination, and not before the Candidate's twenty-first birthday. The three Parts of this Examination may be passed at the same or at different times. Certificates are required of having attended Courses of Medicine, Surgery, Midwifery, Pathological Anatomy, Forensic Medicine; of having attended twenty Labours; of having received systematic Practical Instruction in Medicine, Surgery, and Midwifery; of having attended Hospital Practice for three Winter and two Summer Sessions; of having attended Clinical Lectures on Medicine (nine months), Clinical Lectures on Surgery (nine months), Clinical Instruction on Diseases of Women (three months); of having served the office of Clinical Clerk (six months), Dresser (six months); of having received instruction in Vaccination. The *Fee* for the Final Examination is £15 15s.

These Examinations are held in January, April, July, and October. Candidates must give 14 clear days' notice to the Secretary, Examination Hall, Victoria Embankment, W.C. Fees to be paid three days before the Examination.

2. FOR THE EXAMINATION FOR THE MEMBERSHIP OF THE COLLEGE OF PHYSICIANS (M.R.C.P.) more complete studies are needed; hence this Diploma is commonly taken after some years of Medical practice. The Members are alone eligible for the Fellowship, and they are precluded from the practice of Medicine or Surgery in partnership, and from dispensing. Candidates for this Diploma must hold a Degree in Arts in a British or Colonial University, or in some University whose degrees are specially recognised by the College of Physicians, or a Certificate of having passed examinations equivalent to those required for a Degree in Arts. The Candidate must have attained the age of twenty-five years; he must produce testimonials of satisfactory moral character from a Fellow or Member of the College; also proof of five years' medical study (four at least having been carried on in a Medical School). The *Fee* for Examination is Six Guineas. That for admission is, for Licentiates, Fifteen

Guineas, and for non-licentiates Thirty Guineas (less Six Guineas in both cases).

3. FOR THE FELLOWSHIP OF THE COLLEGE OF SURGEONS (F.R.C.S.) there are two examinations, both are held in May and in November. For the *First Examination* the Candidate is required to have dissected during one Winter Session, and to have attended lectures on Comparative Anatomy, in addition to the courses required of the Candidate for the Membership. The *subjects* of the First Examination are: Anatomy, Physiology, requiring elementary knowledge of Comparative Anatomy and Physiology. The *Fee* is Ten Guineas.

For the *Second Examination* the Candidate must present certificates, in addition to those required for the Membership, of having studied for six years in recognised Medical Schools and Hospitals, including attendance for four Winter and four Summer Sessions on Hospital Surgical Practice, and of having performed a course of operations on the dead subject. Graduates in Arts, who are also Members of the College of Surgeons, are admitted to the Second Examination after five years of professional study.

The *subjects* of the Second Examination are Surgery, Surgical Anatomy, Pathology. It includes the examination of patients, and operations on the dead body. The *Fee* is Twenty Guineas, or Ten Guineas to those who are Members. If the Candidate is under twenty-five years of age, the Diploma is withheld until that age is reached.

4. FOR THE LICENCE OF THE SOCIETY OF APOTHECARIES (L.S.A.) there are two examinations. The Primary begins on the first Monday in January, April, July, and October. The Final is divided into two parts. Part 1 (Surgery) begins on the second and fourth Wednesday of every month, Part 2 (Medicine) begins on the third Monday in every month. Fourteen days' notice must be given to the Secretary to the Court of Examiners, Apothecaries' Hall, Blackfriars, E.C. The *Fee* is Ten Guineas, of which four guineas are to be paid at the Primary. The *Primary Examination* embraces the following subjects, which may be taken together or separately: Part 1, Chemistry and Elementary Physics, Practical Chemistry, Materia Medica, including the Botany of the Pharmacopœia, Pharmacy and Prescriptions; Part 2, Anatomy, Physiology, and Histology, including an Examination on the living body.

Part 1 may be passed at any time after Registration; Part 2 at the end of the second Winter Session. The *Final Examination* cannot be passed before the expiration of 45 months from Registration, and embraces the following subjects: Part 1,

Principles and Practice of Surgery, Surgical Anatomy and Operative Manipulation, Surgical Pathology, Surgical Instruments and Appliances, an Examination of Surgical Cases; Part 2, Principles and Practice of Medicine, including Therapeutics, Pathology and Morbid Histology, an Examination of Medical Cases, Obstetric Medicine and Gynæcology, Obstetric Instruments and Appliances, Forensic Medicine, Toxicology, Hygiene, and Insanity. Part 2 may be passed before Part 1. The Course of Study required is covered by the curriculm recommended on p. 142 of the Prospectus. Schedules to be filled in and signed are to be obtained at the Hall.

CERTIFICATES IN SANITARY SCIENCE are granted by the University of Cambridge, after an Examination held in October (these Examinations are open to all registered Medical Practitioners); and Certificates in Hygiene by the Royal College of Physicians of London, after an Examination held about March.

More detailed information concerning the above Examinations and the Courses of Study required is contained in the Regulations of the several Examining Bodies, which may be obtained at the Office of University College.

JOHN WILLIAMS,
Dean of the Faculty of Medicine.

J. M. HORSBURGH, M.A.,
Secretary,
June, 1889.

MORAL EDUCATION IN SCHOOLS AND COLLEGES.

There can be no two opinions as regards the success, from an intellectual point of view, of the Western system of education which has taken such deep root in this country (India). Only thirty years have elapsed since the famous dispatch of Lord Halifax took effect; but within that short space of time English educaion has been making almost gigantic strides. The country is covered with a network of schools, ranging from primary institutions of the lowest grade to the highest colleges. When the educational system was first organised in India there were only 51,000 schools and colleges, with about 939,000 pupils. In 1870-71 the number of schools rose to 85,000, and that of pupils to 1,700,000. In 1881-82 the number of institutions was as large as 116,000, and the number of scholars 2,760,000. These statistics speak for themselves. In the mat-

ter of education, local self-government has already become an accomplished fact. Educational institutions, independent in the strictest sense of the term, managed entirely by native agency, are springing up everywhere. The three Indian Universities which were founded in the midst of the tumult of the mutiny have been busy all along, turning out graduates by the hundreds. As if these were not enough, a fourth University has been founded at Lahore for the Punjab, and a fifth at Allahabad for the purpose of encouraging Oriental studies. Technical education, which has hitherto been sadly neglected, is now engaging the serious attention of the Government, and we shall soon have ample provision made for the systematic development of this important branch of education. These and other facts which I might bring forward clearly show that, from an intellectual point of view, the existing system of education has proved a decided success. It is true that the Indian graduate is lacking in originality, and there is of course some truth in what Sir Lepel Griffin lately remarked: "In poetry, natural sciences, political economy, history, fiction, medicine, the Indian intellectual field is barren." But we are hardly justified in judging of the intellectual results of the English system of education by such a high standard as that which Sir Lepel Griffin adopted when he pronounced the existing system of education in India as "most jejune, lifeless, and inefficient." To expect an Indian graduate, who spends the best part of his school and even college career in mastering a most difficult foreign language, who is ground down by numberless public examinations, which allow him no leisure to acquire a taste for a particular branch of study; who is often burdened with a family during his school or college days, owing to his entering into matrimonial relations while quite an infant;—to expect such a one to produce original works in poetry, natural sciences, philosophy, etc., is perfectly absurd. The intellectual energy which the Indian graduate displays, considering the conditions under which he has been receiving the Western system of education, is to me a perfect marvel. We are therefore not justified in pronouncing the existing system of education to be a failure from an intellectual point of view. But then there is another very important question to be considered—What are the direct moral effects of English education on those who are supposed to be most benefited by it? In what way has it helped to form the sentiments and habits of the so-called educated sons of India? I fear very much that there is only one answer to this question, and that is the one that Mr. H. J. S. Cotton has given in his popular book on *New India*:—"College impressions are at present a tinselled out-door decoration, discarded by the possessor

be that recognised in English public schools. But I speak from some little experience when I say—and it is with all humility that I venture this statement—that it will not be quite safe to try and introduce the English standard, of discipline and morality in our schools, for the simple reason that it is not a perfect standard. I should, of course, like to see our students exhibiting such sterling qualities as sincerity, straightforwardness, a passionate regard for truth, courage, manliness, self-reliance, dignity, generosity, and even self-sacrifice, which are the essential characteristics of English students; but, at the same time, I should be sorry if such virtues as humility, obedience to authority, patience, perseverance, veneration for teachers, love of simplicity, faithfulness in service, and toleration of religious diversities, which are part and parcel of the Indian character, were in any way lessened. Care should also be taken that, in aiming at the English standard of virtue, we do not rush to extremes, which are likely to lead to even a worse state of things. Aristotle has somewhere defined virtue as that "which is concerned with feeling and action, in which the excess is wrong and the defect is blamed, but the mean is praised and goes right." There is a great deal of truth in this definition. In periods of transition, especially when aiming at new virtues, nations are often liable to rush to the "excess" which is "wrong." Hence it is, in trying to be more self-reliant, we should guard ourselves against a pretentious self-assertion. We should not let our straightforwardness degenerate into arrogance, nor our sense of dignity and superiority develop into conceit. The standard that we should aim at, therefore, should be not one purely English nor purely Indian, but a product resulting from a judicious and harmonious blending of the very best elements of the standards familiar to both the East and the West.

Of the several recommendations made by the Education Commission on the subject of moral teaching, that relating to the introduction of a moral text-book is the most important. It is on this that the Secretary of State has laid the greatest stress. I am afraid that the consensus of opinion of educationists in India is against the introduction of such a text-book. In the first place, it is argued that the preparation of a moral text-book, based upon the fundamental principles of natural religion, will be utterly impossible. In the second place, that, even if it were possible, the introduction of such a moral text-book as a part of the curriculum of study will not tend to develop a higher type of character. If by a moral text-book is meant a treatise on ethics, such as that of Bain, or Spencer, or Sedgwick, which our students cram up for their University

examinations, and in which such disputed questions as the nature of the moral faculty, the standard of right and wrong, and the grounds of obligation are discussed, no benefit whatever in the direction sought for will be derived by its introduction. Sir Raymond West, in a Convocation address at Bombay, speaking of such books, remarked: "If we look into the works of ethics, from Aristotle down to our own day—take up, for instance, the work of Herbert Spencer on *The Data of Ethics*, or that of Leslie Stephen on *The Science of Ethics*—I think you will find that in no two works is there any agreement as to what are the grounds of moral obligation. You will see that in the search as to what are the grounds of moral obligation it fades away like beauty while you seek it, or as life when you are pursuing it to its centre—as life perishes away under the knife of the dissector." But whatever may be the views of philosophy as regards the standard of right and wrong, or the faculty that determines right and wrong, or the grounds of obligation, this one thing is certain—right is right, and that which is wrong is wrong. Truth-speaking is right, whether the faculty that determines it is intuitive or experimental. Reverence to authority is right, whether it leads to happiness in the long run, or contributes to perfect gentlemanliness. There are certain eternal and inimitable principles of morality that stand unshaken at all times and in all ages, in spite of the din and confusion of philosophic wrangles. This being the case, I think it is quite possible to frame a manual on moral subjects which should not offend the feelings of the numerous races and creeds of the peoples of India. The moral lessons should, as much as possible, especially to the young, be illustrated by means of concrete examples. Dr. Murdoch, in a very important communication to the Director of Public Instruction, suggests that the accompanying books might be consulted in framing a text-book on morals for Indian students: The works of Smiles, Paley's *Natural Theology*, biographies of men like Socrates, Franklin, Wilberforce, Dr. Arnold, Columbus, Livingstone, Sir Isaac Newton, Lord Lawrence, &c.; Chambers's Moral Class-book, Sir Roper Lethbridge's Moral Reading-book from English and Oriental Sources, and others. The Secretary of State himself recommends Prescott's *Moral Education*, Hackwood's *Notes of Lessons on Moral Sub*
Social Science. There is,
a very useful manual conta[illegible]
will be acceptable to all classes, and which will form a corrective to the exclusively material or intellectual character of instruction now imparted in our schools. But the question is not easily answered, How far teaching virtue in our schools

respect to high schools. Managers of public schools will, it is hoped, in their own interests at least, if not in the interests of education in this Presidency, put forth united efforts to check one of the most deplorable educational evils of the present day.

I think a great deal can be done to raise the moral tone of our students by creating in them a taste for healthy literature, both English and vernacular. During the school or college career the Hindu student devotes his whole time to reading only those books that have a direct bearing on the subjects of the University examinations. I do not mean to say that after [illegible] be a reading man The Indian [illegible] entially a reading man; but un- [illegible] t all of the right sort. He often gets hold of the most objectionable novels, and devours them greedily. We have in India to guard with care against "the misuse of books, the debilitating waste of brain in aimless, promiscuous, vapid reading, or even, it may be, in the poisonous inhalation of mere literary garbage, and bad men's worse thoughts."

(*This article ends with a few remarks on political action as connected with education, and the writer quotes in conclusion on this point the following advice to students by the Lieut.-Governor of the N. W. P.* :)

"The education of college is a means, it is not an end. It gives you the best means which the Government can give you of becoming useful citizens, but it does not make you useful citizens. That education you must give yourselves, and you must learn it by taking part in public affairs, beginning there too, as is done in the schools, in the lowest class, working your way through patient and laborious effort to higher classes, and not expecting to graduate in public life otherwise than you do in the life of your schools; viz., grade by grade, and class by class. If you aspire to be useful citizens, and to qualify yourselves to lead others, you must be content to sit down and study those lessons of patience, that practice of business, the self-restraint, the single-mindedness, the danger of over-confidence, the habits of sympathy, and that just appreciation of one's own merely intellectual attainments which are peculiarly necessary to men who aspire to gain the confidence of their fellows, and which are precisely those parts of your education which the college may have left incomplete, or may even have made more difficult of acquirement."

S. SATTHIANADHAN.

THE CITY COLLEGE, CALCUTTA.

We have received the Annual Report of this Institution, for the Session 1887-88, published on the occasion of the ninth distribution of prizes to the students, held on the 18th April, 1889. His Honour the Lieut.-Governor of Bengal presided at the ceremony, and spoke in terms of high commendation of this and other educational institutions "which, working without Government assistance, are helping to solve some of the problems of higher education in the future by taking it into their own hands." "I was greatly struck (continues His Honour) at the exceedingly rapid progress of this Institution. Founded ten years ago as a high school, it grew in two years' time into a second-class college. Then its Law side developed largely, and finally, after a brief existence of five years, it became a fully-developed college, teaching up to the M.A. degree, with the large number of 317 undergraduates in the college department, while in all its branches it has over 1,000 students on its rolls. Its success in examinations has not been less marked than the capacity of its growth. Your percentage of passes and their position in the list has equalled that of any of the paid colleges, and bids fair to compete with that of the Presidency. . . . The development of such institutions as yours carries with it the germ of what Government Institutions alone never could give, and what I long to see—variety in scope and method. . . . And this brings me to one noticeable point in your programme. You say your object is 'to widen the basis of education by inducing the pupils to cultivate all their faculties,' and you seek to do this by adding to the ordinary arts course such objects as gymnastics, drawing, music, carpentry, and science. You have also a library, a laboratory, and a literary club; and, above all, you devote yourself to moral training, and that both by giving up a specific time to special moral instruction, and also by your professors and teachers in the course of ordinary teaching trying to infuse a moral spirit and elevated tone. . . . I look upon this as quite the right spirit in which to approach the question of training, and on the work as one of supreme importance. . . . So far, then, as your aim is something more than success at the examination, so far as it is an endeavour to look beyond this, and to lay the basis of a many-sided knowledge, to train the

mind ever to receive new ideas, to refuse to be governed by class views and class prejudices, but freely to let in light, and by that light to abide, so far your aim is an admirable one and deserves all sympathy."

We notice with a feeling of regret that the College is still in debt to the extent of Rs. 55,000 for the buildings, which were erected in 1884 at a cost of Rs. 80,000; and although its funds have been sufficient to meet current expenses, the interest on the debt remains a heavy burden, and cramps the usefulness of the Institution. The College is not sectarian in its teaching, although it owes its origin to the Sadharan Brahmo Somaj. Among the 1,000 pupils are boys of all Hindu castes, and an increasing number of Mahomedan students, who are taught under a competent Moulavi. Surely it would be a small matter for the wealthy natives of Calcutta to pay off this debt, and thus recognise the value of an Institution established on broad and liberal principles, conducted with singular energy, judgment, and success, and doing much to further the cause of higher education in India. J. B. K.

THE LATE PRINCE OF ARCOT AND HIS FAMILY HISTORY.

The late Intizam-ul-Mulk, the third Prince of Arcot, was the second son of his Highness Azím-Já, the first Prince, who was the great-grandson of Muhammad Ali, styled Wálá-Jáh, the famous "Nabob of Arcot."

After establishing themselves at Delhi, the Muhammadan invaders of India were not long in pushing their conquests further south. The generals and viceroys in the Dakhan soon made themselves independent; but towards the end of the seventeenth century the kingdoms they had established fell under the dominion of Aurangzeb. In the year 1712, five years after that Emperor's death, Asaf-Jáh, the first Nizám, shook off *all imperial control, and commenced, in his turn, to appoint* deputies to rule in the countries below the Ghats. The town of Arcot was occupied as the capital of this lower province. Asaf-Jáh died in 1748, having, four years previously, established Anwarud-din-Khán as Nabob of Arcot. A disputed [illegible] to the throne of Asaf-Jáh brought the French on the scene. He left five sons: the eldest held the highest office at Delhi; the second, Názir Jang, accordingly proclaimed himself Nizám, but was immediately opposed by his sister's son Muzaffar [illegible], who claimed under an alleged will executed by his grandfather

Muzaffar was joined by Chandá Sáhib, who, as the representative of a popular family, four of whom had held the office of Nabob from 1710 to 1744, conceived himself to have a better claim than Anwarud-din; and by Dupleix, the Governor of the French Settlement at Pondicherry, who hoped to be rewarded for his services in a manner very beneficial to the French East India Company in India. The invasion of the province of Arcot was the first operation undertaken by Muzaffar. In the battle that ensued Anwarud-din was slain, his eldest son was taken prisoner, and Muhammad Ali, his second son, who from this time was acknowledged as the head of the family, fled to the fortified rock at Trichinopoly. Meanwhile Názir-Jang raised an army, and followed his nephew to the Carnatic. Deserted at a serious juncture by a large body of French troops, Muzaffar surrendered himself; but a conspiracy in his favour was hatched in the very council of his uncle, and from the dungeon he was raised to the throne once more. Dupleix installed him at Pondicherry, and was declared Vice-Regent of all the countries south of the Kistna; while to the French East India Company considerable territory near Pondicherry was granted, together with the possession of Musulipatam and its dependencies. Muzaffar left for Hyderabad; Muhammad Ali still continuing besieged at Trichinopoly, which would have fallen but for the action taken by the English Company's servants, who, inspired by the genius of Clive, resolved to divert the forces of the besiegers, and to strike a decisive blow in upholding English interests in the East, which were now imperilled by the vigorous proceedings of Dupleix. There was no war in Europe between the French and English; but in India the war, begun with Clive's capture of Arcot, continued for three years. The French were reduced to great straits; and Dupleix being recalled, his successor concluded a peace with the Governor of Madras, by which Muhammad Ali was practically left as Nabob. The declaration of war between England and France in 1756 renewed hostilities in India. The French now lost all their settlements; they were, however, restored by the Treaty of Paris, 1768, under the eleventh article of which Muhammad Ali was formally recognised as Nabob of Arcot.

The Nabob's first act was generously to reward the English Company of Madras by the grant (Jágu) of the neighbouring district of Chingleput. His palace at Arcot was deserted; he built himself another in the vicinity of Fort St. George, committing the military administration of his country to the English, who garrisoned his principal forts, and were henceforth his absolute masters. His revenue administration, which he reserved to himself, was based on an insatiable and neglectful

system. He soon wanted money, and borrowed it at extravagant rates of interest, often from the Company's servants, to whom he assigned the rents of districts which were frequently assigned already to Hindu or Muhammadan money dealers. Formidable tumults between the agents of these rival creditors were inevitable: the cultivators were compelled to pay twice over, and the country was given up to rapine, desolation, and ruin. The fact of his title being acknowledged by the sovereigns of England and France in a clause of the Treaty of Paris proved a great embarrassment to the East India Company, who had raised him to the throne. Prompted by a cabal of the local English, some of them adventurers, others servants of the factory, he fancied himself a member of the political system of Europe, was encouraged in ambitious projects of extending his territory, of occupying Mysore after extirpating Hyder Ali, and even of raising himself to be Nizám of Hyderabad. Brilliant fortunes were rapidly created by him for those members of the Council at Madras—at that time there were eighteen councillors—who were subservient to his interests. They enabled him to plunder the Rajah of Tanjore, and to bring into servitude many powerful chieftains further to the south. Nothing could exceed the profligate corruption of the earlier servants of the East India Company. No test was required for admission to a "writership," only a certificate that the nominee could read, write, and cipher, accompanied by a petition to the Directors that he was desirous of "serving their Honours." Many such candidates rose to be governors of the various settlements in India; and in Madras itself, certainly the first example of spotless integrity amongst the holders of that office is not found till we come to Lord Macartney in 1781. Sixteen years earlier, or in 1765, the acceptance of presents by their servants had been prohibited by the Company; the other form of bribery—giving loans to native potentates—was not in terms prescribed; and it was as a debtor to the leading officials of Madras that the Nabob bought their services: he gave 35 per cent. interest for these loans, and in collusion with him the creditor, if a powerful public servant, commonly entered the debt at three times its real figure in the bond. In course of time, owing to the clamour of creditors whose accounts had long remained unsettled, Parliament directed the Company to inquire into the matter; but when a despatch ordering a local scrutiny was furnished by the Court of Directors for the approval of the Board of Control, that authority substituted another, allowing all the claims, amounting to four millions sterling, off-hand, and commanding the Nabob to allot £480,000 a year of his revenue as a fund for their complete discharge. Simultaneously with this scandalous conclusion loans

to native princes were prohibited, and their recovery formally barred.

In 1782, during the second war with Hyder Ali, and in 1790, at the commencement of the first war with Tippoo Sultan, which were undertaken for the safety of the Carnatic, Muhammad Ali was induced to transfer his revenues to the Company, retaining one-sixth for himself—on the first occasion for five years, and on the second till the end of the war. In 1795 he died, and was succeeded by Umdat-ul-Umará, his son, who died in 1801. This was the last reigning Nabob of Arcot. At the capture of Seringapatam (May, 1799) certain papers had been discovered in Tippoo's palace, which seemed to prove the Nabob's complicity in the designs of the Sultan of Mysore for the destruction of the British power in India; and it was resolved to take the earliest opportunity of annexing his country, and reducing the Nabobs of Arcot to the condition of pensioners. Consequently, at his death, his son, Táj-ul-Umará, was invited to accept that position. He declined, and his cousin, Azim-ud-Daulah, proving more pliant, became the first titular Nabob. He died in 1819, and was succeeded by his eldest son, Azam Jah, who, after six years, was succeeded by his infant son, Ghulám Muhammad Ghaus, whose paternal uncle, Azím-Jáh, officiated for seventeen years as his guardian. In 1855—Lord Harris being Governor of Madras, and Lord Dalhousie Governor-General of India—Ghulám Muhammad Ghaus died, *sine prole*. His uncle Azím Jáh expected to succeed him; but it was decided to abolish the dignity and withdraw the pension, Azím Jáh being offered a comparatively small allowance for his life. The argument was that the arrangement with the first titular Nabob was of a personal character only; that though his son and grandson had been permitted to succeed him, the East India Company was free to refuse any further concession; and that, looking to the wasteful, prodigal administration of his affairs by the late Nabob, it was expedient, in the public interests, to preclude any further pernicious examples of the kind. For many years Azím Jáh refused all terms, constantly bringing his claims before Parliament, and content, meanwhile, to live in a state of abject destitution. From a political point of view, it was highly desirable to bring him to a settlement. Better terms were finally offered and accepted, together with the title of "Prince of Arcot," the letters patent for which were handed to him by the Governor, Lord Napier, in public durbár, 1865. He died in 1874; his eldest son, Záhir-ud-Daulah, became the second, and his second son Intizam-ul-Mulk, the third Prince of Arcot. Enormous sums having been paid by the British Government to clear off the debts of the first Prince of Arcot and of his nephew,

the last titular Nabob, a Bill was brought into the Governor-General's Council in 1873, declaring the Prince and his sons who succeeded him in the title incapable of contracting any debt whatsoever—and after some opposition, was carried. A similar course had already been taken in the case of the ex-King of Oude and of the Nawáb Názim of Bengal His Highness Intizam-ul-Mulk has been succeeded by his nephew. The deceased Prince was of a very amiable character, and was highly esteemed by all sections of the community of Madras.

[*We are indebted for this sketch to Mr. D. F. Carmichael. The historical portion was contributed by him to the volume of Essays and Miscellaneous Writings of the late Lord Hobart, edited by Mary Lady Hobart.*]

THE BOMBAY CERCLE LITTÈRAIRE.

It is a remarkable fact that a French Literary Society has been established at Bombay, and that it appears to prosper. It is not a Club for French residents, but is promoted by a small body of persons interested in the study of the French language and literature. It consists chiefly of Parsees; there are also several English and French and Mahomedan and other members, and several ladies belong to it, including Dr. Pechey Phipson, Miss Heerabai N. Patell, and Miss Mehrbai A. Framjee, B.A. The number has increased from 101 to 152 since the last General Meeting. During the year thirteen meetings were held for French reading, the pieces chosen having been some of Victor Hugo's dramas, and Molière's comedies. The President, Mr. O. S. Pedraza, also gave a Lecture on Victor Hugo. A very select French Library is connected with the Cercle, and it is called "Bibliotheque Dinshaw Petit," as Sir Dinshaw M. Petit's liberality enabled the Society to form it. The trustees of the Cercle have received a grant of Rs. 1,000 from Lady Sakerbai, his wife, the interest of which is to be used for the purchase of books, Rs. 500 from Mr. Hormusji Cawasji Petit on the same conditions, and Rs. 500 from Mr. Nusserwanjee Manockjee Petit for perpetuating the memory of his late son, Mr. Jamsetjee Nusserwanji Petit, the interest of which is also to be used in the purchase of books. The formation of this Institution is a pleasant sign of intellectual activity at Bombay; and, as many foreigners land in that city on arriving in India, such visitors will be interested to attend the meetings, and will contribute to the success of the Cercle.

to native princes were prohibited, and their recovery formally barred.

In 1782, during the second war with Hyder Ali, and in 1790, at the commencement of the first war with Tippoo Sultan, which were undertaken for the safety of the Carnatic, Muhammad Ali was induced to transfer his revenues to the Company, retaining one-sixth for himself—on the first occasion for five years, and on the second till the end of the war. In 1795 he died, and was succeeded by Umdat-ul-Umará, his son, who died in 1801. This was the last reigning Nabob of Arcot. At the capture of Seringapatam (May, 1799) certain papers had been discovered in Tippoo's palace, which seemed to prove the Nabob's complicity in the designs of the Sultan of Mysore for the destruction of the British power in India; and it was resolved to take the earliest opportunity of annexing his country, and reducing the Nabobs of Arcot to the condition of pensioners. Consequently, at his death, his son, Táj-ul-Umará, was invited to accept that position. He declined, and his cousin, Azim-ud-Daulah, proving more pliant, became the first titular Nabob. He died in 1819, and was succeeded by his eldest son, Azam Jah, who, after six years, was succeeded by his infant son, Ghulám Muhammad Ghaus, whose paternal uncle, Azim-Jáh, officiated for seventeen years as his guardian. In 1855—Lord Harris being Governor of Madras, and Lord Dalhousie Governor-General of India—Ghulám Muhammad Ghaus died, *sine prole*. His uncle Azim Jáh expected to succeed him; but it was decided to abolish the dignity and withdraw the pension, Azím Jáh being offered a comparatively small allowance for his life. The argument was that the arrangement with the first titular Nabob was of a personal character only; that though his son and grandson had been permitted to succeed him, the East India Company was free to refuse any further concession; and that, looking to the wasteful, prodigal administration of his affairs by the late Nabob, it was expedient, in the public interests, to preclude any further pernicious examples of the kind. For many years Azím Jáh refused all terms, constantly bringing his claims before Parliament, and content, meanwhile, to live in a state of abject destitution. From a political point of view, it was highly desirable to bring him to a settlement. Better terms were finally offered and accepted, together with the title of "Prince of Arcot," the letters patent for which were handed to him by the Governor, Lord Napier, in public durbár, 1865. He died in 1874; his eldest son, Záhir-ud-Daulah, became the second, and his second son Intizam-ul-Mulk, the third Prince of Arcot. Enormous sums having been paid by the British Government to clear off the debts of the first Prince of Arcot and of his nephew,

the last titular Nabob, a Bill was brought into the Governor-General's Council in 1873, declaring the Prince and his sons who succeeded him in the title incapable of contracting any debt whatsoever—and after some opposition, was carried. A similar course had already been taken in the case of the ex-King of Oude and of the Nawáb Názim of Bengal His Highness Intizam-ul-Mulk has been succeeded by his nephew. The deceased Prince was of a very amiable character, and was highly esteemed by all sections of the community of Madras.

[*We are indebted for this sketch to Mr. D. F Carmichael. The historical portion was contributed by him to the volume of Essays and Miscellaneous Writings of the late Lord Hobart, edited by Mary Lady Hobart.*]

THE BOMBAY CERCLE LITTÉRAIRE.

It is a remarkable fact that a French Literary Society has been established at Bombay, and that it appears to prosper. It is not a Club for French residents, but is promoted by a small body of persons interested in the study of the French language and literature. It consists chiefly of Parsees, there are also several English and French and Mahomedan and other members; and several ladies belong to it, including Dr Pechey Phipson, Miss Heerabai N. Patell, and Miss Mehrbai A Framjee, B.A. The number has increased from 101 to 152 since the last General Meeting. During the year thirteen meetings were held for French reading, the pieces chosen having been some of Victor Hugo's dramas, and Molière's comedies. The President, Mr. O. S. Pedraza, also gave a Lecture on Victor Hugo. A very select French Library is connected with the Cercle, and it is called "Bibliotheque Dinshaw Petit," as Sir Dinshaw M. Petit's liberality enabled the Society to form it The trustees of the Cercle have received a grant of Rs. 1,000 from Lady Sakerbai, his wife, the interest of which is to be used for the purchase of books, Rs. 500 from Mr. Hormusji Cawasji Petit on the same conditions, and Rs. 500 from Mr. Nusserwanjee Manockjee Petit for perpetuating the memory of his late son, Mr. Jamsetjee Nusserwanji Petit, the interest of which is also to be used in the purchase of books. The formation of this Institution is a pleasant sign of intellectual activity at Bombay; and, as many foreigners land in that city on arriving in India, such visitors will be interested to attend the meetings, and will contribute to the success of the Cercle.

KUMBULIATOLA BOYS' READING CLUB, CALCUTTA.

We have received the Second Report of this small but useful institution. It is satisfactory that the number of subscribers has increased, but it is very important now to secure larger rooms. An effort is being made for this object. The rent of the present premises is high, and the rooms are too small and badly ventilated, nor is the locality good. Several Europeans and native gentlemen of Calcutta show some interest in the library. It contains 1200 vernacular and 1000 English books. The opportunity of reading that it affords to students is very valuable; many of them are poor, and yet they are very eager to improve themselves. The members have founded the library by their own exertions, and they well deserve encouragement. The President is Mr. G. A. Stock, Professor in the Presidency College.

EYESIGHT IN SCHOOLS.

We are glad to find that attention is being called in India to the important matter of making suitable arrangements in schools for preserving children's eyesight. The *Bombay Gazette* lately wrote:—

"The June number of the *Bombay Educational Record* contains an official memorandum by Mr. T. B. Kirkham, Educational Inspector, Central Division, expounding the principles which regulate the correct lighting and ventilation of school-rooms, and giving several hints of general application. On the subject of lighting, after giving various standards by which the sufficiency of the amount of light may be tested, the memorandum proceeds:—'As regards using the light, the thing to be kept in view is the avoidance of all strain or tension on the eyes of the children. Strain is caused either by an excess or by a deficiency of light. Working in shadow and working in glare are equally injurious. The seats should be so arranged that the largest possible number of children may work in light *falling from the left side and as far as possible from above.* Side light from the right is the next best, whilst light from behind is bad because the body throws a shadow on the work. The worst light of all is that from the front falling on the faces of the children. This is most injurious and should always be avoided. Where desks are used, the window-sills should be higher than the desks, as light from below is confusing and

fatiguing. And the windows should be fitted with shutters to exclude the direct rays of the sun when necessary It may be added that in night-schools the artificial light employed should be steady and not flickering. Colour-washed walls are preferable to white-washed, which are apt to cause glare. French grey, light stone colour, or the light blue so easily procurable in these parts, distributes the light in the room much better than white.' Not long ago a Bombay oculist declared that not only in schools but in merchants' and Government offices, and even in the libraries of private literary workers, it was the exception rather than the rule to find the writing tables placed in the most advantageous position with reference to the windows and not seldom a perverse ingenuity appeared to be employed in order to secure the worst This gentleman added —'And the difference tells in the long run, and may mean shutting up shop five or six years earlier than need be.' Those who desire to avoid this undesirable phase of the early-closing movement will perhaps see that their tables are properly situated, and that their light falls from the left "

A paper was read some years ago by Dr Roth at a Social Science Congress upon School Hygiene, in which he dwelt upon the same point. His paper was printed as a pamphlet, and it has reached a third edition Some of Dr Roth's recommendations refer particularly to English schools, but others suit schools in all countries. Among the causes of eye-diseases he enumerates the following; and he says that "short sight, day-blindness, long sight, and other eye-complaints belong to the most frequent school-diseases":

1. Reading at a very short distance from the book 2. Reading very small print and badly printed books on bad paper. 3. Writing at a short distance, and with inclined or oblique position of the head. 4. Prolonged application to the execution of very small writing on a small surface 5 Constant and uninterrupted use of the eyes, which weakens the power of accommodation. 6. The same position of the eyes prolonged too long gives no opportunity for a different accommodation. 7. Bad arrangement of the windows, as the light falling in on two opposite sides, or in front. 8. Insufficient light, glaring light, strong reflected light, light between the eyes and the object to be seen. 9. Reflected light from glazed blackboards, maps, or tables of lessons 10. Bad *artificial* light, unequal light. 11. Shades over the lamps, candles, or gaslight, which darken the room, while they show very strong light on the object to be seen, cause a too great and sudden change in the accommodation, as the eye must adapt itself too often and too suddenly to the extremes of light and darkness. 12. Crooked and bad positions while writing and drawing.

INDIAN INTELLIGENCE.

Lord Lansdowne has offered for annual competition during his term of office five silver and two bronze medals in connection with the Lady Dufferin Fund. The silver medals will be awarded to the successful female medical students in the Calcutta, Bombay, Madras, Lahore, and Agra Colleges; and the bronze to those of Agra and Hyderabad. The Maharaja of Jeypore has promised two medals for Agra. The Calcutta Jubilee Fund has granted Rs. 20,000 towards the Lady Dufferin Hospital at Calcutta.

Her Highness the Nawab Shahjehan, Begum of Bhopal, has compiled a Dictionary in Urdu, English, Persian, Arabic, Sanskrit, and Turkish, which she has called "Khazinat-ul-lugat," or Treasury of Languages. This her Highness is now prepared to distribute, at her own cost, to all important institutions throughout India.

We have received the following news from our Correspondent, Mr. Madanlal Lallubhai Munsiff, Surat:—

"Rao Saheb Manidhar Prasad Tapi Prasad Desái, Deputy Educational Inspector, Ahmedabad, who distinguished himself in different capacities in the Educational Department, died at Surat on the morning of the 13th June. He was a very regular and conscientious worker, and in his death the Educational Department has lost one of its ablest officers. Many of his students have distinguished themselves in their University career, and are holding high and responsible posts. Rao Saheb Manidhar Prasad, though an undergraduate, on account of his high and sound knowledge of English and vernaculars, by the invitation of the Government, joined the late lamented Revd. — Montgomery and Rao Bahadur Ambalal Sakarlal Desái, M.A., LL.B., one of the present High Court Judges of H.H. the Gaikwar's *Varishtha* (High) Court, Baroda, in compiling an English-Gujrati Dictionary. This book was much approved, and since then no similar Dictionary has been placed before the public.

"Mr. Harilal Harshadrái Dhruv, B.A., LL.B., in the service of H.H. the Gaikwar, and by caste Nagar, left by SS. *Maria Theresa* (Austro-Hungarian Line) on 5th July, to attend the forthcoming Oriental Congress at Stockholm. H.H. the Gaikwar has been pleased to allow him Rs. 3,000 for his expenses, and he intends to visit Paris and England after the Oriental Congress. It remains to be seen what reception he gets from his caste people on his return to India. He belongs to the same caste as Rao Saheb Mahipatram and Dr. Batukram

Another gentleman who went by the same steamer for the Oriental Congress is Mr. Jivanji Mody, B A, a Head Priest connected with the Jejeebhoy Fire Temple at Bandora; and Dr. P. Peterson, Ag. Principal Elphinstone College, will be leaving Bombay on 5th August. I may mention that Prof Manilal Nabhubhái Drivedi, B.A, Samaldass College, Bhavnagar, had the honour of being invited at the Oriental Congress on some previous occasion, and he received warm congratulations from the Press; but his bad health and other causes prevented his attending the Congress.

"The death of Saubhagyavati Bái Shivaluxmibái, daughter of the late lamented Mr. Dhirajlal Mathurandass, Public Prosecutor on the Appellate side of the Bombay High Court, has caused wide-spread regret. It has followed very soon after the untimely deaths of Bái Kamala Govari, daughter of the late Mr. Justice Nanabhái Haridass, and of Bái Indravidya Govari, daughter of the well-known Mehetaji Azum Durgaram Manchharam Mr. Dhirajlal, his father, died, leaving two daughters, and he took special care to give them a good education; and Bái Shivaluxmi acquired a fair knowledge of Gujrati, English, and Sanskrit. Her husband, Mr. Sakerlal Durgaram Dave, B.A., is a Sanskrit scholar, and he helped her in her Sanskrit studies, so that she studied several religious books in Sanskrit. Owing to ill-health she was prevented from taking an active part in any movements except the *Arya Mahila Samáj*, but she always sympathised with all efforts for the welfare of her sisters, and never failed to join them. When Pandita Ramabái delivered several lectures, before her visit to America and Europe, Bái Shivalaxmi proved on more than one occasion that Gujrati ladies can not only write, but speak before a large gathering. It may be mentioned that her aunt, Bái Krashna, widow of the late Rao Bahadur P. Mathurandass, even now devotes much of her time in the study of Hindu *Shastras*, and is a very educated lady of her caste. The deceased Bái Shialaxmibái was a respected member of the Brahma Kshatri Caste of Surat, and owing to her noble virtues and benevolent disposition her untimely death, which melancholy event took place at her father's residence in Bombay on the [illegible] July, is universally regretted by the whole caste and a [illegible] of friends. She was only 24 years old at the time of her death, which was caused by heart-disease."

The Government has issued a resolution dealing with the question of educational reform. It recognizes a development of the evils of ignorance and disobedience and

tion of the monitorial system, gymnastic and field exercises, good conduct registers, the inculcation of manly courage and moral discipline, the preparation of moral text-books, and the institution of training schools for teachers for each grade of schools.—*Times.*

We regret to record the death of Mr. Shripad Babaji Thakur, of the Bombay Civil Service. He was Sessions Judge at Shikarpore, where he died. Mr. S. B. Thakur was a great linguist, being acquainted with fifteen European and Oriental languages. He visited England about three years ago with his aged mother and his wife.

Dr. Prafulla Chunder Roy has been appointed temporarily an Assistant Professor in the Calcutta Presidency College.

Dr. Dhanakoti Raju, of Madras, has lately made a long tour in Europe, and he had intended to visit India, but was recalled by the death of his son.

PERSONAL INTELLIGENCE.

In the Final Examination of the Selected Indian Civil Service Candidates of 1887, Basanta K. Mullick passed 24th, with 1,975 marks; and Atul C. Dutt 45th, with 1,285 marks. Mr. B. K. Mullick obtained a Prize of £40 in Bengali.

Mr. Lalit Mohan Bose has passed in the Final Examination of the Royal Engineering College, Cooper's Hill, and is one of the fifteen students who now enter the Indian Public Service. Mr. Bose gained a First Class in the Mathematics Branch.

At the close of the Summer Term of the Royal Agricultural College, Raoji Bhailal Patel was equal in the Examination with another student for the third (£10) scholarship.

Mr. Peari Chand Dutt has passed the Preliminary Examination of the Inns of Court.

Arrivals.—Mirza Zaffur Bahadoor and Mr. Hasan Emam, from Patna; Mr. Jivanji Jamsetji Modi, B.A., Head Priest of the Jejeebhoy Fire Temple, Bandora, Bombay, to attend the Oriental Congress at Stockholm; and Mr. H. H. Dhruva, B.A., Sessions Judge at Amreilly, who is enabled to attend the same Congress by H.H. the Gaikwar of Baroda. We understand that Dr. Peterson, Ag. Principal of the Elphinstone College, Bombay, has arrived by the same steamer for attending the Congress. Mr. Prosunna C. Sen, Mr. Indra Chand Nahata, and Mr. Indra Chand Dudhoria, on a visit to Europe. Mr. O. Lalbhai Desai, from Bombay.

Departure.—Dr. H. J. Mehta, for Katthiawar. Mr. M. K. Lalkaka, from Ahmedabad.

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THE DUKE OF CONNAUGHT IN UDAIPUR.

Our friend Fateh Lal Mehta has sent the following Sanskrit verse, composed in honour of the visit of the Duke of Connaught to the ancient kingdom of Udaipur. The verse was composed by Pandit Vinâyaka S'âstrî, Head Master of the Mahârânâ's School.

Kim Umâsutam kumâram sukumâram vachmi samrâjnâh;
S'aktidharam senânyam sumanas-sugunâptasadvijayam.

The clever introduction of words bearing a double signification has allowed the following translation to be made of it, in English verse, by Bâbû Brijnâth Bannarjî, the English Teacher in the same school:

O Prince revered! most shining star
Of Ind's effulgent sky!
Heroic! brave! The poor you save
When they for pity cry.[1]

Is Kârtik,[2] Prince, your fitting name,
Or Kâma[3] shall I call you?
In might and fame not less, the same
As Lakshmî's son enthrall you.

Full many a noble heart, and great,
With love and gladness sway;
Six shafts do fill your quiver straight,
Six mighty shafts are they.[4]

What though they are of flowers made?
Full potent in effect,
They're true to aim; in shaft and blade
Without the least defect.

These shafts, O Prince, have gained you fame,
    Propelled by mighty arm,
Yours Victory[5] is; be yours the name,
    Of you the heavenly charm!

Both you and Umâ's son,[6] alike
    In power and control;
With love you rule, with prudence school
    Full many a noble soul.

In counsel sage; in action brave;
    Dispeller of all grief!
May life be yours till ripened age,
    O great Command'r-in-Chief![7]

NOTES.

[1] *Râj* means "shine," "be brilliant," as well as "rule; and *sukumâra* means "delicate," "tender," "tender-hearted," as well as "excellent prince."

[2] Kârtika is the youngest son of Umâ, wife of S'iva, the most powerful of the Hindû gods, and Commander-in-Chief of the heavenly legions. *Kumâra*, also, is one of the names of Kârtika.

[3] Kâma, or Kâma-Deva, is the Hindû Cupid, the son of Lakshmî, the goddess of Prosperity. He is "hard to kill" (*ku-mâra*), but implants love and affection in the heart by means of his six flower-tipped arrows. The usual number of arrows is, however, five.

[4] The names of the six arrows, as applied to the war-god and the love-god respectively, are:

	War.	*Love.*
1. *Sandhi*	Peace	Affection.
2. *Vigraha*	War	Opposition.
3. *Yâna*	Assault	Approach.
4. *Asana*	Siege	Resting tranquil.
5. *Dwaidhîbhâva* ...	Tactics...	Coquetry.
6. *Sans'raya*	Refuge	Alliance.

[5] *Vijaya*, "victory," is here used in a double sense. It means not only conquest in battle, and in the affections, but is also the equivalent of the Arabic word *Fateh*, "victory," the name of the Mahârânâ Fateh Singh, the ruler of Udaipur.

[6] Kârtika is accorded three special virtues: 1. Power; 2. Energy; 3. Wisdom in counsel. Similar qualities are here ascribed to the Duke of Connaught.

[7] The parallel between the Commander-in-Chief of the heavenly legions and the Commander-in-Chief of the Bombay Presidency is here pointedly emphasized. The couplet is dexterously made to end with the syllable *-jaya*, the familiar exclamation in India, equivalent to the English "success!" "happiness!" "long life!" &c.

Although the ideas contained in these seven verses are implied in the two lines of Sanskrit, they are more an embodiment of the meaning than a translation. The skill of the original writer, indeed, is shown in the art with which he suggested so many ideas by means of so few words.

F. P.

MEANS OF IMPROVING SANITATION IN INDIA.

The latest annual statement on the Moral and Material Progress of India reports that "the progress of sanitation is slow" in most, if not in all, the provinces of India, but that several important works in the way of water-supply and drainage were executed or undertaken during the year It is satisfactory to learn that "so far as funds permit, the maintenance and improvement of towns are carried out, and that the large proportion of the funds that is devoted to purposes connected with public health shows that municipal bodies are not unmindful of sanitary needs." Still sanitary progress in all save the great rich cities is spoken of as likely to be very gradual; and this is not to be wondered at, considering the many serious hindrances which have to be encountered. The advance of *education* in India has been during the last half century as that of a rapid stream, and though it may have done occasional [illegible]. The advance of [illegible] glacier, which can only be counted by inches, and is not visible except after a considerable period. For the difficulty of introducing reforms of this kind is twofold. There is, first, the lack of money to carry out the expensive arrangements which would help effectually to raise public health; and, secondly, the ignorance and indifference of those to be benefitted, in consequence of which the authorities have often to work without co-operation, and even in the face of opposition. Hence it cannot but be that in regard to sanitation it will be necessary to wait a long time before there is a quicker flow of improvement.

A useful pamphlet on this subject has lately been brought out by Surgeon-General G. Bidie, C.I.E. It consists of a Lecture delivered by him to the Ootacamund Young Men's

Christian Association, at a meeting presided over by the Bishop of Madras. Dr. Bidie places the subject in a strong light, showing by statistics and descriptions how very much preventable disease exists in India, and defining many of its causes; and he tries to rouse the conscience of those who know the facts, so that they may exert themselves for the good of such as have as yet little idea of the danger attendant on their habits of life. He gives as a title to his Lecture *Our Duty to our Filthy Neighbours in Southern India*, explaining that the term "is not used in a disrespectful or opprobrious sense, but simply as being exactly descriptive of a large body of the people." In the Madras Presidency more than one half of the total mortality is due to preventable diseases; and assuming "that for every death there will be at least fifteen cases of sickness," the amount of suffering which under a better system might be hindered is sad indeed. Dr. Bidie remarks that "one satisfactory point in connection with the deplorable sanitary state of large masses of the people is the practical interest taken by Government in the matter, and another is the fact that some thinking Europeans and a good many educated natives "are beginning to realise the consequences of the present state of things, and to wish, without knowing exactly how to begin, to improve it." The Resolution of the Government of India published last year seems to have led to much increased local activity, and the introduction of hygiene as a school subject has already produced good effects.

Dr. Bidie's list of Remedies, with which he concludes his valuable Lecture, is so important that we give them in full:

REMEDIES.—1. *Create Public Opinion.*—And now the question arises, what is to be done to remedy the state of filth and neglect in which so many of the people live, and to which this terrible death-rate is largely due? The most important step in this direction will be to get the people themselves to take an interest in improvements, and to perceive that the great amount of sickness and mortality from which they and their children suffer is due mainly to foul air, foul water, foul soil, and overcrowding. Coming as I do a good deal into contact with individual local authorities out of the region of reports and red-tape, I can safely say, that only in a few instances have these persons any clear ideas on the subject of sanitation, and that where such do exist there is a lack of that force of conviction which leads to practical action. What is now wanted to overcome the *vis inertiæ* that has hitherto obstructed improvements is a strong public opinion,

and to create this we must educate the people up to it I do not mean merely education in the three Rs, but training by precept and example in the elementary laws of health. We must get them versed in the destructive properties of filth, and imbued with a sense of the supreme value of cleanliness, and with the conviction that, like charity, improved sanitation must begin at home. Each man must first set his own house in order, moved thereto by a sense of public as well as personal obligation. He ought to feel that as a member of the community, his paramount duty is to take care that his habits and surroundings do not cause disease to himself or his neighbours.

2. *Begin in Schools.*—He should while at school too be taught personal cleanliness as well as book knowledge. In schools it is no uncommon thing to find every other boy covered with itch or the bearer of loathsome parasites. The use of the bath and other means of cleanliness should, therefore, be insisted on, and the practical use and value of latrines form part of a child's school training. All schools must be supplied with these conveniences; and the children taught the dangers of polluting highways and byways and of fouling water Much good will also result from the example of the educated classes, as they begin to build themselves better ho[illegible] eater
respect [illegible] ages
which it [illegible] adu-
ally stir [illegible] tion to
an exten [illegible] come every obstacle, and induce them to take the lead or to give ready help in all measures of sanitary improvement. Hitherto we have been doing everything for the people, now we must put them in the way of doing things for themselves. This tutelage has had its advantages, but it is fatal to self-reliance and self-help, and we must bring it to an end as soon as possible. The schoolmaster has an immense influence in moulding and making national habits and character, and every teacher should have a knowledge of the laws of health and the physiology of exercise.

3. *Legislation.*—But while the schoolmaster is paving the way towards a better state of things in personal and domestic sanitation, we must not relax our efforts in public hygiene. Although individual action is the basis of sanitary reform, legislative action is no less necessary. The one is the complement of the other, and the progress of the one leads to the advancement of the other. All the great nations of the old world such as the Greeks, Romans, [illegible] ons; and we
may [illegible] of health, so
will t [illegible] place on the

stage of history. Neglect these, and both physical and intellectual life will be but a feeble sickly flicker. When men were less numerous and led a nomadic life, they were not oppressed with the difficulties which beset us as denizens of towns or villages. When one camping ground became foul, they moved on to a new one: but we have advanced too far on the path of civilisation, and the area of habitable ground has become too limited to permit of such a system. The first and chief difficulty in all centres of population is how to dispose of the resulting filth. If left undisturbed it pollutes air, water, and soil, and nurtures the seeds of disease. Every man is, therefore, bound to clean his own premises of filth, and the duty of the community is to convey it to where it will be harmless or made useful.

4. *Pure Water.*—The next most important step is the selection and protection of the water-supply. At present the sentiments of the people are such that if a low-caste man, even although fainting from thirst, goes to a well or tank it is at once polluted, and the superior classes look upon the act with as much anger and horror as if the thirsty soul had committed a felony. But let us visit the same tank at another time, when its moral purity has been restored, and when the favoured classes —men, women, and children—are filling their vessels, and what do we see? Here is a woman getting rid of the mud and dirt on her feet and legs; there, two or three girls washing some of their garments and performing an open-air sort of toilet; further on, a man rinsing his mouth and expectorating in the water,—but enough has been said. Without any intention of being offensive, I can only characterise such acts as abominable, and say that amongst no other people in the world, having the slightest claim to civilisation, would such dangerous and disgusting habits be tolerated. Where there is but one good tank in a village, and it, although nominally public, is virtually restricted to certain classes, I would advise those who are shut out from it to insist on a well being dug near it for their use, and they will thus get the advantage of water filtered by percolation through the intervening soil. But already I see the dawn of better days; for in many towns and villages there are now watchmen kept specially for the protection of water, although I fear these guardians often conveniently fall asleep when they consider it prudent not to see some forbidden act. At present, too, the law is most defective with respect to rural districts, as any one in a village may openly and defiantly pollute water under the very nose of the authorities and go unpunished. Some ingenuity has been exercised in showing that certain Hindu sages laid down rules for the protection of water; but unfortunately these instructions do not appear to

have ever got beyond the passive stage. There is not at the present day in public manners, customs, or structures anything to show that the slightest respect was ever paid to these rules. In fact they have been and are a dead letter, and we must look to modern legislation rather than to hoary philosophical maxims for the protection of potable water. The chief diseases caused in this country by polluted water are cholera, fevers, dysentery, diarrhœa, and a variety of parasitical ailments, some of which are of the most deadly character. Some local authorities and educated men are beginning to manifest a real interest in the protection of water; but it will take a generation before we can instil into the Madras population generally the same respect for physical purity of water as that entertained by other civilised people, and even by some of the domestic animals. The establishment of that salutary belief must be the outcome of the schoolmaster's teaching and of the example of the upper classes.

5. *Drainage.*—The system of drainage in towns and villages requires to be carried out on the basis of common sense; that is to say, the drains must keep in the sewage and carry it away, and not allow it to soak into the soil, or to stagnate and fester until it is evaporated by the kindly influence of the sun.

6. *Prevent Overcrowding: Model Huts; Emigration.*—In the matter of overcrowding, local authorities must use steady efforts to weed out offending houses and to prevent new ones being built in crowded localities. If any benevolent man would spend a few of the thousands which he often devotes to feeding the lazy and improvident in building a few model huts for the deserving poor, he would confer a lasting benefit on them, and future generations would rise up and bless his memory. I have noticed with great satisfaction how the erection of two or three good houses in a village leads to more. In many cases it would in the end be real economy for the local authorities to build in the outskirts of existing towns cheap huts to rent to the lower classes. Emigration should also be encouraged, as various British tropical possessions now offer great facilities for the acquisition of competence, if not of wealth, by the labouring classes. It is also satisfactory to notice the large bodies of coolies who temporarily leave their native villages for other parts of the country, where labour is more abundant and more remunerative The return of two or three of these temporary emigrants to their villages, with their savings, is of great advantage; and every possible means should be instituted to enable them to return home with greater comfort than at present, and to protect them on the journey from the systematic plundering to which they are sometimes subjected.

7. *Grant Plots of Waste Land.*—It also seems desirable that substantial encouragement should be given to the labouring classes and petty tradesmen to take up waste land in India. In ancient times the people had to crowd together for mutual protection, and this aggregation still goes on; but they should now be stimulated to disperse. To every *bonâ fide* labourer I would give a grant of a few acres for ten years rent free, on the stipulation that he settled on and cultivated the land. The same boon might also be granted to former servants of Government, now in the enjoyment of pensions not exceeding 20 rupees per mensem. In this manner some relief might be given to the ever-increasing pressure of population in towns and villages.

8. *Increase of Hospital Accommodation.*—Then, with the large amount of sickness which presently exists, further efforts must be made to increase the hospital accommodation. What has already been done in this direction is most creditable to the people and to Government; and I feel sure that time is only required for the further development of medical relief, a form of charity so much in harmony with the feelings of the population. Some thirty years ago the number of charitable hospitals in the Presidency was under 40, and now it is nearly 350. In the United Kingdom, with a population of over 36 millions, the number of beds in charitable hospitals is said to be about 16,400; and in France, with nearly the same number of people, the hospitals are said to contain 72,000 beds. In Southern India we have less than 3,500 beds in our hospitals: but this statement gives no idea of the amount of relief vouchsafed by means of small outdoor dispensaries, and by the medical agents in charge of these who treat many of the sick at their own homes. In fact, I am inclined to think that the domestic system of medical relief, although laborious, has in some cases many advantages, and that big hospitals for in-patients are not always unmixed blessings.

9. *Huts for Contagious Diseases.*—Another most important point in connection with medical relief is the need for the extension of accommodation for contagious diseases. Considering how often the country is devastated with waves of cholera and small-pox, it is most important that towns and villages should have cheap well-ventilated huts, constructed of grass or leaves, to which the sick could be at once conveyed for treatment. Such simple structures form the very best of hospitals for contagious diseases, and can everywhere be put up in a few hours at a very small cost. When housed in these, not only are the chances of recovery much greater than if the sick are

treated in their own confined and often filthy dwellings, but the risks to relatives and neighbours are greatly reduced.

10. *Distribution of Cheap Febrifuges.*—I also look forward with pleasure to the prospect of fever sickness and mortality being largely alleviated by the distribution of cheap cinchona febrifuges, prepared from the bark grown on the Government estates. By a recent discovery, through which quinine can be completely and readily extracted from the cinchona bark at a very small cost, the price of this remedy will shortly be reduced and the febrifuge brought within the reach of the poor. The Government are also distributing gratuitously large quantities of cinchona preparations in feverish districts.

Sanitary Engineers: Sanitary Surveys.—Allusion has already been made to the importance of sanitary education for the people; but in addition to the ordinary schoolmaster, we want more practical monitors—men skilled in sanitary engineering, and cunning in all that relates to the abatement of nuisances and the promotion and protection of public health. For years I have been urging the necessity for a Consulting Sanitary Engineer, to advise local authorities, and at last there are good prospects of such a functionary being provided. Let us hope, therefore, that we may get for this new office a man of energy, and one thoroughly versed in the kind of work he will have to undertake. Another great move in the right direction is the recent order of the Government of India requiring a systematic sanitary survey of our chief towns to be made, so that improvements may be carried out on a definite plan as funds permit, and so that local authorities may know exactly how and where the money goes. This system of working was proposed by me in 1886 and sanctioned by the Local Government, but has never been carried out, probably for want of a skilled Sanitary Engineer.

Need for Trained Sanitary Inspectors.—But another advance will in due course have to be made, if we wish to see the plans and advice of the sanitary experts properly carried out. At present inspectors and overseers are often persons of very little education and without any of the special knowledge required for such duties. This must be changed, and men provided who have a competent acquaintance with sanitation. Our existing scheme of technical education includes a programme in hygiene, but probably something simpler and more practical would be better, and I feel sure that if such a test is made obligatory plenty of fairly educated men will qualify as sanitary inspectors. Such training is much more necessary in this country than in Europe, because even the educated classes in India have not been accustomed to

the requirements of sanitation, and do not, therefore, usually know right from wrong. Even their senses have been so perverted by long centuries of insanitary surroundings and customs, that what would excite in us horror and disgust is too often regarded by them with indifference. You will see, therefore, that not only their understandings but also their senses will have to be tutored in things sanitary to make them active and intelligent agents in the reforms we desire. Sanitarians are nowhere born ready-made, but must be formed by education and practical training, and we must have such a subordinate trained agency if we wish improvements to be carried out speedily, properly, and with economy.

How to Provide Funds.—And now as to the wherewithal: money is wanted and money we must have. For years back the Madras Government have shown an earnest desire to improve the sanitary state of the people, and one great obstacle to their efforts has been the want of funds. At the same time it must be owned that the money annually provided for sanitary purposes has never been all utilised. It is also obvious that what has been spent has too often been got rid of by local authorities in such an aimless way, that there is not much real outcome to show for all the expenditure. But with a sanitary survey of each town to work on, and experts to supervise the improvements, we ought soon to see more tangible results. As time passes, in spite of whatever pessimists may say, the wealth of the country will rapidly increase. At present also the people lock up in useless jewelry and spend in vain displays, connected with domestic and other incidents, large sums of which a moiety would at once do all that is needed in the way of drainage and water-supply. If they would simply capitalise in the shape of a loan at moderate interest the money thus spent, the work could be done. Of one thing I am sure, and that is, that such money-absorbing, not to say wasting, practices are certain soon to cease. Such customs are but relics of a lower state of civilisation, and will be blown away by the first breath of the 20th century.

Lessons from Nature Herself.—And now a few words in conclusion. Nature in her constructive and destructive operations works in a circle. The produce of the soil forms the food of herbivorous animals, which are eaten by the carnivorous, including man. Then the excreta of all animals as well as the decomposed remains of those that die become in their turn food for plants. In using refuse as manure for crops we are, therefore, simply following the law of nature; and, as usual, any neglect of her salutary processes is certain to entail evil results.

The perfection of sanitation will, therefore, be to convey all refuse to the fields, and not to allow it to remain where it will pollute the air and water used by man. The process of putrefaction, by which dead organic matter is broken up and degraded into inorganic, is now known to be due to the action of certain microscopic organisms which produce a kind of fermentation. The work of such germs is salutary, inasmuch as they convert noxious into innocuous matter; but, unfortunately, while the destructive process is going on, the air is filled with dangerous and offensive gases, and the putrescent matter serves as a breeding ground for other germs [illegible] of the most deadly diseases [illegible] caying filth are, therefore, [illegible] accept them as such, and ba[illegible] In the company of stinks march the deadly train of cholera, fevers, and other filth diseases, from which there is no escape but in cleanliness in the person, in the house, and in the town or village. In short, cleanliness means health and happiness, while dirt brings disease, suffering, and untimely death.

THE PEASANT AND THE VILLAGE MERCHANT.

In a certain village there lived a Bania, who kept a shop of rice, wheat, salt, oil, &c., and supplied all the wants of its little community. One day, while on the way to the neighbouring town to make purchases for his shop, he met a poor Jat (cultivator) who also was going to the town to pay his monthly instalment of debt to the Majahan (banker). It was a debt incurred by his great-grandfather to celebrate the obsequies of *his* great-grandfather. The debt, which in the beginning was but a hundred rupees, had grown ten-fold during half a century with interest and compound interest. The poor fellow was cogitating as to how to save his ancestral lands from the clutches of the money-lender, when he was accosted by the Bania in the following words:

"Well met, Chowdhri. I see you are going to your inexorable Mahajan to pay your instalment. Can nothing be done to save your lands?"

The poor Jat said: "Ah, Shahjee! it is a sad tale, as you know. My great-grandfather borrowed a hundred rupees; and the amount has swollen to one thousand rupees. How can my few *bighas* of land pay up such a large sum?"

"Do not grieve, Bhai Chowdhri; what is written on one's forehead must happen. So, instead of bewailing your lot, let us pass the tedium of this long journey by telling stories."

"Well suggested, Shahjee! I perfectly agree with you; there is no use weeping over that which is written in our *kismat*. So let us tell stories. But let this be the condition: that, howsoever untrue or absurd a story may be, neither of us must call it untrue or even fictitious. He who does so, must pay to the other one thousand rupees."

"Agreed," said the Bania. "Let me begin my tale," he added, and thus proceeded:

"You know my great-grandfather was the greatest man among the Banias, and was exceedingly rich?"

"True, O Shahjee, true!" said the Jat.

"Now this great ancestor of mine once equipped forty ships, and sailed to China, and trafficked there in rich jewels and precious stones."

"True, O Shahjee, true!" said the Jat.

"Well, when he had remained there long enough to amass a large fortune, he returned home, bringing with him many curiosities from that country. Among them there was a speaking statue of pure gold, of such cunning workmanship that it could answer all questions put to it."

"True, O Shahjee, true!" said the Jat.

"When my ancestor returned home, many came to have their fortunes told by that wonderful statue, and went away satisfied with its replies. One day thy great-grandfather came to my ancestor to ask some questions of the speaking statue. He asked: 'What caste of men is the wisest of all?' The statue replied: 'The Bania.' He next asked: 'What caste is the most foolish on earth?' The reply was: 'The Jat.' The last question thy great-grandfather asked was: 'Who will be the greatest blockhead in my family?' The statue replied: 'Chowdhri *Lahri Singh*.'" (That was the name of our Jat hero.)

"True, O Shahjee, true!" said the Jat, though the covert hit of the Bania went to his heart; and he inwardly vowed to repay the Bania in his own coin, and in such measure that he would rue it the whole of his life.

"Well, then," went on the Bania, "the fame of the statue spread far and wide, and reached the king, who, summoning my great-grandfather, made him his Prime Minister, in exchange for the statue."

"True, O Shahjee, true!" said the Jat.

"My great-grandfather remained long the trusted and faithful Councillor of the Raja, and when he died, my grandfather

succeeded to the post. He lived in great affluence; but, not paying as much attention to his work as the Raja wished, he soon incurred the displeasure of the king, and was ordered to be trampled to death by an elephant. He was placed before a mad elephant, but as soon as the brute saw him he became calm, and bowing down before my ancestor, lifted him with his trunk upon his back."

"True, O Shahjee, true!" said the Jat.

"Well, then, when the king saw that the mad elephant would not kill my grandfather, he got pacified, and reinstated him in his favour and conferred great honours upon him. On the death of my grandfather, my father became Prime Minister, but, being of an enterprising turn of mind, he relinquished his situation and went on travel. In his tour round the world he saw many wonders; as, for instance, men with one leg, who hung head downwards from the branches of trees, one-eyed men, giants, &c. One day my father perceived a musquito hovering near his ear to sting him. My father was sorely dismayed, not knowing what to do, as you know we Banias are forbidden to kill any living creature."

"True, O Shahjee, true!" said the Jat.

"So then, in great distress, my father fell on his knees and implored the mercy of the insect. On being thus entreated, the musquito said: 'Most noble Shahjee! you are the greatest man I have seen. I will do you a great service,' saying which the musquito opened its mouth, and my father saw within it a large palace of burning gold, with many windows, eaves, gates, &c., and at one of the windows the most beautiful female figure he had ever seen. On the door of the palace he saw a peasant about to assault the princess. My father, who was famous for his spirit of chivalry, at once jumped into the mouth of the musquito and entered its stomach. It was all dark, and he found himself groping about inside the insect."

"True, O Shahjee, true!" said the Jat.

"After some time the darkness melted away, and my father again saw the palace, the princess, and the peasant. My father, being a very courageous man, fell upon the peasant, who was no other than thy father. They fought for a year within the body of the musquito, after which period thy father acknowledged himself vanquished, and gave up all claims to the princess. So my father married the princess, and lived in that palace, and I was born there. Thy father remained in the service of my father as Durwan, and used to sit the whole day and night at the door keeping watch. When I was fifteen years old, a heavy rain of boiling water fell upon our palace, which, melting away, threw us into a burning sea. After

hooka invariably first offered him. He was loved by all for his many good qualities; whenever any poor fellow was in distress, he would help him by every means in his power; he would gladly lend his oxen to others to plough their fields; he would send his own men to reap the fields for others when they were short of hands; and everybody was welcome to a share in the products of his fields and dairy. He settled all the disputes of the community; and there was none who questioned his authority. In fact, his mandates had greater force than the edicts of the Emperor or the decrees of the *Kazi*. He was a terror to the wicked; for, being of great physical strength—greater than that of Rustam or Bhim Sain,—none dared incur his displeasure by any transgression of the human or divine law."

"True, O Chowdhri, true!" said the Bania.

"Well, once upon a time, a great famine fell upon our village. No rain fell on the land; the rivers and wells dried up, and the trees withered away. The cattle starved for want of fodder, and the birds and beasts died on all sides in thousands. When my great-grandfather saw that the stores of the last year were exhausted, and the people would soon die of hunger if prompt steps were not taken to remedy the evil, he called together all the Jats, and addressed them thus: 'Brother Jats, surely the god Indra has become angry with us, or he would not have withheld rain. I see clearly that we must all soon die of hunger, if measures be not taken to meet the calamity. If you hear my advice, I will try to supply you with food during the entire season of scarcity. I only want that you should all give up your fields to me for six months, so that I may make them fruitful.' 'Agreed,' cried unanimously all the Jats. Well, then, my great ancestor at once girded up his loins, and [illegible] village of a thousand [illegible]"

"True, [illegible] ling inwardly at this issue of preposterous nonsense.

"Well, then, my ancestor, carrying the whole village on his head, went about in search of rain. Wherever it rained, there he went with the whole village on his head, and collected all the rain-water on the fields and in the reservoirs thereon. Having thus watered the fields, he told the Jats to plough up the land and sow the seed. Thus for full six months my great-grandfather went from one country to another, after the clouds and the rains, and accumulated all the rainfall of the season in his village. In the meantime, his Jats ploughed and sowed, and the crops had never been so splendid. The wheat and the maize stalks being so copiously watered, rose up to such a height that they touched the sky."

"True, O Chowdhri, true!" said the Bania.

"When my ancestor had accomplished his tour round the world with the village and its inhabitants upon his head, he returned to his country, and placed the village where it had formerly stood. My great-grandfather reaped a plentiful harvest that year, and the whole village now belonged to him. The growth of the maize and the wheat was prodigious; every grain of corn was as big as thy head."

"True, O Chowdhri, true!" said the Bania.

"Well, when all the grain was collected, the produce proved abundant so that there was not room enough to store it in. People from all parts of the country and from distant lands, hearing of our wonderful harvest, came to purchase the grain; and great was the profit which my ancestor made by the sales. Thousands and tens of thousands of rupees did my ancestor distribute among the needy; to many he gave the corn *gratis;* from those who could well afford to pay, he took but a fair price."

By the time the story of the Jat reached thus far they had entered the town, and the Jat went on with his tale as follows:

"At that time your great-grandfather was a very poor man, and my ancestor, out of pity, employed him as a menial servant to weigh out the grain to the customers."

"True, O Chowdhri, true!" said the Bania.

"Your ancestor was employed all day and night in weighing the corn, and was very pitiable to see, and, being a blockhead, often made mistakes in counting up the weights of the grain he sold, for which he often got good thrashings from my ancestor."

"True, O Chowdhri, true!"

By this time they had entered the shop of the Mahajan (money-lender) to whom the Jat was indebted. They found the banker at his post, and the travellers, bidding him "*Ram; Ram,*" sat down on the floor. But the Jat, without speaking to the banker, went on with his history: "Well, Shahjee, when my great-grandfather had sold off all the harvest, your great-grandfather's occupation being gone, he was discharged. He then, before going away, asked a loan of my ancestor of one hundred rupees, which the latter generously gave."

"True, O Chowdhri, true!" said the Bania.

"Very good," said the Jat, raising his voice so that the banker might also hear. "Your ancestor did not repay that debt. Neither did your grandfather nor your father pay off that debt; nor have you paid it up to this time."

"True, O Chowdhri, true!" said the Bania.

"Now that sum of one hundred rupees, with interest and

compound interest at the usual rate, makes up exactly one thousand rupees, which sum you owe me," said the Jat.

"True, O Chowdhri, true!" said the Bania.

"So, as you have admitted the debt before my Mahajan, I request you to pay the amount to him, so that I may have my lands released."

This came like a thunder-clap on the Bania. He had admitted the debt before a third party. He was between the two horns of a dilemma. If he said it was merely a story and altogether false, he must pay according to the terms of their bet; if he said it was true, he must pay the sum according to his own admission. So, *nolens volens*, he paid up the heavy forfeit, and rued his folly for the rest of his life.

[From *Folk-tales of Hindustan*, by SHEIKH CHILI.]

THE EDUCATION OF MOSLEM GIRLS.

There are many persons who, on the mention of this subject, will at once say that the education of a girl is unnecessary It is my intention to controvert such an opinion and maintain that her education is of the highest importance, and a question of duty to our community and to our God.

Now a very liberal view of the education of a boy is allowed us. He is sent to school without any scruple. A time will come when he will be a man, and be educated and experienced; but no pains have been taken to educate the girl. Girls will remain what they are, untrained, undisciplined, Nature their only guide. What can the wife be but an ignorant creature? Can such a man and such a wife agree? Will there exist what is called domestic happiness? And is it not our duty to preserve our community from the horror of domestic strife?

A mother's affection for her children is quite natural. Both an educated and an uneducated mother may love their children in the same degree, but each of them will have a different sense of maternal love. The former will send her son to school with the definite object of his becoming useful to his country; the latter will detain hers at home, subject to indulgences of every kind—good, bad, or indifferent; for the one looks to the future of the child, and not to present whims and fancies. To speak plainly, the father alone cannot sufficiently look after the education of his son. Fathers generally are absent from home on business all day. There may be a *Hakri* at hand to

teach him Arabic and Persian, and an English *Tutor* to prepare him for his everyday's work for school; but neither Mulvi nor Tutor have the same interest in him as the father. The disadvantage of an uneducated mother is thus indicated. What is there now our hope of progress?

We profess to be Moslems, and consider idolatry to be sin. On enquiry, it will be found that there are numbers of Moslem women,—yea, women of noble family,—who believe in *Seikh Shaddo*, and worship the goddess of smallpox, and are familiar with many other superstitions contrary to Mohammadan law. This shows that we have not taught them the principles of Islam, which it was, at least, our duty. Alas! we have neglected this obvious duty, and still do so! Had we taught them that the worship of any person or object other than Allah is sin, and they still would do it, the fault would be theirs; but as we have not made even this very first principle a matter of instruction, the guilt must be ours! What else but education can save them from superstition and idolatry? Superstition and idolatry are like the weeds in a neglected garden. We are responsible. And the time is coming when both God and Fatherland will ask us about the millions of His creatures who have fallen into darkness and superstition through our neglect.

The education of a Moslem girl at home is defective. We must establish regular schools to educate our girls in theology and domestic economy. There were for our boys many *madrajsas* and *muktabs* during the Moslem rule, but did they make such rapid progress as they have done through English schools and colleges during the last fifty years? Was learning so easy, cheap, and general then as it is now? There are people who still cling to old customs, and these will say that instruction at home is better for the girls; but if the institution of home-education is really better and more perfect, then why is it that it has made no impression whatever from the time of Akbar to this day? for the institution has always existed. Try the girl at school; there she will read different subjects and learn divers arts. The stimulus of competition will arouse her dormant powers, and she will with right good will take to the weekly examination and look upon the yearly promotion as an honourable distinction; the prizes gained will be spoken of as the very best ornament of the home.

The *parda* should be observed, or parents may object to send their daughters to school. Mohammadan ladies will be their governesses. The girls of rich families will come to school in *palanquins,* and those of the poor class in *garis* or carriages with shutters up. Why should they not come veiled, deeply veiled, as allowed by Islam?

There are people in India besides Mussalmans. These understand what is right to do, and know the advantage of female education. At Patna, a town with enormous Mohammadan inhabitants, there already exists a Bengali Girls' School The Moslem sees this, but sees with darkened eyes.

M. SOLAIMAN.

Middle Temple.

REVIEWS.

THE TRAVELLER'S P. & O. POCKET BOOK, 1888-89.

ORIENT LINE GUIDE: Chapters for Travellers by Sea and Land. Edited by W. J LOFTIE, B.A, F.S.A. London: Sampson Low & Co, and Edward Stanford, 26 and 27 Cockspur Street.

In these beautiful hand-books travellers to the East, by land and sea, will find much to render their journey pleasant and profitable. The *P. and O Pocket Book* is admirably adapted to its purpose—a pocket companion to the voyager. It commences with an interesting sketch of the history of the Company during its half-century of existence—a remarkable record of progress from the paddle steamer, *William Fawcett*, of 206 gross tonnage, built in 1809, to the magnificent fleet of 54 steamers, of an average tonnage of 3,887 for each ship, many of those recently built being of 4, 5, and 6,000 tons burden. No less remarkable is the acceleration of speed, the present contract times being:

Indian	Mails:—Bombay	... .	16½ days.
China	„ —Shanghai	... ...	37½ „
Australian	„ —Melbourne	... ...	35½ „

Whilst of 468 mail deliveries during the last three years, only seven instances occurred in which the mails were even an hour late, and 457 mails were delivered in advance of contract time.

Brief notices of all the ports of call, from Gibraltar to India, China, and Australia, follow, and are succeeded by the following "Descriptive Papers": "The Suez Canal," by Ferd. de Lesseps and Thomas Sutherland; "Egypt," by Stanley Lane Poole; "India," by Sir Edwin Arnold; "China," by Sir Thomas Wade; "Japan," by Henry W. Lucy; "Australia," by Hume Nisbet. We quote the concluding paragraph of

Sir Edwin Arnold's "Notes for a Tour through India," which are worthy of observation both by travellers and residents:

"It will be plain but sound counsel to mention, in conclusion, that temperance, exercise, a mind well occupied, and a temper always serene, are the best medicines to employ in Indian travel. And it will be almost superfluous to remark to English gentlemen and ladies that since they belong to the official and governing race, and will be everywhere treated with corresponding respect, it behoves them specially to maintain in India their natural standard of good manners and courtesy of demeanour alike to high and low. It is a land of exquisite breeding and ancient dignity, and the Hindoo people at large are probably the best conducted in the world. Their patience, their simplicity, their gentle bearing, and sustained gravity will strike every intelligent mind, and should induce the desire to impart everywhere a good impression of the 'Saheb-lôk.' Not more faultless, of course, nor virtuous than the rest of human kind, they have, nevertheless, inherited an antique civilisation and an atmosphere of philosophic thought and habit, which render even the ignorant peasants respectable, and which is really far above the average of European mental temperament, if judged with adequate acquaintance, and apart from conventional notions and systems. They are, moreover, not our subjects, but our fellow-subjects, becoming day by day a more integral and closer part of the common Empire. It is, therefore, at once a distinct service to that Empire, as well as a personal duty, for English travellers, in all their transactions and intercourse, to leave pleasant and kindly memories in the minds of all the natives, small and great, with whom their journey through India will bring them into contact."

A number of useful tables are added to the book, and some blank pages ruled for memoranda, which will be very acceptable to the voyager.

The *Guide* is adorned by many beautiful illustrations of ships and stations, and by fifteen elegantly engraved maps of the lines of communication carried on by the P. & O. S.N. Company. It is a gem of fine printing and useful information.

The Orient Steam Navigation Company can boast an existence of only twelve years, during which, however, its progress has been remarkable. Its fleet now consists of eleven steamers, varying in tonnage from 3,847 tons to 6,077 tons, with which a regular fortnightly service between London and Australia is carried on, the time occupied being

from 30 to 35 days, under circumstances of comfort and luxury that compare favourably with those of any other line of ocean steamers. The *Orient Guide* is, as might be expected, equally luxurious in its contents and get-up. It is too bulky for a pocket-book, and in this respect is inferior as a travelling companion to the hand-book of the P. & O Company. But it is a book which may be profitably studied both by the outward-bound and the homeward-bound traveller, and even by the dweller at home

Beginning with "The Mother Country," in which some of the leading features of the Metropolis are briefly sketched, we are descriptively carried from Plymouth to Gibraltar, thence to Naples, with elaborate chapters on the cities of Italy; followed by "Notes on German Travel," by Mrs. Henry Fawcett; and chapters on Greece and the Holy Land. The Suez Canal, Egypt, and the Red Sea to Aden, are sketched with a graphic pen; from thence to King George's Sound, a distance of over 5,000 miles, no land is seen Mr. H. E. Watts, formerly editor of the *Melbourne Argus*, writes the account of the Australasian Colonies—a most able and interesting sketch, in sixty pages.

Perhaps the most striking feature in the *Guide* are the chapters, "Nature at Sea," and "Seamanship, Navigation, Weather." For these the Rev. C. H. Middleton-Wake, M.A., Mr. J. Norman Lockyer, F.R.S., and Commander Hull, R.N., are responsible. The first treats, in popular language, of the Configuration of the Earth under the Sea; of fishes and birds, and of the stars, illustrated by a beautiful series of charts of the heavens. The second explains to a landsman many of the technicalities comprised under the heading, illustrated by charts and diagrams, all of which will be of great interest to the observant voyager.

The chapter on the "Medical Aspects of the Voyage" is of great value, and should be read by every intending traveller to the East.

There are numerous finely-executed illustrations and maps in this handsome quarto volume of 360 pages, and it is sold for *half-a-crown*. In no petty commercial spirit Mr. Watts writes the concluding ...

"T...

... to travel, and to ... with whose fortunes ... closely linked, and to the many inter-

esting places and objects which travellers by their line may see. Apart, however, from the commercial aim of this book, it is hoped that a considerable part of it will be found of interest to travellers on any ocean route, and even to intelligent readers not at once contemplating a sea voyage."

JAS. B. KNIGHT.

BHÂRATA-BHAGINÎ [India's Sister]. Edited by SRÎMATÎ HARI DEVÎ. Lahore, 1889.

The first number of Mrs. Hari Devî's new monthly periodical has now appeared. Like all reformers, this earnest lady has had to overcome the discouragements of apathy in others, and has found it needful to contract somewhat the more ambitious programme she had formerly sketched out. It was her intention to have made her publication twice its present size, and to have printed it in both Urdû and Hindî, in the hope of making it beneficial to both her Musalmân and Hindû sisters. The public mind is, however, not yet ripe for large measures of female amelioration; and, accordingly, Mrs. Hari Devî found it prudent to begin with Hindî only, appealing to the larger section of her countrypeople less disposed to guard jealously the inviolability of female ignorance.

The first number begins with a hymn and a prayer, and then comes a *ghazal* inciting women to strive after knowledge. This is followed by a prose address, explaining the difficulties encountered in founding the magazine, and the objects of its publication. Then we have a very useful article on the Vâlmîk Kâyasth caste, domiciled at Bombay and Surat, among whom the *pardah* system is unknown. The intelligence and utility of the women of this caste forms a good subject for reflection to other Indian ladies less happily circumstanced; and, furthermore, affords the Editress a striking example of the fact that the seclusion and ignorance of womankind is the result of bad custom in parts of India, and is not an essential feature of Hinduism. An article on purity both of mind and body follows, which is capably written; and the number then ends with news of honours recently won by Indian ladies at examinations, the grant of medical diploma to a lady student, the foundation of ladies' societies, social meetings, &c., &c. Every friend of India must sincerely wish that the praiseworthy efforts which such ladies as Mrs. Hari Devî are making for the enlightenment of Indian women may be crowned with a large success.

SUGRIHINÎ [the Good Housewife]. Edited by SRÎMATÎ HEMANT KUMÂRÎ DEVÎ. Shillong, 1889.

Since our last notice of this excellent publication, its office has been transferred from Rutlam to Shillong, in Assam. It is being conducted with decided ability, and publishes month by month a large amount of useful and interesting information, told in simple but elegant Hindî. It gives sketches of the lives of brave-hearted women, notes on social customs, receipts and directions on household matters, useful hints on domestic medicine, and other subjects; the whole being condensed with judgment, and written in a way calculated to entice readers. The publication seems to have established itself, and will surely do much good by the dissemination of useful knowledge.

A GROUP OF EASTERN ROMANCES AND STORIES FROM THE PERSIAN, TAMIL, AND URDU. With an Introduction, Notes, and Appendix by W. A. CLOUSTON. Glasgow. William Hodge and Co.

Mr. Clouston, already known to the world for his contributions in Indian and Persian folklore, and more recently, and in a more playful mood, by his *Book of Noodles*, has in the present volume collected a representative series of Eastern tales which will certainly bear reading. The greater part of the book consists of four Romances. The first two of these, the histories of Nassar and of Farrukruz, are illustrations of the vicissitudes of fortune, good and bad. They are the composition of the Persian author who is known by the name of Mumtaz, and were written in the early part of the last century. The translation is by Mr. Edward Rehatsek. The third story, entitled by the editor *The King and his Four Ministers*, is a rendering from the Tamil original (author and date unknown) by the Pundit Natesa Sastri, of Madras, favourably known by his *Southern Indian Folklore*. The last of the Romances, *The Rose of Bakawali*, comes to us from the Persian through the Urdu, the text of the version given in these pages being based upon the translations of M. de Tassy and Thos Manuel. Mr. Clouston has, it should be stated, accompanied his edition with copious footnotes and an appendix, giving variants of the tales and incidents, and referring the reader to the Indian and Persian authorities and sources to which many of the stories may be traced. The work manifests conscientious care throughout, and will doubtless be appreciated by the numerous students of comparative folklore. A limited edition only of the book has been issued.—*The Bookseller.*

OBITUARY.

MR. SHRIPAD BABAJI THAKUR, B.A., B.C.S.

(Communicated by Mr. Madanlal Lallubhai Moonsiff.)

The untimely death of Mr. Shripad Babaji Thakur, of the Bombay Civil Service, has cast a gloom not only over the Hindu Society and in the Bombay Presidency but throughout India, and the melancholy news will be received with equal regret by his numerous friends in England. Mr. Shripad was not born of rich parents, but his family was very respectable, and he inherited from them the treasure of a remarkable and marvellous memory. He belonged to the highest caste of Dakshni Brahmans, and received a good education in Sanskrit from his father. His elder brother, Rao Saheb Balaji Babaji, B.A., helped him a great deal to acquire a liberal education. This was, indeed, a fortunate circumstance, otherwise his prospects like those of several others surrounded by a orthodox family would have been blasted, and he would never have been able to cross the *Kala Pani*. Mr. Balaji paid special attention to the studies of Mr. Shripad, his younger brother. Mr. Shripad was educated at the Elphinstone Institution (the present Elphinstone High School) and the Elphinstone College. He was never a hard-working student, but being gifted with a powerful memory he soon came under the notice of all his teachers with whom he came even once in contact. Among these were Messrs. Edmund Burke and W. J. Jefferson. Mr. Burke taught him Latin and encouraged him to study Greek; when he was only sixteen years old he could read the Latin Grammar written in Latin. At the same time he passed his Matriculation Examination, joined the Elphinstone College, where he successfully passed all his examinations very regularly, and graduated in Arts at the early age of nineteen, with Greek as his second language. It may also be mentioned here that he was the *first* and the *last* of the graduates of the Bombay University to select Greek as his second language. Mr. Shripad took his B.A. degree in 1868, and was awarded the Sir Munguldass Nathubhai Travelling Fellowship in September of the same year, upon which he immediately proceeded to England. Imagine the difficulties of a Brahmin youth crossing the *kala pani* full twenty years ago. Although young in age he was a man of firm determination, and was successful in his voyage to England, where during his stay of about four years he studied law and passed the necessary examinations for the Bar in addition to his studies for the Civil

Service. He was the first native of the Bombay Presidency to pass the Indian Civil Service examination. In 1872, before he could be called to the Bar, he returned to India and was appointed Assistant to the Collector of Surat He served in both Revenue and Judicial Offices, and proved himself a successful officer wherever he went. The position of a Native judge is more difficult than that of an European judge, but Mr Shripad acquitted himself ably, and proved very able, independent and impartial. He was a profound lawyer as well as a linguist His powers in regard to language was that he was able to master English, Latin, Greek, French, Italian, German, Spanish, Sanskrit, Pali, Zend, Arabic, Persian, Kanarese, Gujrati, Marathi and Hebrew. He acquired all these languages by his own exertions. He was a very good swimmer and, like his deceased sister, was a first-class chess-player. Her memory was equally marvellous with that of her brother, and she knew a few languages. A short obituary notice of her death, written by Sir M Monier Williams, was reproduced from the *Athenæum* in this the *Indian Magazine* Mr Shripad spent his leisure hours in collecting materials for an Encyclopædic Dictionary in Sanskrit, and this work, for which as a philologist he was particularly fitted, must now remain unfinished. The same was the case with the parallel work of the late lamented Mr. Anund Rao Boroogh Mr Shripad was also fond of travelling and he made many friends, being always unassuming, genial as a friend, and full of humour After the loss of his first wife, he married on the 20th December, 1885, Miss Ganesh Gopal Pandit, a student of the Poona Girl High School, when he invited a large number of friends, a short notice of this wedding, performed in a very simple manner, and of his visit to England accompanied by his young wife and old mother of 75, appeared in this *Magazine* On his return from furlough he was appointed Sessions Judge at Ratnagiri, whence he was transferred about a year and a half ago to Shikarpur as Sessions and District Judge of that place. He was attacked with paralysis on the 22nd July and died the same night, leaving his young widow, his aged mother and a large circle of friends to mourn their loss. He was only 41, and his death is universally regretted. Meetings have been arranged in several towns to vote a letter of condolence, and a large number of letters are daily received by the family; H E. Lord Reay, the Governor of Bombay, sent a letter of condolence to Mrs. Shripad. During his last visit to England, Mr. Shripad was a member of the Superintendence Committee of the National Indian Association. Mr. S. B. Thakur belonged to the freemason body, and a funeral lodge was held at Bombay in his memory, Mr. Nanabhai R. Chichgar presiding, at which Dr. K.

R. Kirtikar, the Secretary of the Lodge, gave a eulogistic address, founded on his intimate acquaintance with Mr. Thakur. Resolutions were passed expressing the high opinion in which he was held.

We also regret to announce the death of Mr. Cumrudin Tyabji, the first of the Native solicitors and a leading member of the Mahomedan community of Bombay. He was sent to England at the early age of sixteen years by his father, Mr. Tyabji Bhaimeya, a wealthy Borah merchant, and articled in London to a well-known solicitors' firm. He returned to India after eight years. He was one of the most successful solicitors, and enjoyed a large practice. He took a very leading part in all public movements in Bombay, and his death is widely regretted. He died on the 26th July, after a short illness.

MEDICAL STUDY AT THE UNIVERSITY OF GLASGOW.

The following regulations relating to the Faculty of Medicine of the University of Glasgow, 1889—90, will prove useful to students from India who are intending to study Medicine in Scotland. The regulations are similar at the Universities of Edinburgh and Aberdeen.

REGULATIONS FOR GRADUATION IN MEDICINE.

Three Medical Degrees are conferred by this University, viz.:—Bachelor of Medicine (M.B.); Master in Surgery (C.M.); and Doctor of Medicine (M.D.); all of which are recognised by the Medical Act as qualifying for practice throughout the British dominions, and for admission to the Army, Navy, and Public Medical Service.

The Degrees of Bachelor of Medicine and Master in Surgery may be obtained by Candidates at the age of 21 years who have complied with the regulations as to Education and Examination.

The Degree of Master in Surgery shall not be conferred on any person who does not at the same time obtain the Degree of Bachelor of Medicine, nor shall the degree of Bachelor of Medicine be conferred on any one who does not at the same time obtain the Degree of Master in Surgery.

The following rules and directions apply to the Degrees of Bachelor of Medicine and Master in Surgery.

A.—EXAMINATION OF MEDICAL STUDENTS IN GENERAL EDUCATION AND REGISTRATION BY THE MEDICAL COUNCIL.

The Candidate for the Degrees of Bachelor of Medicine and Master in Surgery must have been registered in the books of the General Medical Council at least four years prior to the date of his graduation. In order to be so registered he must have passed a satisfactory Preliminary Examination in English, Latin, Arithmetic, the Elements of Mathematics, and the Elements of Mechanics, along with one of the following subjects; viz, French, German, Greek, or Logic.

A Degree of Arts (not being an Honorary Degree) of any of the Universities of England, Scotland, and Ireland, and also a Degree in Arts of any Colonial or Foreign University which may for this purpose have been specially recognised by the University Court, shall exempt Candidates from all preliminary examination.

The Examination in General Education may be passed either in this University or at any University or Board of which the examinations are recognised by the General Medical Council as entitling to registration. But while a Certificate of having passed any recognised Preliminary Examination entitles to registration in the books of the General Medical Council, the University only accepts these Examinations *pro tanto*, and exacts examination in every case on such subjects required by the regulations of the University as are not embraced in the certificates presented from other Examining Boards, or which, though included therein, are not of similar extent to the same subjects as prescribed by the University. In such cases this Examination required by the University must be passed by the Candidates before admission to their First Professional Examination.

This registration in the books of the Medical Council, which is imperative on Candidates for any legal qualification to practice whatsoever, is quite distinct from Matriculation or other registration of students in the books of the University.

In addition to the Preliminary Examination, Candidates for the Degrees of Bachelor of Medicine and Master in Surgery are required to undergo, PREVIOUS TO THEIR FIRST PROFESSIONAL EXAMINATION (and, it is recommended, as far as possible previous to the commencement of professional study), an examination in one of the following subjects: Greek, French, German, Higher Mathematics, Natural Philosophy, Logic, Moral Philosophy, as detailed below. (The subject selected must be other than the optional subject taken in the Preliminary E

II. Optional Subjects for M.B. and C.M.—

1. GREEK.—*Memorabilia* of Xenophon, Book I., and the Gospel according to St. Luke. Translation of passages from works not prescribed, and of English passages into Greek—the principal Greek words being supplied. Questions on Grammar.

2. FRENCH.—Montesquieu's *Considerations sur les causes de la grandeur des Romains, et de leur decadence.* Translation and exercises as in the Latin and Greek.

3. GERMAN.—Schiller's *Wilhelm Tell.* Translation and exercises as in the other languages.

4. HIGHER MATHEMATICS.—Euclid, Books I. to VI.; Algebra, including Quadratic Equations, and the Rudiments of Trigonometry.

5. NATURAL PHILOSOPHY.—Part II. of Todhunter's Natural Philosophy for Beginners; viz., Sound and Heat, omitting chapters xii., xiii. in Sound, and in Heat from sec. 732 to 746.

6. LOGIC.—Jevons' Elementary Lessons on Logic.

7. MORAL PHILOSOPHY.—Herbert Spencer's Data of Ethics.

III. Subjects for Degree of M.D.—The Candidate for the Degree of M.D., if not a graduate in Arts, must have passed a satisfactory Examination in Greek and in Logic or Moral Philosophy, and in one at least of the following subjects, viz.: French, German, Higher Mathematics, Natural Philosophy, and Natural History.

B.—PROFESSIONAL EDUCATION.

1. *Duration and Constitution of the Curriculum.*—No one shall be admitted to the Degree of Bachelor of Medicine or Master in Surgery who has not been engaged in medical and surgical study for four years,—the medical session of each year, or *Annus Medicus*, being constituted by at least two courses of not less than one hundred lectures each, or by one such course and two courses of not less than fifty lectures each; but in the case of the Clinical Courses, it shall be sufficient that the lectures be given at least twice a week during the prescribed periods.

One at least of the four years of medical and surgical study above required must be in the University of Glasgow.

Another of such four years must be either in the University of Glasgow, or in some other University entitled to give the degree of Doctor of Medicine.

Attendance during at least six winter months on the medical or surgical practice of a general hospital which accommodates at least eighty patients, and during the same period on a course of Practical Anatomy, may be reckoned as one of such four years; and to that extent shall be held equivalent to one year's attendance on courses of lectures, as above prescribed.

One year's attendance on the Lecturers or Teachers of Medicine in the Hospital Schools of London, or in the School of the College of Surgeons in Dublin, may be reckoned as one of such four years; and to that extent shall be held as attendance on courses of lectures, as above prescribed.

Attendance on the lectures of any private Teacher or Teachers of Medicine whose lectures have, by regulation of the University Court, with consent of the Chancellor of the University, been recognised for the purpose of graduation in the University may be reckoned in place of the year's attendance last above mentioned, or as part thereof, as the case may be.

Candidates may, to the extent of four of the departments of medical study above required, attend, in such year or years of [illegible] be most convenient to [illegible] dicine specified in the [illegible]

All Candidates availing themselves of the permission to attend the lectures of private Teachers, and not being at the time matriculated students of the University, must, at the commencement of the year of such attendance, enrol their names in a book kept by the University for that purpose, paying a fee of one-half the amount of the matriculation fee paid by students of the University; but they shall not be thereby entitled to any of the privileges of a matriculated student of the University.

The fee for attendance on the lectures of any private Teacher, with a view to graduation, shall not be of less amount than that exigible by Medical Professors of the University for the same course of instruction. (*The fees must be paid at the commencement of the course.*)

No attendance on Lectures shall be reckoned, if the Teacher gives instruction in more than one of the prescribed branches of study, except in those cases where Professors of the University are at liberty to teach more than one branch.

2. *Required Courses of Instruction.*—Every Candidate for the Degrees of Bachelor of Medicine and Master in Surgery shall give sufficient evidence by certificates:

(1.) That he has studied each of the following departments of medical science, viz.:

ANATOMY - - - - - - - CHEMISTRY - - - - - - - MATERIA MEDICA and PHARMACY - INSTITUTES OF MEDICINE or PHYSIOLOGY - - - - - - - PRACTICE OF MEDICINE - - - SURGERY - - - - - - MIDWIFERY and the DISEASES peculiar to WOMEN and CHILDREN; two courses of Midwifery, of three months each,* being reckoned equivalent to a six months' course, provided different departments of Obstetric Medicine be taught in each of the courses - PATHOLOGICAL ANATOMY, during a three months' course of lectures, together with a supplemental course of Practice of Medicine or Clinical Medicine; or a course of not less than one hundred lectures on General Pathology- -	During courses including not less than one hundred lectures.
PRACTICAL ANATOMY - - - - -	Six months.
PRACTICAL CHEMISTRY - - - -	Three months.
PRACTICAL MIDWIFERY - - -	Three months at a Midwifery Hospital, or a Certificate of Attendance on six cases from a Registered Medical Practitioner.
CLINICAL MEDICINE - - - - - CLINICAL SURGERY - - - - -	During courses of six months, or two courses of three months; lectures being given at least twice a week.
MEDICAL JURISPRUDENCE - - - - BOTANY - - - - - - - - - ZOOLOGY with COMPARATIVE ANATOMY - - - - - - -	During courses including not less than fifty lectures.

* The Fee for each course of Midwifery of three months is £2 2s.

(2.) That he has attended for at least two years the medical and surgical practice of a general hospital, either at Glasgow or elsewhere, which accommodates not fewer than eighty patients, and possesses a distinct staff of physicians and surgeons.

(3.) That he has attended, during a course of not less than fifty hours' instruction, the class of Practical Materia Medica in the University of Glasgow; or a similar class in a University or School of Medicine, attendance on which is recognised by the Ordinance; or a similar class conducted by a teacher recognised by the University Court under the Ordinance; or, that he has been engaged for at least three months, by apprenticeship or otherwise, in compounding and dispensing drugs at the laboratory of an hospital, dispensary, member of a Surgical College or Faculty, of a licentiate of the London or Dublin Society of Apothecaries, or of a member of the Pharmaceutical Society of Great Britain. Students are recommended to take the class of Pharmacology and Practical Pharmacy in the summer before their attendance on the course of Materia Medica; but attendance on such a course cannot be substituted for attendance on the course of systematic Lectures on Materia Medica, which must be taken before the third Professional Examination.

(4.) That he has attended for at least six months, by apprenticeship or otherwise, the out-practice of an hospital, or the practice of a dispensary, or of a physician, surgeon, or member of the London or Dublin Society of Apothecaries.

VACCINATION.—The candidate must produce a certificate from a recognised Vaccination department in an hospital, dispensary, or other public institution, that he has performed the operation successfully under the Teacher's supervision; that he is familiar with the different stages of the vaccine vesicle, and with the mode of preserving lymph, and is generally well instructed in the subject.

C.—PROFESSIONAL EXAMINATIONS.

By orders of Her Majesty in Council, dated 13th August, 877, 23rd August, 1883, 27th January, 1885, and 26th March,

1885, the following are the arrangements for Professional Examinations:—

1. Every candidate for the Degrees of Bachelor of Medicine and Master in Surgery shall be examined both in writing and *viva voce*—First, on Chemistry, Botany, and Natural History; Second, on Anatomy and Physiology; Third, on Regional Anatomy, and Materia Medica and Pharmacy; and Fourth, on Surgery, Clinical Surgery, Medicine, Clinical Medicine, Pathology, Midwifery, and Medical Jurisprudence. The Examination in Chemistry shall include Practical Chemistry; and the Examinations in Anatomy and Physiology shall include Practical Anatomy, Histology, and Practical Physiology; and the Examination in Surgery shall include Operative Surgery.

2. Students may appear for examination in the first of the foregoing division of subjects who have completed their attendance on the required courses during one winter and one summer session: provided always that students shall not be admitted to such examination at an earlier date than the period of examination immediately preceding their second winter session of professional study; and that students who commenced their medical studies in the summer session shall not be admitted to a degree in medicine unless their course of study, subsequent to the completion of the summer session in which they commenced their medical studies, shall not be less than the minimum course of four years prescribed by this Ordinance.

3. Students who have passed the first examination may appear for examination in the second division of subjects, after having completed their attendance on the requisite courses (including those of the subjects of examination), after the lapse of two winter and three summer sessions from the time of the commencement of their studies; provided always that students who have commenced their medical studies with a winter session may appear for examination in the second division of subjects after the lapse of two winter and two summer sessions from the time of the commencement of their studies.

4. Students who have passed the two previous examinations may appear for examination in the third

division of subjects at any of the terms fixed for examination by the Senate, after the conclusion of the third winter session of attendance upon Medical Classes (including those of the required subjects).

5. Students who have passed the examinations in the subjects of the three previous divisions may appear for examination in the subjects of the fourth division at the first term for the final examination after the conclusion of their Curriculum of study.

In addition, the following regulations will be observed:—

1. The examinations will be conducted by written papers and by oral examinations. A practical knowledge of the subject is also required

2. Candidates must produce certificates of satisfactory attendance on the courses belonging to each division before presenting themselves for these examinations, and no candidate is allowed to enrol himself for the Second, Third, or Fourth examination without having passed the immediately preceding examination.

3. Previous to appearing for the final examination the candidate must produce a declaration in his own handwriting that on the day of graduation he will have completed his twenty-first year, and will not be under articles of apprenticeship.

4. At the professional examinations, candidates will as far as possible be examined orally in the alphabetical order of their surnames.

5. If any Candidate, on examination, be found unqualified, he shall not be again admitted to examination unless he shall have completed another year of medical study, or such portion of another year as may be fixed by the examiners when he is found unqualified.

The examinations are conducted by the Professors of the Faculty of Medicine, together with the other Examiners appointed by the University Court.

The fees for the three Professional Examinations are respectively five guineas.

The Professional Examinations in the spring of 1890 will be held on April 1st, 2nd and 3rd.

The Indian Examinations recognised by the General Medical Council as exempting from the Preliminary Examination are all

the Entrance Examinations of the Universities and the Preliminary Examination (Primary Class) of the Ceylon Medical College.

The courses in the Universities of Calcutta, Bombay, and Madras are on the same footing as regards recognition as similar courses in the British Universities, and attendance at Medical Classes in India is accepted within the prescribed limitations as qualifying for Degrees in Medicine.

The minimum total cost of attending the Medical Classes for M.B. and C.M. in Edinburgh is a hundred guineas; in Glasgow and Aberdeen, about seventy-five guineas. Of course this sum is quite independent of board and lodging.

REPORT ON THE ADMINISTRATION OF TRAVANCORE FOR THE YEAR M.E. 1063. / A.D. 1887–88.

The Report for the last year of Travancore, by the Dewan Saheb T. Rama Row, shows that the State is making considerable progress. Several important Regulations were passed; among which was one in encouragement of industrial and trading companies for the purpose of developing the resources of the country, especially paper-making, and, by another, a Council was established for the consideration of Laws and Regulations before submitting them for the Maharaja's approval. A Royal Proclamation was issued in the year abolishing an impost connected with succession, which pressed unequally upon certain classes. It is satisfactory that there was evidence of greater efficiency in the Police: while more offenders were detected, the number of false charges on the part of the Police declined. In regard to crime, it is stated that there was a striking diminution in the number of murder cases; but housebreaking, thefts, and assaults had unfortunately increased. Much arrear work was disposed of by the Criminal Courts, and in the Civil Courts the diminution of the cases had generally been lessened. The aggregate revenue exceeded that of the previous year by Rs. 45,609; a result considered highly satisfactory. More than one-half of the exports of Travancore consist of the produce of the cocoa-nut tree, as cocoa-nuts, cocoa-nut oil, coir fibre, etc. The other exports are chiefly, coffee, salt fish, timber from the large forests, pepper, areca-nuts, ginger, cardamoms, and hides;

and most were reported of favourably. The expenditure of the State was large, partly owing to the occurrence during the past year of a certain sexennial religious ceremony, which involves much feasting of Brahmins, and because the prosperous state of the finances enabled the Government to lay out much more than usual upon public works. A large outlay was made on irrigation channels and tanks and on village roads; some new public buildings were erected (or begun)—a Hospital, a School-house, a laboratory for the College, cutcherry offices, and a Palace near Quilon,—bridges were built and repaired, reclamation and embankment works made progress, the line of water communication between Trevandrum and Alleppey was improved, fruit-bearing trees were planted by the roadside; and additional grants were made in the Educational, Medical, and Sanitary Departments.

The Report is interesting and promising with respect to Education. A Female Normal School, the first of its kind in the State, has been established at Trevandrum There were 70 applicants for admission, but only 27 succeeded in passing the entrance examination, of whom 18 were allowed stipends. Three central schools were also started for imparting education of an advanced standard to grown-up (men) students, and to train a body of teachers for the elementary schools. There were 227 students in the College, which is under the direction of Dr. Harvey; 386 boys in the High School, and 238 in the Preparatory School; making a total in the institution of 851. The College numbers had increased by 15 from the previous year; but in the schools there was some diminution, owing, the Principal thought, to the establishment of four private schools at Trevandrum. Some remarks of Dr. Harvey are quoted regarding the mistake made by parents in keeping boys at school, and especially in sending them from one school to another, in cases where they had better be apprenticed to some trade. He says:

"I am sorry to have to admit that in some cases attempting to pass the matriculation examination, or even success in passing it, unfits a boy for the only work he is capable of doing, and does not fit him for the work he aspires to do. This is one of the evils which English education will have to contend with in India for some time to come. It is looked upon as something that can be acquired like the goldsmith's or carpenter's art, but to be preferred to them as opening up the prospect of more

lucrative employment. Boys are accordingly sent to serve their apprenticeship in English, just as they would be sent to the goldsmith's or the carpenter's shop, and are too often expected, as the merest matter of course, by their parents or guardians to be turned out good craftsmen after a certain numbes of years, fitted to enter upon a well-salaried post. I do not find fault with the view that looks upon English education simply in the light of opening out a more profitable career; and if I did so, it would be useless. The special evil I complain of is, that a number of parents and guardians, who naturally enough and, I may say in a sense, properly take this view, are quite incapable of deciding for those under their care to what extent they are able to profit by the educational training they are thus eager to thrust upon them, and they are thus led to insist on their remaining at school long after they should be at work. This evil will, however, I have no doubt, cure itself when parents and guardians are themselves better educated, and so are in a position to form a more correct estimate of their boys' capabilities."

The students of the College passed well in the Matriculation and the F.A. Examinations of the Madras University, but many failed in the B.A. Examination; and of ten who presented themselves for the B.L. (Law) Examination, only one passed. The B.A. class is said not to have been a promising one last year, and this partly accounts for the failures. The Library is much appreciated by the students; and they pursue gymnastics, lawn-tennis, and football with interest. It is intended to hold an annual competition in physical games with three other school gymnasiums. Dr. Harvey's report states that the training given in the institution makes those subjected to it "not only more intelligent, but, what is of infinitely greater importance, more honourable, more punctual and regular in attending to their duties, and more courteous and respectful than they would have been without it." Dr. Harvey undertakes the inspection of all schools, Government and aided, with one exception; and he "bears testimony to the zeal and intelligence with which the great majority of masters and assistants discharge their duties."

The English Girls' School at Trevandrum contains 74 pupils, and the attendance and improvement are both gratifying. Out of three girls who appeared for the Higher Examination for women in the year, "one passed creditably,

taking a high place in the First Class." Miss Donnelly, the Lady Superintendent, encourages music and drawing and needlework. She devotes four hours every Saturday afternoon to teaching the elder girls cutting-out by pattern and measurement. They learn knitting and lace-making and other kinds of work; and it is stated that many of the poorer girls contrive to pay their school fees by selling to their rich neighbours the stockings that they knit at home during their "leisure hours." At Quilon there is a Convent girls' school, while a large school is conducted by the Church Missionary Society at Cottayam, and at Nagercoil one by the London Missionary Society, both largely supported by grants of land made by a Maharaja fifty years ago. There is also a well-managed girls' school in the Fort at Trevandrum under Miss Blandford, receiving a grant of Rs. 72 a month, with the free use of a palace for a school house.—The total number of girls under instruction was 8,557, showing an increase from the previous year of 765. The number is large in regard to the population when compared with other parts of India, being rather over 14 per cent. of girls of the school-going age; but it is shown by a tabulated statement that nearly half—3,662—were Christians, chiefly Roman Catholics. The total number of boys under instruction was 35,257.

An institution called the Victoria Medical School and Hospital for Women was opened during the year under review. It gives to the pupil a complete course of midwifery and bandaging, and, besides, they are taught dressing and compounding. Mr. Poonen, who studied at Aberdeen, is Assistant Surgeon. There are as yet only nine students, but they are making good progress. An Industrial School of Art exists, which trains in various branches. Carving on ivory, wood and cocoa-nut shell, pottery and metal-work, and photography are carried on, and the sales amounted to Rs. 1,449. There is also an Industrial School at Alleppey, where many useful arts are taught. Several interesting lectures were delivered during the year, under a Committee appointed for the purpose, in English, Tamil, and Malayalam, at the expense of the State. Some were on Natural Science, others on literary subjects. H.H. the Maharaja agreed to undertake a portion of the cost of printing and publishing such of the lectures as were approved of the Committee. [illegible] account is given from the Travancore [illegible]

surroundings could be imagined for such boys. Looking from the verandah I saw, shaded by trees, a beautiful tank in which the lads are taught to swim. The surrounding grounds might have been the pleasure-garden of a Raja. The range of workshops occupying one side of the enclosure constitutes a handsome building, well lighted and ventilated. The work is varied and interesting, and beautiful machinery helps towards its accomplishment. As we have seen, abundance of good food is supplied and a comfortable place to sleep is provided. The boys can also earn a little money by the system of good conduct marks; and, lastly, they have every facility afforded them for acquiring a good education. In their daily life and surroundings, I reflected, what a contrast to the vice and squalor from which they have been rescued!

When work had been resumed, we made a round of the shops. It is not too much to say that I was fairly astounded at the skill displayed by the boys, some of them little mites whom few would have deemed capable of constructing anything more elaborate than a mud-pie. But with patient instruction it is wonderful what excellent work they can produce. I saw tables, desks, chairs, almirahs, &c., that would have done credit to any cabinet-maker's shop in Calcutta. Some boys showed great proficiency in turning wood by lathes. The cane-work, also, was beautiful in design and finish. In the tinsmith department uniform helmet cases, despatch and cash boxes, watering pans and tin pots, and a host of other articles were being turned out, the excellence of finish and the solidity of construction being undeniable. Blacksmith work of many kinds was likewise in progress. There were also bookbinding and printing operations going on, all in the most intelligent manner. It should be added that the machinery throughout the range of buildings is driven by a gas engine, which does the necessary work almost noiselessly and very economically. A truly marvellous hive of industry must be the verdict of every visitor to the Alipore Reformatory workshops.

The less intelligent boys, who on trial are found to show no aptitude for artificer's work, are employed in the gardens. This place fulfils a double end, producing all the vegetables required for the establishment (besides a surplus which finds a ready sale outside), and enabling dull lads to be taught a useful and interesting trade.

As we sauntered from the workshops I asked my companions as to the future of these boys. The answer was just as I expected—the same I had received in every place of confinement I had visited throughout India. In too many cases the boys, having mastered a trade, return to their homes, straightway

good situation in the Allahabad Railway yard, and, being on a visit to his relatives in Calcutta, felt impelled to visit the place where he had received his youthful training. Here was a case similar to the Englishman's never-effaced love for his old school. It would be well if this fine trait of character could be more widely developed among the natives of India.

The Alipore Reformatory is at present quite inadequate to the demands made on its accommodation. It has room for 108 inmates, but there are always others who should be within its walls, but have, perforce, to be sent to prison instead. Another range of cubicles, however, is being built over the present one, which will exactly double the accommodation. This will necessitate extra workshops, which are also in course of construction. A still wider sphere of usefulness is, therefore, opening up for the institution. I was told that Assam, the North-Western Provinces, and Burma are all contemplating the establishment of reformatories. If they give effect to their proposals, no better model can be taken for the whole of India than the excellently-managed establishment at Alipore.

CASTE PROHIBITION OF INTOXICATING LIQUORS.

The Rev. Arthur Parker, of Benares, agent to the Anglo-Indian Temperance Association, in a letter to Mr. W. S. Caine, M.P., dated July 14th, says: Your meeting of December 22nd was fruitful in a remarkable direction. There happened to be present at it a certain Mahant, by name Babu Kesho Ram Roy. He was deeply interested in all that took place, and was especially laid hold of by a Hindustani phrase used by Mr. Evans, "Hookah Pani Bana Loo Jar," meaning that the habitual drunkard should be punished by caste laws. Babu Kesho Ram, owing to his peculiar position as Mahant, had exceptional powers. He is not only the head of a religious brotherhood, as his name implies; but has great influence over all classes and communities of Hindus, especially in the matter of caste laws and regulations. At the meeting, therefore, he conceived the idea of introducing a new law into each of the many castes in Benares, directly prohibiting liquor drinking. Soon after the meeting he came to me, and unfolded his scheme. I found him to be a man of more than usual intelligence, of remarkable energy, and full of enthusiasm. He had been trained in one of our Mission Colleges in Benares, and spoke and read English

fluently. I promised heartily to co-operate with him, and he very soon got to work.

I very well remember the first meeting of the great caste of Ahirs, or cowkeepers. The caste numbers 20,000 or 30,000, and their headmen were called to a meeting which should commence at nine p.m. on March 31st. One or two preliminary meetings had been held; but in this, the Panchayet, or Council of Five Headmen, was to be formed and the matter finally decided.

I was called to the chair, and the discussion soon commenced. The Mahant urged on the need for the new rule, not only by picturing in very glowing colours the evils of drinking, but also by quotations from the Hindu sacred books, and also from the Bible too, with which he seemed fairly familiar About 11 p.m. while the audience were still pouring in and the discussion still going on, I was obliged to relinquish my post to a Hindu gentleman, who was determined to stand by the Mahant and see the thing through. As I drove home through the heart of the sleeping city I met bands of men, lantern in hand, trooping up in obedience to the caste law, to be present at the meeting. I heard afterwards, that only at three a.m. on April 1st, the meeting having lasted six hours, was it finally and unanimously decided to expel liquor drinking from the caste That was our first and greatest success. Other smaller castes have followed and are still following. The village tailors, the potters, the blacksmiths (who number about 10,000), the oil sellers, and a small caste who [illegible] have all, one by one, formed [illegible] the new law. It is a method pu[illegible] Panchayet was the only certain means of deciding disputes, and even now devout Hindus resort to it instead of the regular courts.

In all we are able to count upon between 40,000 and 50,000 of the hardworking inhabitants of Benares, who have thus become total abstainers. In some cases printed notices have been issued, informing members and the public generally of the rule of the Panchayet. Two I enclose, one by the Ahirs, and a second from the tailors. The reason of these is, that the castes being numerous, and the members scattered throughout the city, only in some such way as this can all be informed, and in this way too other castes are put on their mettle. Of course the authority of these various Panchayets is confined to Benares; but it is hoped that the good example set here may be largely followed in other cities.

One of the most gratifying testimonies we have yet received to the success of the Mahant came from our opponents the drinksellers—or kulwars, as they are called. The caste of the Ahirs has always been famed for drinking, and their loss was

quickly felt at the toddy shops. Still we were somewhat surprised to hear that seven kulwars had felt it necessary, owing to the decline in their businesses, to petition the magistrate for a reduction in the price of their licences. I did not at first credit the story till I heard it from the lips of Mr. Taylor, the assistant magistrate, in whose court the complaints were presented. You may be sure I lost no time in seeing these precious documents, which I found safely lodged in the care of the court official at the magistrates' office. I further obtained a copy of one of them, which I shall keep as a by no means unworthy trophy. I send you a translation of this document. It begins in proper Oriental style: he addresses the joint magistrate thus:

"O feeder of the poor,—May God preserve you! Be pleased to listen to the following petition: Since the last annual sale of licences, your petitioner has suffered considerable loss on account of the scarcity of grain. But the chief cause of our ruin is, that all the Ahirs, whose number is 20,000 or 25,000, have entirely given up the use of liquor, from which cause my income has been greatly reduced. For these reasons I find it very difficult to pay my instalments. But, in addition, the tailors have also given up the use of liquor. The potters, too, in whose marriage ceremonies large quantities of liquor were used, have also resolved to abstain. Further, the blacksmiths also are beginning to consult on the same subject. Consequently, the sale of liquor is wholly stopped. Therefore, having presented this my petition, I hope that through your great kindness—O feeder of the poor—you will reduce the fixed sum to be paid for my abkari licence in order that the instalments which remain may be paid by the end of September, 1889. This was the thought of my mind. So I presented my petition. May 7th, 1889."

This was one petition out of seven, and was signed by a man who owns several drink shops.

For some time we had reason to fear that the Mahant would suffer personal violence, and on one occasion he seems to have had a narrow escape, for Benares, as you know, is famous for its rascality as well as for its holiness. I went in company with the Mahant to see the superintendent of the police, and he has taken special precautions that no harm may befal our friend. For the work is a constant one; all day long, and often far into the night, this Hindu Apostle of Temperance prosecutes his work. So large a body of men so constantly subjected to temptation need constant supervision. He is happily a man of almost giant frame, and his enthusiasm never flags. A little time ago, however, we had great fears for him; for he was smitten down

with fever, and for a long time hovered between life and death. He had hardly recovered, however, when he was out and abroad to see how matters had fared in his absence, and came to me overjoyed to say that all had remained firm.—*Temperance Chronicle.*

A LADIES' LITERARY SOCIETY AT BOMBAY.

A meeting of ladies was held a few weeks ago at the Elphinstone High School, Bombay, to discuss the formation of a Literary Society for ladies. The invitations were issued by an American lady, Dr. Emma B. Ryder, and the chair was occupied by Mrs. Lyon. About fifty ladies were present, including eight or ten Parsee and two Hindu ladies. Dr Ryder explained that the object of the proposed Society would be mutual improvement and mutual help. She referred to the large Associations of the kind which had developed in America, and which had accomplished much good in various directions. Pundita Ramabai spoke in favour of the scheme, testifying to the advantages resulting from the organisations which she had seen at work in the United States. Miss S. Manockjee Cursetjee also addressed the meeting "in a forcible, clear, concise speech." Miss Hunt, of the Grant Medical College, Mrs. Mikambi, and other ladies gave opinions on the proposed plans; and Miss McNeal read an interesting paper on Education in Japan, where women are showing much activity in regard to mental culture. It was decided to form the Literary Society; and at a later meeting, at the Alexandra School, an organised scheme was adopted, and the following was the name adopted: "The Bombay Sorosis Club for Women," from the name of the first Society with similar objects established at New York twenty-two years ago. The objects of the Association were stated to be: (1) To train women to work in organised bodies. (2) To encourage and strengthen its members to love study. (3) To establish a means of direct communication between the literary women of India, England, and America. (4) To study the lives and deeds of the women of the past and

present who have aided in elevating woman to her present place in the world. The subject for essays and discussions at the next meeting was announced as "Woman's duty to herself, the home, and the country." Dr. Ryder asked the Parsee and Hindu ladies present to prepare a sketch of some distinguished woman in their own communities who had been a scholar or a philanthropist. The meeting was varied by music. Miss S. Manockjee Cursetjee has been elected President *pro tem.*

THE EIGHTH ORIENTAL CONGRESS.

The International Congress of Orientalists has been held at Stockholm and Christiania from September 2nd to September 11th. King Oscar opened the Congress in person, and welcomed, in French, the delegates, many of whom were from foreign countries, to the capital of Sweden. The welcome was replied to by the foreign delegates, among whom were Mr. H. H. Dhruva (Baroda) and Mr. J. J. Modi, the Parsi delegate. The latter made an oration in Zend, which was noted as probably the first instance of the employment of that language in Europe on a public occasion. The following day Mr. Dhruva gave, in the Aryan Languages section, an account of a mathematical work found at Jeypore; and Mr. J. J. Modi read a paper on the *Haoma* in the Avesta. On another occasion (at Christiania) Mr. J. J. Modi addressed the meeting on the monotheistic character and tendency of his religion. Professor Max Müller, on the same day, after some introductory remarks on the "Sacred Books of the East," spoke of the influence which contact with Christianity had excited on the Hindu religion, tracing such influence in the cases of the late Rammohan Roy, Nehemiah Goreh, Keshub Chunder Sen, P. C. Mozoomdar, and Pundita Ramabai. Mr. Dhruva chanted a hymn from the Rig-veda, the philosophic bearing of which hymn was explained by Professor Deussen, of Berlin. On the second day, at Christiania, Mr. H. H. Dhruva spoke on the Gujerati language, the origin of which appears from certain inscriptions to have been before the early part of the ninth century. The meetings were varied with interesting

excursions, and the delegates from India must have enjoyed the novelty of their visit to these northern cities, and the great interest of meeting so many distinguished Orientalists whose names have been long familiar to them.

OFFICIAL RECEPTION OF THE RESIDENT OF HYDERABAD.

(From the *Deccan Times*)

The official reception by His Highness the Nizam of Mr. Dennis Fitzpatrick, C.S.I., the new Resident, took place on the 17th instant, at a durbar held at the Chow Mahala Palace in the city. Early in the afternoon the streets leading to the palace were full of sightseers, and by five o'clock the roads from the gates of the city to Chow Mahala were crowded with people anxious to see the *Burra Saheb* pass and to witness the *tamasha.* Strong bodies of police, both horse and foot, were stationed along the line the procession from the Residency was expected to pass, and perfect order was maintained by them amongst the many thousands assembled. *Punctually at a quarter to five the* Nizam, seated in an open carriage drawn by *two splendid walers,* and escorted by [illegible]
arrived from the [illegible]
Durbar Hall, acco[illegible]
vate Secretary to his Highness, and Nawab Mahboob Yar Jung, and Tufail Ali Beg, Aides-de-Camp, the three being in full uniform. On alighting at the palace the Nizam was saluted by the guard of honour stationed opposite the entrance. The guard was furnished by one of the regiments of the *Golconda Brigade,* and was composed of one hundred rank and file with band, under the command of a native officer. Precisely at the time fixed—viz., half-past five *o'clock*—the military band announced the arrival Mr. Fitzpatrick, who was received *with a royal* salute. He was met *on* alighting from his carriage by Nawab Imad-ud-Dowlah and Mahboob Yar Jung, and *conducted* by them along a carpeted *footpath to the steps* of the Durbar Hall, where the Resident was m[illegible]
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and next to him sat the members the Residency Staff and the General commanding the Secunderabad District with his staff, together with several officers from the garrison who accompanied him, numbering in all about twenty-five. After the exchange of a few words between Mr. Fitzpatrick and his Highness, the Kharita from His Excellency the Viceroy was handed by the Mir Munshi of the Residency to Nawab Imad-ud-Dowlah, and by the latter read aloud. The document, which was in English, mentioned the pleasure it gave Lord Lansdowne to accredit Mr. Fitzpatrick to the Court of the Nizam in place of Mr. Howell; and as the present Resident had, like the former, the entire confidence of his Excellency, the Viceroy trusted that the friendly relations hitherto existing between the Imperial Government and that of the Nizam would be continued and strengthened. At the conclusion of the reading of the Kharita, Sir Asman Jah presented the usual *attar* and *pan*, which was handed to the Minister by Ghirdhari Pershad, the Master of the Ceremonies. This was simply touched by the Resident and other English officials present. The Viceroy's representative then rose and shook hands with his Highness, and was conducted back to his carriage by Sir Asman Jah, attended by the palace officials. The durbar only lasted about fifteen minutes, and by six o'clock all those who had attended the ceremony had left the palace.

INDIAN INTELLIGENCE.

His Excellency Lord Reay presided on August 17th at the prize distribution of the New English School, and Fergusson College, Poona. The former was founded by the Deccan Education Society nine years ago, and the College in 1885. The Inspector, Mr. Kirkham, reported well of the high average of instruction in the School, which contains over 700 boys, and of the satisfactory amount of work done during the year. The College had 150 students on the rolls; and out of ninety sent up for the University Examination forty succeeded in passing. A special feature is the attention paid to drill. The Governor referred to this in his speech. "Mr. Kirkham," he said, "had told him that no other Hindu school came up to or near these institutions in point of providing the means of physical development and discipline of the body." After recommending thoroughness of study, and expressing his approval of the

plan of teaching sciences through the vernacular, Lord Reay spoke at some length on the extreme importance of moral training.

A Native General Library was opened lately at Poona by H.E. the Governor, and in the course of his interesting address he made the following remarks on classes of readers: "It is a very striking fact that in Indian libraries the readers are those who are not blessed with this world's goods, and those who have them too often as yet do not care for reading. Now, a very remarkable phenomenon in the Queen's reign is the increase of intellectual aspirations amongst our working classes. Nothing interested me more in Scotland than to see in a public library the employer and the employed sitting side by side, the one possessed of thousands of pounds, and the other earning a few shillings, but united by the common love of books, and meeting in the reading-room on equal terms. That is what you must realise in Poona. In England there are two extremes—very well-read classes and classes who scarcely ever read. I believe that during the last twenty years there has been an immense increase in useful reading and a marked decrease in the demand for insipid books, especially among women, which constitutes a social revolution. There are more well-read women in England than in any other country, though in Germany women are beginning to emulate us. The advocates of female education in India must see to this."

On the Queen's last birthday, his Highness the Thakur of Bhownugger, in commemoration of the day, placed at the disposal of the Bombay Government Rs. 30,000 to be invested as an endowment fund for the training and maintenance of nurses at a Bombay hospital. This munificent gift was suitably acknowledged by the Government at the time. His Highness has now, unsolicited, given for the same benevolent object a further sum of Rs. 70,000, raisi[illegible] lakh, and has requested [illegible] be called the "Lady Reay [illegible] Bombay has accepted the gift, and acceded to the proposal that the fund should bear Lady Reay's name.—*Statesman.*

A few weeks ago the new buildings of the Hyderabad (Sind) Training College were opened by Mr. Jacob, the Educational Inspector in Sind, in the presence of many visitors. The institution was founded in 1854, at Karachi; but it then consisted only of a class of twelve pupils. Six years later it was removed to Hyderabad, and it has undergone several changes, and for various reasons it remained until lately in an unsatisfactory

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state. One great cause of its want of success was that for a long time no practising school was attached to the College, which prevented the possibility of any real training. Last year, however, the institution was re-organised, and it was raised for the second time to the rank of a College; the first attempt having failed. A new Principal was appointed (Mr. Kauramal, who read the statement containing these facts), and money was sanctioned for building a practising school and quarters for seventy students. A grant was also made for suitable apparatus and equipments. Mr. Jacob said that he hoped the Sind primary schools would improve with the progress of the Training College. He argued that happy results would follow from the course of practical scientific study to be carried out, from a more rational study of Geography and History, and from a careful training of the senses, which has been too much neglected in Indian schools. The pupil's hand and eye and taste would receive cultivation; and this object, Mr. Jacob said, he had been aiming at in all the schools, primary and secondary.

The tenth anniversary of the Bengali Ladies' Association was lately celebrated: The following account appeared in a Calcutta paper: "Since its foundation in 1879 the Association has been carrying on the objects for which it was formed by the publication of moral and entertaining books for children, the reading of papers on useful subjects by the members, popular scientific lectures on educational topics, religious meetings, and periodical social gatherings. The hall, as well as the rooms where the general electrical experiments are carried on, was crowded, there being about one hundred ladies present. One thing noticeable was that from the eldest to the youngest members all alike felt themselves at home at the gathering. There was a very interesting geological lecture, popularly treated and illustrated by specimens and diagrams, showing the sediments carried down by the Ganges from its source to the sea. The lecture also treated of the mode of formation of sand, limestones, coal, and clay; and gave a history of the delta on which Calcutta stands. Some fairy electric lamps with curious designs in flowers and ornaments produced a striking effect. Some experiments on the harmonograph were also given. There were, as usual, music and songs; and the ladies after partaking of light refreshments separated, having fully enjoyed the evening's entertainment, which was not only instructive, but of the pleasantest possible character."

At the late distribution of prizes of the Shivaji High School, at the Framji Cowasji Institute, Bombay, Mr. Justice Scott delivered an interesting and instructive address. He pointed out

the necessity there was for associating moral education with intellectual education, and he was of opinion that physical education was as important as the other two. He said that one of the reasons why the English have obtained a name in the world was because they had always been fond of out-door games and sports. He was extremely glad to see that the Parsees and Hindoos were getting to be so fond of cricket, and he hoped that this love of sport would become as adherent in their character as in that of the English. The students required a play-ground and a gymnasium, and to this end money was required, which he felt sure the generous public of Bombay would subscribe.

Mr. Justice Muthuswami Aiyar presided lately at the prize distribution in the Native High School, Kumbakonam, which is under the able direction of Mr. Appu Sastriar. In his address Mr. Justice Muthuswami touched on several important educational points, as the need of controlling "adventure schools," the growth of secondary schools in regard to self-support, the value of religious moral and physical training, and the satisfactory increase in the study of Sanskrit literature.

On August 5th the foundation-stone was laid of the new Entally Girls' School, Calcutta The ceremony was performed by Mrs. Colquhoun Grant, Hon. Sec. of the Bengal Branch of the National Indian Association, with a silver trowel made for the purpose. Underneath the stone a receptacle was deposited, containing *nabaratna* (nine jewels) and some local newspapers. Mr. H. Beveridge, District and Sessions Judge of the 24 Pergunnahs, who has been much interested in the School, addressed those present, and expressed his hope that it would prosper in the future. Mrs Grant also made a short speech, in which she referred to the great importance of placing the School in a new building; and she congratulated the Secretary, Babu Koilash Chunder Ghose, on his earnest and unremitting labours on its behalf.

Mahamohopadhya Mohesh Chandra Nyayaratna, C.I.E., Principal of the Calcutta Sanskrit College, has been elected a foreign member of the Hungarian Academy of Science.

The Sisters of All Saints, who, since 1885, have had charge of the nursing of the European General Hospital, Bombay, have determined to create a provident fund; and in order to make this fund better known to the public, the management of the finances has been transferred to a Committee, consisting of Rev. Goldwyer Lewis; M. C. Turner, Esq., Hon. Secretary; S. Gore Browne, Esq., Treasurer. The Sister Superintendent, the

Physician in charge of the Hospital, and the Hon. Sec. of the Endowment Fund will be *ex-officio* members of the Committee. Nurses are supplied to families and patients not in the Hospital, and women born in India are trained in this useful occupation.

The *Mahratta* writes: "We notice with pleasure that H.H. Sakvar Bai Saheb, the Dowager Ranee of Kolhapur, recently, on the occasion of the prize-giving to the girls of the Kolhapur State Schools, read an address in English exhorting the girls to attend the school regularly. 'I am not idly recommending education,' she said, 'but speak from experience, as I have had opportunities for study only since my marriage, and I have derived great pleasure, from being able to converse with English ladies, and read both English and Marathi books.' We hope that the interest taken by the Ranee Saheb in female education will advance that cause in Kolhapur."

Mr. Brajendranath De, of the Bengal Civil Service, who was formerly a student of Canning College, Lucknow, having obtained a degree of honour in Sanskrit in the 1st division, will receive a donation of Rs. 5,000.

Mr. Naoroji Naserwanji Wadia, C.I.E., has been appointed one of the Additional Members of the Council of the Governor of Bombay.

Mr. Framji Kavasji Banaji, M.A., has been appointed Acting Professor of Logic and Moral Philosophy at the Elphinstone College, Bombay.

The *Times of India* states that an electric light installation has been made at the new palace of the Gaikwar of Baroda by Messrs. Siemens Brothers. A party of influential gentlemen from Bombay were invited as guests of the Gaikwar to dine at the palace in order to see the effects of the illumination. They were received by Mr. Hervey, the representative of Messrs. Siemens. The lighting has proved very successful. Probably other palaces will before long be similarly illuminated.

Miss Ahilyabai Gunpatrao Jayaker has obtained a certificate of the first grade in the Sir J. J. School of Arts Examination, Bombay.

The *Hindu Patriot* mentions that Babu Nagendra Nath Mitter, a teacher in the Bishop's College, Calcutta, has brought out an excellent Reader in Bengali for the use of schools. The subjects are history, science, biography, and ethics; and many of the portions are illustrated with portraits, diagrams, and other pictures. The same paper refers to a book of Select English Readings published by Messrs. S. K. Lahiri & Co. for

the use of the higher school classes. The compiler is Mr J Ghosh. We have seen this book, and can add testimony to the interesting character of the extracts.

With reference to the reward of Rs 1 000 for the best text-book on Domestic Economy and Sanitary Science for the use of senior classes in the English Anglo-Vernacular Schools of India, the Viceroy has appointed a Committee, consisting of the Principal of the Medical College, Lahore, Surgeon-Major A Stephen, Sanitary Commissioner, Punjab; and Honorary Surgeon Rahim Khan, Lecturer, Lahore College, to examine and report on the works submitted.

Mr. Shapurjee Byramjee Katrak, a Parsee merchant of Bombay, has published a small book in Gujerati on Mahableshwar, containing a short history of this sanitarium, a description of the natural attractions of the place, and useful facts and information.

Miss Motibai R. Kapadia, who passed the Certificated Practitioners' Examination at the Grant Medical College in September, 1887, and who afterwards studied at the Cama Hospital for one year, has been appointed to take charge of the Victoria Jubilee Dispensary for Women and Children in Ahmedabad.

Pundita Ramabai writes that her school at Bombay is now fairly organised, and that there are twenty-five pupils, eight of whom are child-widows. About half live in her house. At present the subjects taught are Marathi, English, Sanskrit, Reading, Writing, Arithmetic, Geography, Grammar, Sowing, Embroidery, and Calisthenics. Lessons in Botany are to begin before long. She gives the pupils instruction in morals and in the rules of good conduct. Two Marathi teachers take the Primary Division, and an American lady helps Ramabai in the general management of the school and the higher classes. Another lady, from San Francisco, is also to join her shortly.

A very successful afternoon entertainment was given on ugust 30th, in connection with the Poona Branch of the ational Indian Association, by Mrs. Kirkham, *Hon. Sec*, at ich a large gathering of European and Native ladies and tlemen were present. Their Excellencies Lord and Lady ay and their Royal Highnesses the Duke and Duchess of naught stayed the whole evening. The spacious bungalow verandahs were crowded. The band of the 28th Pioneers rmed in the garden, and in the drawing-room there was c, which included one or two pieces by Miss Wadia. The appears to have been greatly enjoyed.

PERSONAL INTELLIGENCE.

Miss Nolini Bonnerjee has passed the Matriculation Examination of the University of London, and she will join Girton College, Cambridge, next term.

Mr. Nusserwanji Nowroji Cooper, of Bombay, has satisfactorily passed his Examination as First Class Imperial Certificated Engineer. This is the second instance only of a Parsee Engineer passing this Examination. In both cases the tuition was given by Mr. Cuthbert S. Metcalfe, of the Hendon Institute, Sunderland.

Mr. Jehangir Framji Batliboi, a present student of the Hendon Institute, under Mr. C. S. Metcalfe, has obtained a First Class Certificate in the Government Examination for Steam and the Steam Engine. He also passed in Machine Drawing and Applied Mechanics, and has been awarded a Queen's Prize by the Science Department (London) for drawings submitted for competition.

We are glad to hear of the pleasant reception given to Mr. and Mrs. Seva Ram on their return to Lahore. The *Tribune* states that about 100 gentlemen met Mr. Seva Ram, and his wife was separately welcomed by a number of ladies. The front of their house was decorated, and a band played at the gate. A cordial welcome has also been accorded to them by the Kayesth community.

Arrivals.—Nawab Sir Nawazish Ali Khan, K.C.I.E., Mr. Ali Hosain and Mr. Haji Fateh Ali Khan (his nephews), also Mr. M. Kareem Khan and Mr. Ghulam Husein, from Lahore; Mr. Muhamed Ahmedudin, Government of India Scholar, from Delhi; Miss Cornelia Sorabji, B.A., from Poona; Mr. Motiram Shankiram Advani, from Sind; Mrs. Palit and her son Satyendra Nath, Mr. W. C. Bonnerjee, Mr. A. C. Datta, and Mr. P. Chatterjee, from Calcutta; Moulvi Rafiuddin Ahmed, from Bombay.

Departures.—Miss B. Bose, for Lahore; Mr. Chan Toon, for Burmah; Mr. N. H. Patuck, for Bombay.

We acknowledge with thanks the Report on the Administration of Pudukota for the year 1887—8, *and the* Eleventh Annual Report of the Sadharan Brahmo-Somaj (1888), with Almanac.

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THE INDIAN GOVERNMENT RESOLUTION ON SCHOOL AND COLLEGE DISCIPLINE.

The important Resolution of the Government of India on Discipline and Moral Training in Schools and Colleges in India has been a frequent subject of discussion during the last few weeks in the English and Vernacular newspapers. The Resolution is based upon certain suggestions formulated and circulated last December by the Governor-General in Council to the Local Governments. In the letter containing those suggestions attention was drawn to the growth of tendencies among students and schoolboys unfavourable to discipline and respectful behaviour. The suggestions having now been considered and commented upon, Lord Lansdowne's Government have issued a Resolution on the subject. His Excellency in Council thinks that as the evil, though varying much in extent in different parts of India, is admitted on all hands, it is time "to find means by which the method of public instruction may be strengthened and improved so as to combat and overcome it." The Indian Government wish it to be distinctly understood, however, that their recommendations are not to involve any increased burdens on the Provincial finances. Expenditure is to be re-adjusted or curtailed, or fees must be raised to meet the new requirements, unless the needed funds can be met from local sources or private benevolence. The Resolution deals in turns with the various suggestions originally put forward. We will state briefly the final recommendations, dealing at greater length with the two last, which refer to the training of teachers and to a proposed moral text-book.

1. In the first place, it is decided that physical training shall be increasingly encouraged. Already athletics and

games are becoming very usual in Schools and Colleges; but the Local Governments are urged still more to promote physical exercises, by providing for the teaching of gymnastics, and awarding prizes for proficiency in athletic sports.

2. The next subject taken up relates to the kinds of punishment to be applied in cases of breaches of school discipline. The replies of the Local Governments were in favour of corporal punishment in cases of aggravated misconduct, and also of fining, as a helpful means towards securing punctual attendance. His Excellency in Council agrees with both views, approving also such lesser punishments as, loss of position in class, impositions, suspension from attendance, &c. It is left to the Local Governments to lay down rules that may be found desirable for the guidance of schoolmasters as to using wisely and carefully the different forms of chastisement.

3. Good-conduct registers were dealt with in the third suggestion. This system was opposed by the Madras Government, which urged that moral defects of schoolboys are not such as can be marked by registers of conduct. The Punjab Government also disapproved of registers of conduct, but did not object to certificates. Generally, however, the suggestion for good-conduct registers was well received.

4. Boarding-houses and hostels are recommended in the Resolution. This plan has been widely adopted in the N.W.P. and the Punjab, and it seems to be looked on favourably in all Provinces, the chief difficulty being the expense. Private liberality is appealed to in order to provide satisfactory supervising agency.

5. The monitorial system is to be extended. Certain rules are observed in the Elphinstone High School, by which power of punishment is entrusted to prefects; and these rules having worked successfully in that school, are to be recommended for introduction wherever it seems they will be useful. Some doubt is expressed whether monitors will succeed until teachers of a better quality direct the schools.

6. Next, the suggestion that boys who do not reach a certain class by a certain age shall be required to leave the school has been rejected, as such a rule was considered likely to prove very discouraging to backward boys.

7. The remodelling of inter-school rules is recommended. Boys are now often received into one school after having been

dismissed from another for misconduct. The Education Departments have authority to deal with this point in regard to aided schools; and the Governor-General in Council hopes that the Universities will assist to enforce suitable rules in the unaided schools by denying affiliation to such as do not adopt the rules.

8. The eighth recommendation is the very important one in regard to providing more training colleges for all grades of schools. After stating the opinions received on this subject from the Local Governments, the Resolution continues as follows:

"The Governor-General in Council desires to give emphatic expression to his view that it is of little use to spend money on schools if the teachers are either inefficient or unable to maintain discipline or a healthy moral tone in their schools. The chief qualifications required in a schoolmaster are capacity to maintain discipline, and capacity to convey instruction. The first of these qualifications implies firmness and ability to govern, the capacity of inspiring enthusiasm in his pupils and securing their co-operation, and earnestness, sympathy, and insight into character. In the opinion of the Governor-General in Council the possession of these qualities connot be tested merely by an examination such as is suggested by the Government of Bengal. The capacity to convey instruction comes more within the range of an examiner's power to test. But this is the lower of the two sets of qualifications which go to make up the model schoolmaster; and an examination is an admittedly inferior way of ascertaining a teacher's ability to convey instruction, his ability to simplify a subject, or his skill to fix the attention and draw out the intelligence of his class. For these reasons the Governor-General in Council considers it impossible to secure good instructors without such a process of selection and preparation as normal school training gives, and is unable to regard the adoption of examination in the art of teaching as an adequate substitute for good normal schools. His Excellency in Council, therefore, deems it essential that each Local Government should accept the responsibility of providing means for training teachers for each grade

already available, it should arrange either to increase its funds from local sources or, following the recommendation of the Education Commission in paragraph 543 of its Report, to throw more largely on private enterprise the duty of providing higher

education, and thereby set free the money required for training institutions. The proposal to attach normal classes to the larger high schools, though not as satisfactory as the establishment of training schools themselves, is nevertheless worthy of consideration, if it be arranged that such classes shall be attached to those high schools only which are under the care of specially-selected and competent masters. As the number of good teachers educated at training institutions increases, it should gradually be made a condition that no uncertificated teacher should be appointed to a Government aided school or college; and the Universities should be invited to make the employment of certificated teachers in unaided schools and colleges a condition of affiliation. Until the supply of training institutions is fully developed, local arrangements should be made whereby provisional certificates of competency to teachers possessing certain educational qualifications may be granted after a sufficient period of probation has been passed, subject to confirmation by the Government Inspector."

The advantage of training in the art of teaching is becoming more and more recognised in England, and we are very glad that so strong a testimony in its favour has been given in this Resolution of the Indian Government. As long as education was looked upon as the mere imparting of those instruments of knowledge, reading, writing, and arithmetic, apart from the general development of the pupil, it was not strange, especially as psychology was then generally an unstudied science, that schoolmasters should keep this one aim only in view, and should be indifferent as to methods, so that this special result could be secured. Children used to be incited by fear of punishment, or in some cases by unworthy coaxing, to apply themselves to what were appropriately called their "tasks." The health, the moral nature, the variety of faculties, the ideal for every human being, were ordinarily left out of consideration. If a teacher knew his subjects, no doubt was felt that he could also impart them, and his work was often one of despised drudgery. But latterly, owing to many causes, education has assumed a wider scope, and has become in consequence an honourable instead of a dishonoured kind of work. Teachers are growing conscious of more need of preparation for their duties, and they are really eager to be helped to learn their art. Surely there is no reason to suppose that this, any more than other arts, can be acquired instinctively. Differences of original capacity for teaching there are: some have that sympathy which gives quick insight

into the best way of dealing with children, or by temperament are particularly fitted to attract young minds to learning, but all in their degree are greatly benefitted by opportunities of sound training. Little is known of the nature of children without study;—the arrangement of a lesson needs thought and care;—however well a subject is grasped by the teacher, he should learn how to adapt it to those under his charge. Moreover, the management of groups of children, and of children of different ages, is a practical matter which requires much effort and consideration. It is urged sometimes that the practice will come of itself in school, and so it will, but at the expense of the children who have been experimented on. An untaught baker or tailor may learn by practice, but the loss of flour and cloth would at once be felt to be serious. And certainly children's lives and characters are more valuable than these material things. Training colleges are, therefore, a most essential part of any well-considered educational system—not only for the less educated who have to work in primary schools, but for all who take up the profession of teaching. Those who enter such colleges ought to have already received a good general education. Unfortunately this is not always the case, and the result has been that many training institutions turn into ordinary teaching colleges. Such a state of things cannot always be helped; but it would be well if the indispensable study could be carried on at other places, so as to keep the training college to its proper work. And this work seems to be of two kinds: first, the student must study the children in their manifold nature, must form an ideal of teaching, must learn details of school management, and, secondly, he has to try to carry out the principles he has imbibed, but under the supervision of the training principal, gradually taking more and more independent charge of a class. For the latter object, a practising school is a necessary part of a training college. There is, of course, the danger to be guarded against of getting into mechanical grooves of teaching; but given a principal of high intellectual and moral standard, and earnest students, the schools may be considered happy to which such students are appointed. The conditions in India are very similar to those of England in respect of the need of normal training, and it is a matter of great satisfaction that the Governor-General in Council has taken up the subject with so much decision.

9. The final recommendation of the Government of India refers to another very important point—that of direct moral training, as stated in the following passage:

"It believes that the careful selection and training of teachers provides the most effectual method of establishing a good moral tone in a school; but it also considers that the influence of the teacher may be greatly strengthened and the interests of morality promoted by the use in schools of text-books having a direct bearing on conduct, either by means of precept or example."

Now, this suggestion of a moral text-book has been objected to in several quarters, and the endeavour to affect conduct by such a method has been represented as hopeless and altogether futile. Too much, no doubt, must not be expected from the intellectual study of duty and social relations; a bad character will hardly be reclaimed thereby. But the benefit to be hoped for seems to lie in the encouragement of right principles and dispositions among those whose natures are as yet only half-developed, and who are feeling their way to some firm moral guidance. Questions of motives and behaviour are often eagerly canvassed by young people, and it is interesting to them to learn to test ethical problems. If this sort of help was to be obtained as a matter of course at home, there would be more weight in the opposition to the proposed attempt. But unfortunately sufficient moral training cannot be looked for in the ordinary Indian home until the mothers are better educated; and friendly direction therefore is much needed by students from those with whom they come in contact at schools and colleges. The Resolution does not depend mainly on the text-book itself, but considers that it will furnish teachers "with the opportunity of imparting instruction in morality and in the principles of natural religion to the pupils." On the teachers will rest the chief work of moral guidance, but they may receive aid from such a book if carefully prepared. Besides, the frequent presentment of high examples and sound principles of life in their reading must inevitably have some effect upon the students, by keeping them above their usual level of moral thought. At an age when ideals are readily seized, and when the conscience is beginning to wake the nature to responsibilities, many youths lose aspiration and zeal just because they are surrounded by none but despondent and

evil influences. The moral and the intellectual are not distinct parts of our nature. We cannot form a high moral standard without basing it upon reason, and at the same time all intellectual power should be looked on as the instrument and not the ruler of the moral faculties. Lord Carnarvon lately said that higher education, if it was really to be of service, must end in making men good citizens It is towards this result that the Resolution of the Government of India directs its aim.

MAHOMEDAN ASSOCIATIONS IN BOMBAY.

"Awake! arise! or be for ever fallen"

It is needless for me to describe the political and social revolution which the second city in the British Empire has undergone during the last fifty years, owing to the general spread of Western sciences and arts. But this revolution was not beneficial to all classes alike. The Hindoos and the Parsees availed themselves fully of the educational facilities thrown into their way, and made progress by leaps and bounds; while the Mahomedans laboured under certain special difficulties, not wholly of their own creation, and thus remained behind in the race of life. I should have enumerated some of these difficulties, but I think this is not the time or the place to do so.

The backwardness of the Mahomedans, especially in education, was not at first properly noticed either by the Government or by their more advanced brethren, the Hindoos and the Parsees, until it gave rise to many real and serious political difficulties. The Government could not justly perform one of its essential duties towards the subject-races—viz, the distribution of the loaves and fishes of the departments among the several classes—to their entire satisfaction. This difficulty in course of time outgrew its supposed dimensions, and attracted the serious attention of statesmen like Lord Ripon and Lord Dufferin The Bombay Government, after much deliberation, thought it their duty to encourage the education of Mahomedans by allowing them special grants and additional facilities.

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did not care, either purposely or through mistake, to extend their helping hand to the Mahomedans, and thus entirely failed to perform the fraternal duties they owed to their fallen brethren. But this neglect of fraternal obligation told very heavily upon their own welfare. The more advanced politicians among them began to see how their own interests and those of the country itself were inextricably woven with the intellectual and social rise of the Mahomedans, and how it was impossible for them to make any true political progress without first uplifting to their own level in education their Moslem brethren. And though they have not yet fully outgrown bi-sectional jealousies, and have not yet begun to extend their full sympathies to those brethren, still they have learnt to appreciate the wisdom and prudence of the Government in encouraging and patronising Mahomedan education.

"The slow-speaking and the slow-thinking Mahomedans," as Lord Randolph Churchill calls them, awoke from their long sleep to realise fully the start the Hindoos and the Parsees had made in the race of life, and to fathom correctly the depth of their own ignorance and helplessness. All of a sudden they began to hear from all sides the charming words of the bard, "Awake! arise! or be for ever fallen;" and this voice produced a magical influence upon their minds. There was a sudden stir and bustle among them, and the necessity of joint action began to be seriously felt. Meetings were convened and associations were formed.

It is about nine years since the first important Association, the Unjuman-i-Islam, was established in Bombay, with a view to promote the spread of Western education among the Moslems, chiefly through the exertions of the Honourable Mr. Mahomed Ali Ragay, Khan Bahadur Gulam Mahomed Munshi, and the late Mr. Qumruddin Tayabji. The Honourable Mr. Budruddin Tayabji, an ornament to the Mahomedan Community and to the Bombay Bar, was elected Secretary, with Messrs. Qumruddin Tayabji and Mahomed Ali Rogay as President and Vice-President of the Association. Under the careful guidance of such an able Secretary and the strict supervision of persons like Mr. Mahomed Husain Hakim, Judge of the Small Causes Court, Karachi, and the Honourable Mr. Rahmatulla Mahomed Sayani, the Unjuman has made very rapid and satisfactory progress.

The first and the most important thing done was the establishment of primary and secondary schools for Moslem boys. These schools are maintained partly by private subscriptions, but chiefly by the liberal grants of the Local Government and the Municipality. The Anglo-Vernacular branch at Nagpara has gone so far as to prepare students for the 5th standard. Taking into consideration the short time at its disposal, and the favourable reports of the Government Inspectors, the progress of the school is very satisfactory, and does great credit to the character of the teachers and the conduct of the students.

The Unjuman has very wisely established a library at Bhendi-Bazar, and though it is intended chiefly to supply the long-felt want of the Mahomedan students, its doors are generously thrown open to the members of all other castes and creeds. This institution is also flourishing favourably.

But there is a much more serious and important want which requires the urgent attention of the Unjuman; viz., the necessity of a Mahomedan English journal in Bombay. The Unjuman will confer an inestimable boon upon the Moslems in general by starting such a journal.

The daily increasing number, in the Unjuman schools, of students thirsting after knowledge, induced the Unjuman to decide upon providing a suitable building for their accommodation. A subscription list was therefore circulated among the Mahomedan princes, merchants, and other well-to-do classes of Bombay, and was soon filled up. The Government offered them a suitable site, and Lord Reay kindly consented to lay the foundation-stone of the building.

Among the distinguished visitors of the Unjuman schools this year are to be noticed two names, deservedly held in respect and veneration by the Moslems of Bombay; viz., those of Mrs. Scott and Miss Manning. The remarks of these ladies are very encouraging.

The chief characteristic of the Unjuman-i-Islam of Bombay, which distinguishes it from all other Unjumans of India, is the fact that it is composed of members of almost all Mahomedan sects that are found in India, and the harmony with which they work for the regeneration of their nation.

But the Unjuman labours under a serious disadvantage. It does not receive proper support from the Mahomedan public themselves. Many of them do not know fully its aims and aspirations, while others there are who look upon it

as a distinct body, working for its own good. How, and by whom, can this evil be remedied? No one but the Unjuman itself is better able to remove this evil. It should begin to invite honest criticism of all its actions, and free suggestions upon all important public matters, from all other educated Mahomedans who are not its members, and thus cause them to take more than ordinary interest in its affairs. Many of those who are now only lukewarm in their assistance will suddenly, by this step of the Unjuman, be changed into its strong supporters; since they will begin to look upon it as their own, and intended for their special welfare. Besides this, the Unjuman will receive the benefit of public criticism for its guidance, which is in itself no small gain.

There is a serious defect in the system of instruction followed in the schools of the Unjuman, which should not be allowed to pass unnoticed; viz., the want of religious training. As the Unjuman schools are exclusively reserved for the use of the Moslem boys—almost all of whom join them at a very tender age,—it is absolutely necessary that religious training should be imparted to them side by side with secular education.

In the primary school, no doubt, reading of the holy Qurán is taught. But this is not sufficient to give any student a fair idea of his religion, or to inculcate into his mind the principles of morality.

Mahomedans are noted throughout India for their religious zeal. But, alas! religious instruction, the very want of which in the Government schools prevented the Moslems from taking their fair share of Western culture, has been overlooked by the authorities of the Unjuman. Why do not the public force this question upon the notice of the Unjuman? Why does not the Unjuman-i-Ishà-atul-Islam become the mouthpiece of its brethren? There is a difficulty, no doubt, in finding a religious book that would be accepted by the members of all sects; but this is by no means an insurmountable one. Why does not the Unjuman invite suggestions from the non-members? Are there none ouside the Unjuman who can enlighten its authorities on this matter? I think it a moral obligation incumbent upon every educated Mahomedan of Bombay to investigate this question thoroughly.

I now proceed to the description of the Unjuman-i-Ishà-utal-Islam. This Association is principally constituted by the

flower of the educated young men of Bombay, with some aged literary persons of established merit and unquestioned abilities to guide them safe against shoals and quicksands. These young men are not only noted for their intellectual superiority, but also for their patriotism and religious zeal. Some idea of *its constitution can be had from the list of the leading members of the Association.*

Maulana Moulvi Hidayatulla, late Consul-General of the Ottoman Empire in Bombay, one of the most noted professors in Mahomedan Law and Theology, and one of the most popular and respectable inhabitants of Bombay, has been elected President. No better selection could have been made. Khan Bahadur Gulam Mahomed Munshi, a gentleman of age and experience, whose services in the cause of Mahomedan education are invaluable, is elected Vice-President. Sayad Abubakr Idrus, a young man of sound learning, noble birth, and considerable energy, has been elected Secretary. Maulana Hafiz Muhammad Burkatulla, a young gentleman well versed in Arabian philosophy—having acquired a Diploma of Honour for his literary and poetical merits from Bhopal,—has come down to Bombay for the benefit of Western culture. This gentleman has been unanimously elected an Auditor and Accountant. These gentlemen will do honour to any assembly in India, and the Unjuman should congratulate itself upon the acquisition of such a galaxy of literary luminaries.

The chief aims of the Association are: To diffuse rightly the true principles of Islam, which have been too often misinterpreted, by means of books and learned missionaries, among the non Mussulmans; to promote secular and religious [illegible]

and other similar [illegible] which the Unjuman gains converts to its cause is beyond all praise. The very aims of the Association are sufficient to recommend it to every Mahomedan.

The Unjuman-i-Abbab rendered important services to the community once, but of late it is not very active. I hope its energetic Secretary, Munshi Abdul Karim, will again come to the front.

The Unjuman-i-Arbabi-Sufa, an infant but hopeful Association, is behind none in bettering the cause of its co-religionists. Its Report is not yet published, but it has already taken up many questions affecting the welfare of the Mahomedans.

The Unjuman-i-Takwiut-ul-Islam of Poona is making rapid progress under the able guidance of its President, Haji Suleman Abdul Wahed, a warm supporter of Mahomedan education.

Messrs. Gulam Yàseen and Nizàmuddin, the joint Secretaries of the Unjuman-i-Moinal-Islam of Surat, are trying their utmost to increase the sphere of their Unjuman's usefulness.

By the appointment of Mr. Mahomed Husain Hakim barrister-at-law to the Bench at Karachi, all the above Associations were deprived of the invaluable services of one of their strongest supporters.

The aims and aspirations of the above Unjumans being different, they are independent of each other; but there is nothing to prevent them from exchanging their views upon important questions. Nothing would be more advisable for them than to recognise the Unjuman-i-Islam as the Central Association, and receive the benefit of its superior guidance. Why should they look upon the Unjuman-i-Islam as a separate body, having nothing in common, and thus curtail the sources of its strength and weaken themselves? They should rather follow the principle of Mr. Budruddin Tayabji: "Act from within, and not from without."

The Unjuman-i-Islam, on its part, should follow in the footsteps of the Central Mahomedan Association at Calcutta, and begin to add to its strength and popularity by recognising them as its branches: nourishing them under its tender care, and otherwise performing the duties of an august mother.

I have shown how the backwardness of the Mahomedans affects themselves, the Government, and their brethren the Hindoos and the Parsees.

In conclusion, I have only to say that each and all of these Associations are rendering signal services not only to their nation, but also to their Queen-Empress and country; and, as such, they are fully entitled to the active support and the entire sympathies not only of the Mahomedans, but also of the Hindoos, the Parsees, the Europeans, and the munificent Local Government.

MOULVI RAFIUDDIN AHMED.

London, *October*, 1889.

THE PROPOSED BOMBAY UNIVERSITY REFORMS.

It seems hardly fair that matters relating to Indian *alumni* and Indian Universities should be discussed in England—yet *homo sum, humani nihil a me alienum puto;* and this must be my excuse for this paper—also, that this *Magazine* deals with Indian affairs. The case stands thus: A and B, and C and D, and a whole host of other young Indians in Bombay, are graduated members of their University, and yet A and B, and C and D, etc., are very far indeed from being the full and ready men even graduates ought to be; indeed, they are barely educated. A is an excellent Sanskrit scholar it is true, and B is a wonderful mathematician; C can deal you yards of Mill and Sedgwick *ad lib.*, and D is equally lavish with the nineteenth-century poets, and *other people's* criticisms upon them; but not one of these highly proficient scholars can originate twelve sentences in good English. Something is wrong, and you are at a loss to account for it. Here is evident talent, but mis-used and mis-directed. The Syndicate, considering that the University system must be to blame, proposed a new scheme of work and Examinations. Other suggestions have however arisen on the original one, and the proposal at present stands in two forms. (1) With regard to *work*—a course of four years instead of three, with new and multiplied subjects of study; and (2), with regard to *Examinations*—the old course in the main, but spread over four instead of three years, and with Examinations at the end of the 1st, 2nd and 4th years.

And now to discuss these changes.

First suggestion.—It is said: Students ought to be longer under academical influence, as this would (*a*) aid in widening their culture, for (*b*) a new and longer course should be prepared to sort with this lengthened period of study.

Now is not this poor reasoning? For we have on practical examination of a Bombay graduate:

Diagnosis: Cram. Critical faculty not awakened. And we immediately propose as

Therapeutics: More cram.

For were the University system extended to four years with extra work, it would simply mean that instead of three years in which to cram you have now four, with extra subjects. In what has the reform been beneficial? We add to the course, preserving our former proportions, and intensifying, if any-

thing, the old mistakes. Moreover, there are other things to consider. A year longer on the way to a degree means a great deal when equated in Rs., As., and Pies, and especially to the students from the Mofussil, and from places where there are no colleges. Were the change likely to benefit, the good of the many ought certainly to outweigh the inconvenience of the few; but as things are, it is hardly warranted.

As to the Second suggestion. Examinations are now to be at the end of the 1st, 2nd and 4th years. Here, as in the former proposition, the original intention of the reformer seems to be lost. It was found (*a*) That students had their minds so plied with indiscriminate knowledge—History, Physics, Logic, Mathematics, English and Classical Literature—that they had hardly time to grasp and assimilate what was presented to their untrained intellects, and were therefore compelled to cram in order to pass the Examination at the end of the year. (*b*) That coming straight from school and teaching, they were unused to lectures, and that one year was not enough for a schoolboy to develop into a collegian; that, therefore, two years ought to be allowed for the first Examination. The new scheme examines at the end of the 1st year, thus meeting no difficulty, and leaves two years to read for the last Examination, which, if the curriculum be not changed, can be, and has been, done quite easily in one year. The last year's work in fact is far and away the easiest in the course; for here the student chooses his own group—Classical, Scientific, Historical, or Mathematical—and is not compelled, as in the previous years, to read subjects for which he may have no taste. If, therefore, the course be the same and the time altered as proposed, we are simply encouraging idleness, and giving a collegian less work at the worst time of his career; viz., half-way through it, when the novelty and excitement of the new life at College have worn off, and he is conscious how much drudgery there is even in this sort of work to make it distasteful, and when, too, he has had opportunities of making friends with the set (seemingly an inseparable accident of every College, whether English or Indian) which goes into residence merely to occupy some years of a purposeless life. For though, indeed, one ought to feel one's self morally compelled to read, independent of examinations, practical experience teaches that the majority is hardened against such compulsion. Even the College examinations do not always seem reason enough for hard work, the University test being considerably more respected. Where the love of true learning actuates to study, the case is, of course, different; but the greater number of students read for a degree merely as a passport to work and independence.

If, on the other hand, the Course as well as the Examinations be altered, the subjects proposed will need careful consideration. An Indian University cannot be modelled on an English pattern, for the simple reason that English is an acquired, a foreign language to Indian students. English Schools and Colleges may have a distinct Classical and a distinct Mathematical side, but Indian Schools cannot. For you may turn out a mathematician wholly unfit for practical purposes. He may have no language in which to make his knowledge intelligible, for the recognised medium of communication is *English.* Moreover, we have a prior difficulty: how is he to study the Higher Mathematics with the best books for aid, unless he has some knowledge of English? And this has to be acquired: it is not, as in England, a mother tongue.

Again, the new curriculum suggests a deeper knowledge of History. But History is read, and very fully, in the History and Political Economy group for the final Examination. What seems needed is, not to change the work appointed, but the mode of instruction and examination, and that is a matter for the Professors.

The fact is we *do* need a reform in the Educational system of the Presidency; but the wrong spot has been attacked: we ought to go further back than the Colleges. It is in the High Schools that we find the sore place we seek. Why is it that the Previous is so difficult an Examination for young freshmen? Why is it that Professors find themselves hampered in presenting even the simplest ideas to them? Why do they moan over mistakes a fourth-form boy would not make, as ignorance almost incredible (for, remember, the University has already examined and *passed* that freshman) comes daily to their notice? Why, except that that boy should never have entered College, not so soon at any rate? And it is of no use reforming the College system when you have not gone to the root of the evil. Bad matter will continue to be sent up from the High Schools to the Colleges, and the second state of the graduate will be worse, if anything, than the first. The average Indian graduate, we must consider, has been at school under masters, to all of whom English is a foreign language, and who have acquired it from others, to whom also it was foreign. The instruction given, therefore, cannot but be below what it might be. It is mostly of a highly grammatical but stilted type, noticeable especially in a growing language like English, which is what the day makes it. The University Entrance Examination, moreover, encourages the defect; for any candidate can get through his Matriculation in this head, provided he has crammed the right number of rules of Syntax, and a certain list of roots and

phrases, with their explanations. (Indeed, one of the latest additions to Bombay University Literature is a book of possible phrases, with their explanations, by one of the Professors of the Presidency College—the small amount of thinking left to a candidate has, therefore, thus been encroached upon.) There is certainly a subject set for an original essay, but students can get through without attempting that; and even the Paraphrase has a subterfuge in its alternative, the translation from the Vernacular.

What is then needed is—(1) That an effort should be made to provide the High Schools with better teaching in English. But this would mean educating the masters in many instances, and to this end Prose Composition Classes ought to be attached to the several Colleges, where lessons on English Composition might be given to the masters, to be reproduced in their own schools. They ought also to be taught how to correct exercises so as to save themselves labour, and be most lucid and helpful to the students. This would add to the work of the Professors; for masters' classes would need to be in the evenings: but they are not at present overburdened, so that the addition need not be troublesome.

(2) *The work appointed for matriculation should be altered.* The schedule being prepared with a view to examine the creative and critical faculties of the mind as well as the memory, and this last test ought to be made so subordinate to the others that it could not alone help a candidate through an examination. The matriculation returns would then be smaller than they are at present, and this would help solve the problem not long ago troubling the University, and which led in a great measure to the foundation of the Middle Class Examinations.—How are we to prevent such numbers passing matriculation every year? It would also partly solve our present problem; for the students who did get through would come to College better prepared for the University course, which, for India, is very sufficient.

(3) All High Schools should endeavour to establish libraries and reading-rooms where students would get literature (wisely selected of course) outside their own special work. One reason why their language is so poor is, that at present, in both Schools and Colleges, they are so very much in dread of reading anything that does not bear directly upon their text-book, anything that will not pay in so many marks at their examinations. Literary societies ought also to be established in connection with these, managed by a Committee chosen from the staff, appointing every month a certain number of books to be read, designed to educate the various mental powers and sympathies. The students should be encouraged to discuss what they have read

at their meetings, and, as the *selective* faculties are also too little used in India, to compare various writers with each other with regard to their style, etc., defending their preference or aversion in short speeches or essays. The thinking powers need exciting, and it would be well if Schools and Colleges were to follow the example of John Stuart Mill's father. He never told his son anything which he could find for himself by thinking; and Mill's writings testified to the salutary effect of this training. All this would pave the way for University lectures, and prevent cram. Freshmen would find that the various books they had to read were intelligible (at present when they meet a difficult sentence they commit it to memory, to save them the trouble of puzzling out its meaning, and often they can reproduce whole pages of prose or poetry), and that the lectures were likewise so. And these would become truly beneficial were the Professors *to direct the students about the making of notes, training them to select the more important parts of their lectures from the less important.*

The Graduates' Association wisely requests an extra Prose Composition Paper for each year, and this, with the study of the Vernaculars, seems all the reform wanted; the rest can be done by the Professors themselves in the wise direction of the energies of their various classes. There is too great a tendency to upset and reorganise in all Indian institutions. We ought to make the most of existing plans and schemes of work, wisely remedying the peccant parts, not demolishing the whole structure; else our Educational system will always be laying and relaying its foundations, always unfinished and indefinite. An eminent English writer has reminded us that, like the players in the Stadium, it is our duty to pass on undimmed the sacred torch—the light and acquirements of each age—but how, if we are continually snuffing the light, and wasting our time in rekindling it at various fires?

About the Vernaculars.—It does seem a pity that any country should lose its individuality; and each province certainly owes a duty to its mother tongue. But the modern Oriental languages ought not to be studied *at the expense of* the classical; for these have an educational value which the former cannot supply, seeing, for one thing, how small their literature is. They might be put together in a group of modern Oriental languages for the final University Examinations, when subjects are allowed to be selected; and for the benefit of those who do not study so high, the same group, only tested less severely, might be attached to the optional subjects in the Final School Examination.

The Syndicate will doubtless decide wisely and well on this

very important question of University Reform; but what v need to guard against is the idea that one system of educatio will suit various countries. Men's intellects cannot successfull be worked like machines; and when we consider how ver differently situated the Indians and English are with regard t previous training, capability and climate, we can hardly expect the one people to adapt itself to the systems of the other. An English University Course follows with great benefit upon a Bombay one, giving the necessary *special* direction to the faculties; but Indian graduates must be all-round men before they can specialize, or else their sphere of future usefulness will be very cramped and limited.

Ut Prosim.

NAWAB SIR NAWAZISH ALI KHAN.

A gathering of old Indians, including Sir Charles and Lady Aitchison, Sir Gerald Fitzgerald, and many others, were assembled at Victoria Station at a late hour on Tuesday evening (October 1st) to bid an affectionate farewell to a distinguished-looking Mahomedan gentleman, who was starting in one of the comfortable saloon carriages of the London, Chatham, and Dover Railway, with several relations and servants, for the trip to Berlin. The farewells were so hearty and showed such evident warmth of feeling, that some account of our late visitor, the Nawab Sir Nawazish Ali Khan, whose arrival we mentioned in our last number, may be of interest to the readers of our *Magazine*, as a splendid example of the old friendly feeling between the Indian gentlemen of good family and the European officers who have really come to know them.

Nawab Sir Nawazish Ali Khan is the descendant of the Chief of a Túrkí tribe of great influence on the far-off lands of the great Caspian Sea. After their conquest by Nadir Shah, the Chief of the tribe, with others, was taken by their conquerors to Cabul and to India, for fear of their influence with their old tribesmen. Nadir Shah soon recognised the ability and reliability of the Chief, and made him Governor of Kandahar, giving him lands which included all the Hazara ribes up to the gates of Herat. His power and influence ere so great, that Ahmad Shah privately arranged to have m assassinated—a favourite mode, in those days, of dispos-

ing of a dangerous political antagonist. His son, when he came of age, eventually exchanged what lands the family had left near Kandahar for others held by Dost Mahomed Khan's brother at Cabul; and settled there, as the acknowledged head of the powerful Kizilbash party. He was a friend of Shah Zamān's, and accompanied him in his journeys to India; on his death, he was succeeded in his estates and honours by his son, the Nawab Ali Raza Khan, a prominent figure in the history of our connection with India. When the British troops went to Kabul in 1839, to restore Shah Suja, the Nawab at once took our part against what he considered the usurpers, and he had the entire charge of all the important arrangements for our supplies and provisions. The terrible Cabul massacre proved him our best friend. In spite of every danger he remained at his post, and by a payment of Rs. 500 a month for their comfort, accompanied with liberal presents, he secured the protection and proper care of the English officers and ladies who had remained behind as prisoners—besides, Obadiah-like, providing shelter and food for over a hundred of escaped Indian soldiers.

The chief danger to the captives arose when General (afterwards Sir George) Pollock advanced with the avenging army. The captives were hurried off to the hills, through the Hazara country; but the connections of former days still continued, and with the aid of the Hazara Chief, supplemented by a liberal expenditure of money, the Nawab was able to arrange for the escape of the captives to General Pollock's camp; and it was his influence alone which determined the defection of the Kizilbashes which broke up Akbar Khan's advance, and prevented his intended attack on General Pollock's forces.

Of course, when we abandoned Cabul he had to leave with us. Like our friends in South Africa, he could not understand that, with all our power, we should retire and own ourselves defeated. Akbar Khan at once confiscated all his estates, and used the materials of his beautiful house for his own residence. However, he had thrown in his lot with us, and had to accept it. We gave him a fair income, and he fought with us at Mudki, Ferozshah and Sobraon. In 1857, in our second great need, he again came nobly forward, raised and accoutred a troop at his own expense, and sent them to fight for us at Delhi with his two gallant brothers

and a host of nephews. He was too valuable at Lahore to be allowed to go himself. One of the gallant brothers, alas! was killed fighting on our side—the other was twice wounded. We gave him estates in Oudh after peace was restored, and found the influence of this truly loyal family as valuable there as in the Punjab.

The great Chief died some ten years later; but his son, our present visitor, has been his most worthy successor. And this is what made the occasion of his departure a cause for such show of feeling. We felt we were parting from an old and tried friend. And it was not only as a friend to the British arms in war that we met to do him honour. The Nawab has been throughout the best example of a high-minded—I had almost said English—country gentleman. His estates near Lahore have always been models of careful management. He has shown how it is possible to live respectable, to be unusually liberal to every good cause, to every well-arranged charity; and yet to avoid that curse of debt, which is the ruin of all our old families. They cannot understand the dangerous ease of borrowing under the present system—the certainty of ruin which is the final result of it. His example, his advice, and his liberal aid have saved some, and helped many, but, alas! necessarily only a few out of the hundreds or thousands. It is this great example, this liberal open-handed charity, and this survival of the old real friendly feeling, which led so many of us to come to bid an affectionate farewell to this distinguished visitor. As Sir Lepel Griffin well put it in his graphic account of this old family:

"For five-and-twenty years, Ali Raza Khan and his family have served the British Government with a devotion which has been as perfect as it was disinterested. He was not by birth a British subject, but it would be difficult throughout Hindostan to find a family, however bound to the British Government by gratitude or duty, which has, for its sake, risked so nobly and disinterestedly life and everything that can make life desirable. As long as the Kabul campaign, with the greatest disaster that ever befell the British arms, is remembered—as long as the sorrows and the glories of 1857 are household words among us, so long should the name of Ali Raza Khan and his gallant family be remembered by all true Englishmen with gratitude and esteem."

A. BRANDRETH.

SUGGESTIONS TO INDIAN MEDICAL STUDENTS.

Young men from India, coming over to this country for the sake of studying Medicine and getting a British qualification, can conveniently be classified as follows:

CLASS I.—Those who have not begun medical study in India, but who intend to prosecute it entirely in this country; and, after getting a British, Irish, or Continental qualification, who wish to return to India for private practice or to join the Indian Medical Service.

CLASS II.—Those who, having begun medical study in India, and having carried it on for some time, come over here for getting a British qualification, and afterwards returning to India for private practice.

CLASS III.—The medical graduates of the Indian Universities who come over here for entering into the Indian Medical Service

A few hints to each of these three classes, as to *what* to do, will not be out of place:

CLASS I.—For a beginner the best course to pursue will be to try for the M.B. of the London University; and, at the same time, for F.R.C.S. of the Royal College of Surgeons, London. Both of these qualifications are a medical man's great pride. No doubt they require a long time—five to six years' *steady hard work,—but all the same, they are really worth* the trouble and expense.

If he cannot afford to go in for the London University and F.R.C.S. Lond., then, the next best course open to him will be to try for M.B. of any of the provincial or Scotch or Irish Universities; and this will require full four years' hard study.

Next in importance to the above will be the double qualifications of the English, Scotch, or Irish Colleges of Physicians and Surgeons. They require almost the same time as the Scotch M.B.; but, perhaps, not the same amount of work—the purely non-professional subjects, such as botany, zoology, chemistry, being not considered *quite so important.*

CLASS II.—The best course open to students of this class —viz., those who began medical study *in India*—will be to

try for M.B. of any of the provincial or Scotch or Irish Universities. For them, the London University is out of the question, unless they did not begin their medical studies till they had passed the Matriculation Examination of the London University in India. If economy of time and money be the great object, the idea of M.B. should be given up, and any of the double qualifications should be worked for.

CLASS III.—The same remarks are applicable to the gentlemen who have qualified at one of the Indian Universities, and who come over to compete for the Indian Medical Service. The rules and regulations of all the Universities and examining bodies, as well as of Medical Schools, may be obtained by writing to the registrars or secretaries of the various institutions. Most of the leading medical journals give all the necessary information in one of their weekly numbers every year. That number is generally published on the first or second Saturday in September, and by procuring a copy much valuable information will be gathered. It may be mentioned in passing, that if the beginners of Class I. decide upon going in for the London M.B., they, with a little extra work and judicious arrangement of studies, will be able to obtain, at the same time, the very useful degree of B.Sc. and the diploma in Public Health of the same University.

Now a few remarks will be made as to *where* the necessary studies should be prosecuted.

London has decidedly many more advantages over the provincial, the Scotch, and the Irish schools; but it is dearer than any of them, and temptations are greater. However, if time and money can be spared, and proper supervision can be obtained, London ought to be preferred to any of the outside places. If not, Scotland should be selected; and though Edinburgh bears a better name than Glasgow and Aberdeen, yet the schools at either of these two places are as good as any in the kingdom.

In London almost all the schools all very good; but, no doubt, those with larger hospitals and laboratories ought to preferred, as they afford greater facilities for acquiring knowledge of special subjects.

The majority of Indian students join the University College Medical School. No doubt it is a very good school; but there is no reason to suppose that it is the best, and why some others, such as St. Bartholomew's, London, Guy's, St.

Thomas's, &c., should not be chosen. They have very large hospitals and very good teachers. But, after all, a student need not trouble himself much about the matter of selecting a school in London. All are nearly equally good, and one that is most conveniently situated may be decided upon.

Nowadays the London Matriculation Examination is held in India when there are candidates for it; and so it is recommended that those who do intend to come over to this country at a future date, should, as soon as possible, go through that examination either in Bombay, Calcutta, Madras, or Ceylon. By doing so every medical degree and diploma will be open to them, and much time and trouble will be saved in future. But if the London Matriculation be too hard, and if the student wants to spend as little time in this country as possible, then, before leaving India, he should, at least, have passed the Matriculation Examination of any of the Indian Universities, taking Latin as the second language; otherwise, he will have to pass in Latin here, and that may very often come into the middle of his purely medical studies. The only students who are exempted from an examination in Latin by a few examining boards (as, Royal College of Surgeons and Physicians) are those who have passed the First or Second L.M. and S. Examinations of the Indian Universities, and even then that exemption is not invariably allowed.

M. B.

REVIEWS.

INDIA. By Sir JOHN STRACHEY, G.C.S.I. Kegan Paul, Trench & Co. 1888.

This comprehensive book had its origin in a course of Lectures delivered, on the invitation of the Historical Board, before the University of Cambridge, in 1887. Its Preface states that while the Lectures formed the basis for the present work, they have been much altered and amplified. The subject dealt with is mainly the administrative system of India, as it is and as it used to be. Of course the author writes from a high standpoint of knowledge and experience, and the information contained in this volume is very valuable, for much of it is not readily to be obtained elsewhere. Sir John Strachey enables his ordinary readers to understand

definitely what they before only realised vaguely, and to trace the gradual development of the Indian methods of government. His style is clear and interesting. In reading the book one feels the same kind of satisfaction that is derived from studying a complex machine under the guidance of an engineer who is minutely acquainted with its intricacies of construction, who can point out the steps and stages which have resulted in the various improved adaptations, and who has himself helped to work it and to control and guide its forces.

The first Lecture contains a graphic sketch of India, especially in regard to its physical characteristics. The variety of its races is one point dwelt on; also the great contrasts of climate, the action of the monsoons, the geographical division of India into the Indo-Gangetic plain and the high table-land of the Central and Southern region, and the scenery of the Himálaya. The writer takes up in the second Lecture the history and constitution of the Government of India, showing its growth and consolidation, from the time, about 115 years ago, when the first Act of Parliament was passed providing for the appointment of a Governor-General and a Council of four members for the Presidency of Bengal. Before that the East India Company had managed the affairs of their three chief settlements, Bengal, Madras, and Bombay, by a President and Council (whence arose the term *Presidency*). Warren Hastings was the first Governor-General of Bengal, but he had not authority to overrule his Council; and it was not till 1786 that a change was made in this respect, Lord Cornwallis accepting the office only on condition that he should have such a power. By degrees greater powers were accorded to the Governors of Bombay and Madras, and on the Governor-General of Bengal supreme authority in India was conferred. But it was only in 1833, on the renewal of the Charter of the East India Company, that the Governor-General in Council of Bengal became the Governor-General of *India* in Council. When the Charter of the Company was again renewed, twenty years later, a further change was made by the appointment of a Lieut.-Governor of Bengal for the purpose of relieving the Governor-General of the administration of that Presidency, and thus setting him free for his wider duties. In 1858, the year after the meeting, the authority of the East India Company was

transferred to the Crown; and it was then that a Secretary of State, "in concert, in certain cases, with a Council," was appointed in England to take the place of the Board of Control of the Company. In 1861 the "Indian Councils Act" was passed, which made changes in the constitution of the Supreme and the Provincial Governments of India. The main provisions of this Act are described by Sir John Strachey. He also gives a detailed account of the manner in which the executive business of the Governor-General is carried on. Lord Canning, on the passing of the Councils Act, was able to make in this respect important alterations, which had become necessary owing to the rapid growth of business. Instead of bringing all matters before the Council, he assigned separate departments of administration to the different members, thus in fact changing the Council into a Cabinet, of which the Governor-General is the head. In this way a far larger amount of business can be transacted, and special experience is brought to bear on every question.

Lecture III. deals first with the gradual re-organisation of the Army, and then with the financial administration. In regard to the latter Sir John Strachey explains fully the decentralising system which was suggested by his brother General Strachey and adopted by the then Viceroy, Lord Mayo. By means of this reform the provincial Governments have had the management entrusted to them of certain branches of the revenues. Those which may be called imperial remain under the entire control of the Government of India, and some revenues are shared in varying proportions between the imperial and provincial Governments. The late Sir Henry Maine was strongly in favour of these decentralising measures. Sir John Strachey adds: "I believe with him that no more important and successful reforms have been made in Indian administration since the transfer of the Government to the Crown. But they have not reached their final limits." He considers that the time will come when, in regard to nearly all the ordinary methods of internal administration, each great province of India will be virtually a separate state. "No central Government, as Sir Henry Maine has remarked, entrusted with the charge of such an unexampled undertaking as the rule of India, can escape serious occasional errors. 'Under a centralised Government there is danger of generalising a local mistake. Localised, a

mistake can be corrected with comparative ease; it becomes dangerous in proportion to the area of its diffusion.'"

In this and the following Lectures the different branches of revenue are successively dealt with, and in doing so the writer of course touches on some questions of controversy which do not concern this *Magazine*. The fifth Lecture, which treats of Public Works, gives a striking picture of the improvement in means of communication in India under British rule. The writer shows that roads, railways, and canals are especially essential for such a country as India, because of the uncertainty of rainfall to which it is liable. All means that will increase the facilities for the transfer of food, or make commercial intercourse easier, help to render the people less exposed to the dreadful famines under which they have so frequently suffered. We quote the following interesting passage regarding the old means of communication in India:

"It has only been within the last thirty or forty years, and especially since the transfer of the Government from the East India Company to the Crown, that we have at all recognised the duties which thus fall upon us. Before that time India was, to a great extent, governed on principles that might have commended themselves to a beneficent Oriental ruler rather than to modern Englishmen. Even an enlightened man like Sir Charles Metcalfe would maintain, fifty years ago, that India required no roads, and in fact there were none. No Native prince ever made a road. Before the establishment of a Government there was not a road deserving the name in all India. Under the Native Governments that preceded us (I am quoting from the Indian Famine Commissioners) nothing more was done than to plant trees along each side of the track used as a road, and occasionally to throw up earth on it, when it passed through a depression. Such bridges as existed were made at the private expense of civil magnates or governors desirous of leaving a name behind them.

"The graphic description which Lord Macaulay has given of the highways of England in the time of Charles II. is almost exactly applicable to those of India as I remember them in my youth. On the best lines of communication in England, he tells us, it was often hardly possible to distinguish the road at all, or to avoid losing one's way in the dark; the mud lay deep on the right and left, and only a narrow track of firm ground rose above the quagmire; it happened almost every day that coaches stuck fast until a team of cattle could be procured to tug them out of the slough; when the floods were out, passengers

perished in the attempt to cross, or narrowly escaped being swept away, or had to wander across meadows, and ride to the saddle-skirts in water. The markets were often inaccessible during several months. 'The fruits of the earth were sometimes suffered to rot in one place, while in another place, distant only a few miles, the supply fell far short of the demand.' When Prince George of Denmark went to visit Petworth, he was six hours in going nine miles, and it was necessary that a body of sturdy hinds (country-men) should be on each side of his coach in order to prop it up: an unfortunate courtier who was one of the party complained that during fourteen hours he never once alighted, except when his coach was overturned or stuck fast in the mud. All this, which I have borrowed from Lord Macaulay, is precisely what might have happened to Indian travellers, on the most frequented highways of the country, little more than thirty years ago, if they trusted themselves to wheeled vehicles. But practically, for people who could afford it, the only means by which a long journey could be accomplished was to be carried by men in a palanquin. A dák journey, as it was called, of a thousand miles was, to an Englishman at least, a process of misery which in these days can hardly be understood. I remember Lord Lawrence telling me that when he was a young man he was thought to have performed an extraordinary feat, because, travelling day and night, he reached Delhi a fortnight after leaving Calcutta, a journey for which, at the present time, twenty-four hours are thought too long. Throughout a great part of India it was only in the dry season that travelling was possible without extreme difficulty, and during three or four months of the year trade, excepting where water carriage was available, came to a standstill."

The E. I. Court of Directors did not, it seems, recognise during most of their existence the prosecution of public works as their duty; but in the last year of the Company, especially under Lord Dalhousie, there was more activity and vigour. The grand trunk road was worked at, and the Ganges Canal opened, and railways were commenced.

"The contrast," continues Sir John Strachey, "in this respect between the India of the present time and the India of thirty or forty years ago is astonishing. I have told you what it was formerly. Railways now connect the principal districts and cities; the great rivers are bridged; the country has been covered with roads; and there is no considerable town without its telegraph office. In March, 1888, 14,383 miles of railway were open, and 2,487 more were under construction or sanctioned. In 1887 more than 95,000,000 passengers and more

than 20,000,000 tons of goods were carried on Indian railways. The time, however, is distant when it will cease to be true that the provision of increased means of communication is one of the chief duties that rest on the Government of India."

The Lecture upon the Laws and the administration of Justice places before the reader the wonderful progress made in codifying Indian laws, especially criminal law, during the same period. Indeed the last fifty or sixty years have been most fruitful in all directions. The Penal Code, commenced by Macaulay, but not made law till 1860, is thus spoken of by Sir James Stephen, as quoted in this book:

"The Indian Penal Code may be described as the criminal law of England freed from all technicalities and superfluities, systematically arranged, and modified in some few particulars (they are surprisingly few) to suit the circumstances of British India . . . It is practically impossible to misunderstand the Penal Code; and though it has been in force for more than twenty years, and is in daily use in every part of India by all sorts of courts and amongst communities of every degree of civilisation, and has given rise to countless decisions, no obscurity or ambiguity worth speaking of has been discovered in it. . . . . Till I had been in India I could not have believed it to be possible that so extensive a body of law could be made so generally known to all whom it concerned in its minutest details. I do not believe that any English lawyer or judge has anything like so accurate and comprehensive and distinct a knowledge of the criminal law of England as average Indian civilians have of the Penal Code. Nor has all the ingenuity of commentators been able to introduce any serious difficulty into the subject. After twenty years' use it is still true that any one who wants to know what the criminal law of India is has only to read the Penal Code with a common use of memory and attention."

The Code of Criminal Procedure followed the Penal Code in the next year; and though it has been amended from time to time, "in essential respects it has not been much altered." Sir John Strachey considers that there is no more important law in India than this, "which regulates the machinery by which peace and order are maintained, and by which crime is prevented and punished." "Substantially, the whole criminal law of British India is contained in those two laws." The codification of the civil law has not been so fully carried out, because it is so much affected by Native law and custom. Within certain limits, however, this branch has also been dealt with very completely and intelligibly.

Education naturally comes in for notice in these Lectures. The momentous controversy between the supporters of English and Oriental study, which was decided in favour of English, proved a turning-point in regard to Native progress. Perhaps it would have been better if the choice had not been merely between the two well-known alternatives; but at that time the only existing type of English education was a purely literary one. Had recent views of education then prevailed, care might have been taken to supply training of a more varied kind, and more in accordance with Native habits and aims, though still upon a Western basis. It was after 1854, the date of the orders sent by Lord Halifax to the Court of Directors in India, that the present educational machinery was framed, and shortly afterwards the three Universities were founded, to which two others have since been added. The following passage, relating to primary schools, explains the course adopted for promoting elementary instruction:

"In some parts of India there have been, from time immemorial, large numbers of village and local schools in which instruction of an elementary kind is given. In the Hindu [illegible] y secular; the [illegible]. In Bengal, in [illegible] been numerous. In Bombay, on the other hand, it was found that in ninety per cent. of the villages there were no schools at all. The measures taken by the Educational Departments have been much affected by facts of this nature. In Bengal and in Madras the existing system of primary instruction is in a great measure based on the indigenous schools, which receive grants-in-aid from the State; in Bombay, in the North-Western Provinces and the Punjab, on the other hand, primary schools are mostly provided by the Government at the cost of local funds, raised by rates on the land."

Sir John Strachey's book is so full of information respecting the numerous topics covered by the one word *India*, which he has chosen for its title, that we should like to extract from it even more largely. The above passages will indicate how much of interest the book contains. In some of the later Lectures he goes into clear and full detail about the administration of the North-Western Provinces, with which he is especially familiar; and here he touches upon religious superstitions, social customs, and the cor[illegible] people.

There are points in his large subject in regard to which readers of the book will probably hold different opinions from the author. One feels that he hardly sufficiently recognises the force and the uniting power of English education. By it many old dividing lines have been crossed, and other such lines are becoming every year more and more indistinguishable. Education is altering by slow degrees the old ways, and a questioning eye is being directed upon former superstitions. The newer ideas seem to us to have a more powerful influence than this volume implies. But it is very important also to recognise the separating characteristics of race, customs and religion to which Sir John Strachey calls attention, and all his readers must appreciate and enjoy the masterly descriptions given of that wonderful administrative machinery, the working of which has been, and is still, shared by so many distinguished statesmen, and which is continually being further adapted to the needs and the welfare of the people of India.

KINDERGARTEN AND ACTION SONGS. By S.R. Madras. 1889.

The methods of developing young children originated by Froebel were not founded upon fanciful ideas, but they were derived, in a twofold manner, from careful observation. For, firstly, Froebel studied the psychological nature of children. Only after doing this did he theorise as to how education should be conducted. And, secondly, he used to watch in what way children exercised their faculties, and it was, partly, by following this lead—by learning from children's own habits and tastes—that he succeeded in inventing and arranging his plans for their training. Therefore his system may be truly called a natural one—natural on account of its abstract harmony with children's developing powers, and natural because its forms of activity have been suggested by little children themselves. The patient German thinker rested conclusions on truth and fact, as far as he could ascertain these; and we now see widely the good results of his earnest meditation and labour, for his principles have helped in many countries to alter for the better the educational practices of the past.

Among the characteristics of children, none are more evident than two—their delight in movement, and their imagination. When left to themselves they are constantly

running and skipping about, rejoicing in the feeling of vigour and in the possession of strength accruing from their little achievements. At the same time their enjoyment is heightened if their imagination can also exert itself. They begin very early to invent situations, to personate their elders or animals, and to imitate phases of daily life. Thus it is that they turn mere *play* into *games*; and as one consequence, they come under the civilising influences of society, and learn that human beings must give up to one another if they are to work for combined ends. Unless children are allowed to exert both their bodily nature and their fancy, they remain in an inert and uninterested condition, and one cannot expect them to thrive. Now, Froebel's action songs and games are well calculated to develop young children in these respects. Adopted from the merry play that he saw going on around him, they afford scope for activity, also for imagination; meanwhile the moral being of the child is being controlled and elevated. There should be plenty of opportunity in the lives of little boys and girls for free play, but it is helpful to their education that they should also join in games based on their own choice, the scope of which is somewhat beyond their ordinary efforts of imagination, and which yet they can heartily appreciate.

We are glad that Miss Rajahgopaul, who had already translated some Kindergarten songs, suited for games, into Tamil, has now prepared a larger collection for the benefit of the children of Southern India. The titles show that she has entered into the spirit of Froebel's plans. There is too much tendency among Kindergarten teachers to introduce his methods without considering whether those that he himself ound useful in a German village are consonant to the associaions of the children whom they may have to teach. In aking this mistake they go against his principles, while llowing the letter of his system. Indian children canot possibly understand what European life is like: on o other hand, the objects familiar to them are strange to glish children. Such points for imitative games as the Oil rchant, the Paddy Field, the Cocoanut Palm, Drawing ter, Annual Feasts, &c., are of the really suitable kind, it is satisfactory also that two Native poets have exercised powers in the composing of appropriate rhymes. The ational ideas connected with the Kindergarten are making

progress in the Madras schools; owing greatly to the wise and persistent endeavours of the Government Inspectress, Mrs. Brander. We hope that this fresh attempt to adapt for the use of Teachers the method of Froebel's games will prove practically successful. The book is the result of experience in the education of young children, and we wish it could be introduced, with the necessary modifications, into other parts of India.

GUJARÁT AND THE GUJARÁTIS: Pictures of Men and Manners taken from Life. By BEHRAMJI M. MALABARI. Third Edition. Bombay. 1889.

Mr. B. M. Malabari's clever sketches of life in Gujarát were first published in book form in 1882. Several had appeared before that date in the *Bombay Review*. In the present—the third—edition, a few new chapters have been added, and there are also some omissions. Mr. Malabari has much keen graphic power, and a strong sense of humour, sometimes amounting to sarcasm; but the kindliness of his nature helps to qualify the occasional bitterness of his descriptions. Few books on India throw such light in few words on the ways and customs of the people. One must not look in it for refined style or for deep reasoning. It is what its title says it is—pictures from life. Mr. Malabari having found a little leisure on the collapse of a newspaper which he and some friends had started, determined to visit his own province of Gujarát. He was prepared to take advantage of his travels by his powers of observation, quick insight, considerable reading, and warm sympathies, and he had as a poet and a journalist already acquired a habit of vivid expression. Hence the reader is willingly carried on through the changing scenes portrayed, and lays down the volume with a good deal of curious information about the ways and manners of various communities of the province of Gujarát. The new edition is dedicated to H.H. the Thakor Sahib of Gondal, K.C.I.E., on account of his enlightened liberality towards his subjects, and his love of travel.

Amongst the sketches are some of the various religious holidays. In describing the Diwáli festival, when lamps are set burning in every nook and corner of the house, Mr. Malabari dwells with poetical feeling on the sacred epic, the

Rámáyan, which is recited on that occasion. On the first day of the Diwáli, Lákshmi, the goddess of wealth, is "the presiding deity," and the following day is sacred to Saraswati, the goddess of learning.

"The merchant opens new accounts, new branches of his firm, and new business on the auspicious day. There are public ceremonies; there are private doings, too, on these occasions, drinking, gambling, and revelling. In these games the Hindu is heartily joined by the Parsi and the Mahomedan. Diwáli illuminations are enjoyed by all classes, young and old, rich and poor. The vast multitude of a hundred nationalities surging up the thoroughfares, like the waves of the ocean, in all colours of the rainbow, each heart bent upon enjoying the present, and each face beaming with the enjoyment, must be a magnificent sight indeed. No one feature of this night is perhaps more attractive than the different head-gears — the Parsi 'sugar-loaf,' the European 'chimney-pot,' and the Mahratta 'cart-wheel.' The glory of the Diwáli festival is now almost gone. But even in these degenerate days the Hindu merchant is able to show you a decidedly larger margin on Diwáli than the Parsi or Mahomedan. And this, not because the Hindu has greater sagacity or enterprise, but because the Parsi or Mahomedan knows not what a large revenue parsimony is to the merchant. . . . Next to her marriage and the day on which she becomes a mother, Diwáli is the most auspicious occasion to the Hindu woman. The poor weary heart has then some glimpses of sunshine: it is full of song and sweetness, and of the thousand little charities peculiar to the sex. Two days after the Diwáli is the Bhaubij day, a holiday reminding you of patriarchal times and customs. On this day all the members of the family are drawn towards the warmth of the family hearth: brothers gone to other towns on business, sisters gone to their husbands, uncles, nephews, aunts, nieces, all meet at home. The wife is nowhere this day. She must make room for her husband's sister, who cooks his food and serves him with it. In return she gets presents from him before returning to her husband's."

Another attractive feature of the Diwáli holiday is the recitation of the epic of *Rámáyan*:

[illegible] the *Rámáyan* are done into [illegible] verse. I have often listened [illegible] ...sing interest. I think the Gujaráti rendering is by Premánand, the sweetest of our bards, and an inhabitant of Baroda. It is read out by an intelligent

Brahmin to a mixed audience of all classes and both sexes. It has a perceptible influence on the Hindu character. I believe the remarkable freedom from infidelity which is to be seen in most Hindu families, in spite of their strange gregarious habits, can be traced to that influence. And little wonder.

"Every true lover of poetry knows what the *Rámáyan* is. It is a work for all times, for all men. I have read poetry of various ages and of various climes, and it is my deliberate opinion that in the field of ancient literature, so rich in imperishable prose and verse, the *Rámáyan* stands pre-eminent. It appears to me to be the greatest of intellectual efforts of its kind, inasmuch as it has moulded the character of perhaps the mightiest nation of antiquity. One can hardly believe it to be the work of a mortal. I have faith in the efficacy of lifelong prayer and contemplation—contemplation of the eternal God, the Source of all Knowledge. And thus I can see nothing unnatural in Válmiki* having been inspired by Heaven, after such a life of contemplation, to write the *Rámáyan*, a work which has been the most precious and the most cherished heritage of the Aryas, though the *Mahábhárat* is a greater favourite in Gujarát. . . . The records of ancient literature give evidence of the wondrous energy of thought and expression the old masters commanded; but none equals Válmiki in depicting those soft little domestic charities which are equally powerful to heal the wounds and bruises of severe misfortune, and to soothe the wrinkles of every-day care. Works there are in India to which the human intellect owes much of its refined culture; but none so imbues, so possesses the mind with deep, calm, abiding affection as the *Rámáyan*.

"Look at the principal characters. There is Laxaman, lesser of the brother heroes of the solar dynasty. His generous heart recoils at the thought of living in ease and comfort when his elder brother is threatened with exile. He is indignant with the stepmother for her arts and machinations; but, obedient to his brother, he suppresses his wrath, and vows henceforth to renounce the world, and follow the brother and his bride in their forced banishment, humble as a slave, dutiful as a son unto both. Laxaman's bearing towards her he honours with the name of 'mother' is extremely touching. Look at Ráma. The loving, dutiful son, the faithful brother, the tender protecting husband, the devoted friend, the magnanimous foe, in every relation of life he realises our ideal of man; while his character as sovereign, 'a ruler of men,' transcends all his private virtues. The picture drawn by the immortal poet is faultless, absolutely faultless, in detail as in the aggregate.

* Supposed author of the epic.

And Sitá? Mistress of a thousand womanly graces—the fond, faithful wife, twice transplanted by fate from her beloved, suspected and repudiated, scorned of the foul-mouthed rabble, left alone by the husband in the trackless desert to the mercy of the fierce beasts and the fiercer elements, leading an aimless, hopeless life; now exhausted by reason of her loneliness, now cheered by the thought of her precious burden, the pledge of her short-lived union—whose unselfish soul rises superior to all personal discomforts, and who, in the midst of insupportable misery, even in the agonies of travail, has no thought but of her Ráma, 'the beloved of my heart, my true, my tender, my eternal lover, who has deserted me because he thought it right!'

"Happy the nation who can claim Ráma and Sitá for their ideal! Blessed the hearth at which are offered tributes of national homage to this peerless pair, when the simple children of toil—the rough old artisan, his matter-of-fact dame, and the sweet, simple, romantic girl—mingle tears as the family priest recites some favourite passage out of the sacred volume! And blessed, thrice blessed, the man (if only man he was) whose genius could soar up to the very fount of divine inspiration; and who could create two beings of such exquisite grace, before whose realistic and ever-enduring nature the works of such literary giants as Homer and Firdousi sometimes look vague and artificial! With all its varied brilliancy, an Indian student may be pardoned for saying that European genius pales before the fire of Oriental genius, even as the wan and sickly queen of night pales before the glorious lord of day.

"Sanskrit is a wonderful language; almost each word of it has a double meaning, the esoteric and the *exoteric*. In this respect, as in others, it is the most capable of the world's languages. And when such a poet as Válmiki writes in such a language as Sanskrit, the outcome of his labours must, of course, be inimitable. Each verse of the *Rámáyan* has a world of hidden meaning. Each simple line, which looks commonplace at first sight, discovers, when carefully studied, an unbroken scene of beauty under the surface, a glorious panorama of sweetness and light, where the reader, drinking his fill of the freshest and healthiest sentiment, forgets himself in the contemplation of the genius that conjures up a creation so perfect in symmetry and proportion. At such times his first thought is to forswear his own namby-pamby puerilities and be content in life with a loving study of the master."

PROFESSOR VAMBÉRY AND THE MAHOMEDANS OF INDIA.

We have received a letter from Nawab Abdul Luteef Bahadur, C.I.E., requesting us to print a communication that he has lately received from Professor A. Vambéry, the well-known traveller, on account of the interest of its contents in regard to the Mahomedans of India.

The following is Professor Vambéry's letter:

"Budapest University, August 12th, 1889.

"My dear Nawab,—I beg to acknowledge with many, many thanks the receipt of the valuable and highly interesting pamphlets on the rise, growth, and doings of the Mahommedan Literary Society of Calcutta, which you have been so kind to send me.

"As one who is deeply interested in the welfare and cultural development of the Mahommedan world, I have long time ago watched and paid the greatest attention to the activity of the Society, created and led so admirably well by you, and I need scarcely say that I am much obliged to you for having afforded to me the opportunity of entering into relations with a man of your abilities, patriotism, and true devotion to your nation.

"Having devoted the greatest part of my life to the study of the Mahommedan nations and countries, I feel the keenest interest in the work of the Calcutta Literary Society of Mahommedans, who have furnished the most eloquent proof that a nation, whose holy book contains the saying, 'Utloodul Ilma Minal-mahd-i-Ilallahd' (*i.e.* 'Seek knowledge from cradle to grave'), will not and cannot remain behind in cultural progress, and that Islam is still able and willing to revive the glories of middle age, when the followers of the Koran were the torch-bearers of civilisation to mankind.

"It is also from a political point of view that I must congratulate you on your doings, for you have shown to your fellow-believers the superiority of Western culture presented in English garb to the dim and false light which might come from elsewhere. I am not an Englishman, and I do not ignore the shortcomings and mistakes of English rule in India; but as one who has lived in many countries of Europe and Asia, and who took great trouble to look deeply into matters, I can assure you that England is by far in advance of the rest of European nations in point of view of justice, humanity, liberty, and fair-

dealing with those who are entrusted to her care. You, the Indian Mahommedans, who, as the successors of Khalid, can justly *be proud of having introduced monotheism* in India, you are called upon to give to the rest of the people of Hindustan the best advice, and example in choosing the appropriate means for modernising your matchless but antiquated culture. I wished that Turkey, who is fairly advancing in modern sciences, could take the lead in the Mahommedan world as an instructor and as a civilising agent; but poor Turkey, surrounded by enemies and weakened by continual warfare, must hardly struggle for her existence, and cannot look to her fellow-believers in the distance, in spite of the noble qualities and patriotism of her present ruler, whom I am proud to call my friend.

"In default of a Moslem guide, you are on the best way in India in having adopted English tutorship; and you, Sir, who lead that movement, you do certainly the best service to your nation and religion in encouraging the Mahommedans on the path of Western culture and sciences. I wish my age would permit me a visit to India, for I have not yet given up the idea of delivering a few lectures in Persian, which I speak like my mother language, to the Mahommedans of India; and if I come to India, I shall appear there under the patronage of your Society, trying to contribute a small stone to the noble building raised by your efforts.

"I beg your pardon for having ventured to intrude with my long letter, which I conclude with the hope of your favouring me with the opportunity to continue our correspondence, and of your forwarding also in future the publications of your Society to,

"Yours faithfully,
"A. VAMBÉRY.

"To Nawab Abdool Luteef Bahadoor, C.I.E., Calcutta."

THE BARANAGAR FEMALE BOARDING AND DAY SCHOOL.

We have often called attention to the new undertaking of Mr. and Mrs. Sasipada Banerjee in connection with their school for girls at Baranagar, Calcutta, which has existed for over 25 years. The addition consists of a Boarding Department, for the express purpose of training young women, and especially Hindu widows, as teachers. No effort of a social

kind can be more important at the present time than this. Ramabai has commenced a Home for Widows at Bombay; and Mr. S. Banerjee's is equally required for Bengal. The need for female teachers will grow as the age for keeping girls at school becomes extended, and it is hoped that widows may find an honourable and interesting occupation in this direction. It will be long before more than a very few widows will be allowed to leave their homes for taking up such an unusual line of work; but the value of starting an institution to receive those few cannot be overrated. Until experiments are made, no new system can have any chance of succeeding. Brave beginners may meet with discouragement and opposition, as has been the case with Mr. Banerjee, but they will have made it a hundred times easier for others to carry out the same fruitful ideas.

At Baranagar the girls' school affords excellent opportunities for that class practice which is an essential part of a teacher's preparation. The Deputy Inspector gave a favourable account of this school in his last Report, stating that the girls were in advance of the corresponding classes of boys.

A few weeks ago the Archdeacon of Calcutta, Rev. F. R. Michell, went to see it, accompanied by Mrs. Michell, Mrs. C. S. Macdonald, and Mrs. Colquhoun Grant. The Archdeacon wrote the following remarks in the visitors' book: "The building seems most suitable and in good repair, and the school a most interesting one. I heard the elder class read in English, and several of them wrote a short letter in English, which was very well done. They write very neatly. I gave a short address, which Mr. Banerjee kindly translated into Bengalee. The school deserves every support."

The teaching is not restricted to the ordinary school subjects, but it includes cooking and other household duties, and on this ground the Mahárání Surnomoye sent not long since a donation of Rs. 200 to Mr. and Mrs. Banerjee. We are interested to learn that Kumar Daulat Chunder Roy, of Cossipur, lately paid a visit to the school, examined the girls, and left a pleasant recollection of his visit by giving a treat of *loochies* (or fruit) and various kinds of sweetmeats. This gentleman has already before shown his interest in its welfare. There are about a hundred day scholars.

The boarders live in a healthy house close to the school, and it is satisfactory to find that Mr. and Mrs. Banerjee treat

them as members of their family. Great care is taken to secure their comfort and their general development. On the occasion of the Archdeacon's visit, the ladies inspected the arrangements, and wrote down the following remarks: "Saw all the domestic arrangements, and liked the way in which things are carried on." The terms for every boarder are Rs. 12 a month. This sum includes all expenses except medical fees. If possible, the course is of three years. There are now over 15 boarders, from different parts of the provinces, and even from Nepaul—orthodox, and also of the Brahmo community. Several, but not all, look forward to entering upon the work of teaching. We have received from Mrs. Colquhoun Grant continued good reports of their progress.

The success of this institution must to a great extent depend at present on private liberality; for though some of the students are paid for by their friends, others are in very poor circumstances. Besides, funds are required to keep up the teaching staff. The position of Hindu widows has been lately represented by many writers in all its trying features. Although we know well that there are numbers who are kindly and affectionately treated in their own homes, yet the lives of most are very devoid of interest and their capacities remain unexercised; while many have much to endure in the way of hardship and neglect. To give to widows a useful aim in life—to encourage them to improve and to use their faculties, to employ those that are fit for it in the congenial work of training children—will be to raise their social level, to impart brightness to their lonely lives, and to increase the amount of useful work in the world. Some of these widows may perhaps re-marry, and the training at the school will have prepared them to take up their new duties with more experience and adaptation; while the others will help to meet the great want of teachers for the Zenana and for the school. It is not two or three such institutions that are needed; but very many all over India. It is well, however, to proceed slowly and to make no hasty experiments. Mr. and Mrs. Banerjee are tried workers in the cause of girls' education; they are stimulated by keen sympathy with the sad condition of so many young widows; and they know well how to deal with their boarders as to habits and customs. We appeal therefore again to friends in England and in India to give substantial aid to this promising work.

Subscriptions will be gladly received by Miss E. A. Manning, 31 Blomfield Road, Maida Hill, London, and by Mrs. Colquhoun Grant, Kidderpore House, Calcutta.

On September 15th the 23rd annual prize distribution in connection with the Working Men's Institute Union at Baranagar took place in the hall of the Institute. Mr. Sasipada Banerjee, founder and secretary of the Society, read the report, from which it appeared that the three main objects of the Union are, education, lectures, and entertainments. There are two Night Schools for men and boys who work during the day, a Working Men's Club, and two Girls' Schools. The men have been taught the value of thrift and self-help, and temperance has been made a special feature of the movement. Some of the members have so far saved money as to secure homes of their own. They mostly work at the Baranagar Jute Mills, and Mr. Croll, who is connected with those Mills, presided at the prize-giving. Upwards of 100 men and boys assembled on the occasion. Kumar Doulat Chandra Roy and Rai Jotindra Nath Chowdury, M.A., Zemindar, attended the meeting to show their hearty interest in the Society. The latter made a short speech, as did Babus Durga Das Mukerji, Probat Chunder Dutt, and Bhoot Nath Bhadury. The Chairman said he could bear testimony to the results of Mr. Banerjee's work, as the men and boys who received education in the Night Schools were a better set than those who did not attend the Schools.

THE JEWISH BENEVOLENT SOCIETY OF BOMBAY.

The Beni-Israel Benevolent Society held lately its thirty-fifth Annual Meeting at Bombay. Mr. Justice Scott, who was accompanied by Mrs. Scott, presided, and both were very cordially received. The Society has for its object the giving of regular aid to the poor members of the community; not only to those living in Bombay, but to some also who live up-country. The Report showed that funds were very much needed to keep up this philanthropic work, and it was suggested that the several Synagogues in India might undertake to make collections, as is done in churches. Some boys belonging to the new Synagogue School sang a Hebrew song. Mr. Justice Scott then delivered a very interesting address.

After referring to the connection of the Jews with the religion of Christians, and to their preserving, in the midst of idolatry, through their force of character and tenacity of purpose, an intense belief in one God, he continued as follows:

"It is by this unchangeableness that the Jew stands out in history and calls up the distant past. Take your own case. The strange, romantic story of the arrival of your ancestors—a remnant of seven men and seven women literally cast ashore by the sea sixteen hundred years ago—recalls the persecutions from which you fled. The preservation of your religion and Hebrew identity to the present day in the new land, amidst all the new faiths and strange customs of India, recalls the grand Hebrew character over the whole history of the Jews since Abraham was summoned from Chaldea to found your great nation in the land of Israel. The Jews of Cochin down the coast, in a similar way link the present with the past. Their own story is that they came here as exiles, after the destruction of Jerusalem by the Emperor Titus. Others connect them with the fleets of Solomon and the maritime trade of Tyre and Sidon. Whatever may be the true story, they stand out as you do through the past centuries as clinging firmly to their faith, in spite of oppression and persecution. I wonder if you would have done better, had you stayed in the West. I doubt it. The history of the Jews from the first to the nineteenth century is the record of a brave people struggling with adversity and with a long series of persecutions. Each country took its turn of oppression. The spirit of the English people is shown in Shakespeare's character of Shylock; and a famous declaration of St. Louis, the best king France ever had, is a fair sample of the treatment your people received in France: 'For the salvation of his own soul and those of his ancestors, the king releases to all Christians a third part of what was owing by them to Jews.' In fact, the oppression continued throughout the Middle Ages down to almost the present day. I say with pride *almost* the present day. The time of persecution has at last gone. Now your race stands on perfect equality. Every kind of disability has been swept away. A Jew (Lord Beaconsfield) has been Prime Minister of England; a Jew (M. Gambetta) has been President of the Republic of France. The finances of all Europe are almost in the hands of the Jews. The richest men in Europe are Jews. But no race puts their wealth to better uses. There are in London alone thirty-two benevolent institutions and nineteen educational establishments maintained by Jews. When I visited Jerusalem, as I did three

years ago, I was much struck with the charitable and educational institutions founded there by all creeds, and especially by wealthy men of your race. They relieved the stern, desolate scenery. The gloomy mournful city did not seem so sad; and when I visited on a Saturday the ancient wall near the site of the Great Temple and saw crowds of Jews bending their black turbans to the ground as they wailed in tears over their vanished temple and the lost city, I still felt full of hope that there was a better future before them. I had been here a month or two before, and I thought of you, and should have liked to have shown you Jerusalem. But it is a very mournful city. No river flows by it, no fertility surrounds it, no commerce approaches its walls. It stands on the edge of a rocky table-land, and the narrow deep valley of Jehoshaphat scarcely separates it from the Mount of Olivet, which is so near that you can count the pilgrims as they wind up the hill. The city remains silent and gloomy, the arena of a thousand fights of Jebusites, Hebrews, Chaldeans, Assyrians, Egyptians, Romans, Saracens, and Crusaders. They have all fought in turn for the Holy City, and now the Crescent Flag waves over the spot where once stood the Temple of Solomon."

In conclusion, Mr. Justice Scott urged the importance of united action among the Beni-Israel, and he stated that he and Mrs. Scott wished to make a small contribution to their fund. Rao Bahadur Nana Norojee proposed, and Mr. Reuben Benjamin Penker seconded, a vote of thanks to the Chairman for his able and sympathetic address. The announcement of the handsome donation from Mr. Justice and Mrs. Scott was received with much applause.

THE GUJERAT VERNACULAR SOCIETY.

This Society, which has its centre at Ahmedabad, aims at the encouragement of vernacular literature, and the promotion of education in Gujerat. Rao Saheb Mahipatram Rupram Nilkanth, C.I.E., is the able Hon. Secretary, and he, with the assistance of the Managing Committee, mainly conducts the work of the Society. We have just received the Report for 1888, with an account of the Annual Meeting, held on June 29th of the present year, presided over by Rao Bahadur Runchorelal Chotalall, in the absence of the President, Rao Bahadur Behechurdas Ambaidas, C.S.I. The Society has the control of various Memorial and other Funds

contributed at different times, from the proceeds of which they award prizes and honoraria for literary work in Gujerati. Subjects are often suggested for essays on educational and social subjects, and successful competitors are thus rewarded.

In the last year a translation of Smiles' *Character* has been entrusted to Mr. M. B. Belsare, who will receive a prize of Rs. 400, and Mr. Ratanlal Trambaklal is undertaking a Gujerati translation of Sir W. W. Hunter's *Indian Empire*. The honorarium for this work will be Rs. 600. A life of Alfred the Great has been written by Mr. Chunilal B. Modi (honorarium Rs. 75), and other literary efforts are being aided by the Society.

The interest of some of the Funds is appropriated to scholarships for deserving students, and to prizes for schools, including girls' schools. The Sir T. C. Hope Fund, consisting of Rs. 200, presented by Sir Theodore C. Hope on his last visit to Ahmedabad, for encouragement in the art of Teaching, and of Rs. 300 subscribed among the friends of that gentleman, has been applied to the award of two annual prize medals to students of the Male Training College who may obtain the highest marks in Practical Teaching.

The Gujerat Vernacular Society also publishes books in Gujerati, copies of which are presented to Life and First Class Members of the Society, and it purchases many approved books as an encouragement to authors and publishers. A Magazine, called the *Buddhi-Prakash*, is brought out every month. The Society has now existed forty years. It is the only one in the Bombay Presidency which has for its object the advancement of vernacular literature, and it has consistently and successfully applied its resources to this useful end.

FACTS RELATING TO THE BRANCHES OF THE NATIONAL INDIAN ASSOCIATION.

We are glad to be able to report that, in connection with the Madras Branch of the Association, three Branch Societies have been started especially for the object of organising Home Education Classes. One of these Societies was established at Coimbatore, on the visit to that town of the Director of Public Instruction and Mrs. Grigg a few months ago; a second by Mrs. Brander, at Nellore, where the classes

are to begin shortly, a Telugu caste teacher being now available; and we have just received information of a similar movement at Cuddalore, in South Arcot. Mrs. Benson, who takes much interest in the progress of female education, presided at the prize distribution of the Government Girls' School on September 25th, after Mrs. Brander's inspection had been held. In a speech full of sound advice and suggestion, she urged the importance of education for girls after they had been withdrawn from school. Many of the leading gentlemen of Cuddalore were present, and Mrs. Benson invited them to assemble at her house the following day to discuss the subject. The result was, that a Branch Society was formed for the special purpose of starting Home Classes, and Mrs. Brander was requested to send a suitable trained teacher from Madras. All this news is very encouraging. Those persons, whether English or Indian, who best know the needs of education in India have expressed themselves very favourably towards the plan of Home Teaching, and the Central Committee in London are taking into consideration the best means of giving encouragement to local efforts in this direction.

The Bombay Branch, under the presidency of Mrs. Scott, is undertaking to form classes for ladies which, it is hoped, will before long lead to the establishment of a Ladies' Institute. We are glad to hear that the Bombay Government have granted the use of a room in the Elphinstone College for these classes. An arrangement has also been made for visiting girls' schools by ladies of the Bombay Committee. We expect to be able next month to give some details as to the proceedings at Bombay.

The Bengal Committee is exerting itself to help Mr. Sasipada Bannerjee's Schools and Home for Widows, described on a previous page. Several scholarships are given to widows through this Branch, and other scholarships are distributed to girls at the Bethune College and the Entally School. Mrs. Colquhoun Grant, one of the Hon. Secretaries, writes that funds are very much wanted for enlarging the work at Calcutta. H.H. the Maharani Surnomoye lately sent Rs. 120 to be spent on a monthly scholarship. In the present eagerness for education, even small sums of are of value, and we are anxious to make this fact known to friends of education in England as well as in India. As usual, Mrs.

Colquhoun Grant will hold a stall at the Annual Fancy Fair at the Calcutta Zoological Gardens, for the benefit of the Bengal Branch. Dolls, remnants, needlework, and fancy articles are much appreciated, and contributions will be gratefully received by the Hon. Secretary, 35 Blomfield Road, Maida Hill, W., before November 15th.

In connection with the Mysore Branch of the National Indian Association, which is under the patronage of H.H. the Maharaja, several public lectures are in course of delivery The following have been already given· 1. The Land of the Southern Cross. By Rev. H. Haigh. 2. Tennyson, prophet and preacher of womanhood By Rev. W. W. Holdsworth, M.A. 3. *The Merchant of Venice*, with special reference to its social lessons. By Rev. J. W Capels, M A. 4. The Origin of the Aryans. By Mr. H J. Bhabha, M.A. Four more lectures have been promised, by Dr. P H. Benson, Mr. M. Shama Rao, M.A, Mr. H. J. Bhabha, and Mr. S. Malbari Rao, B.A. A paper on Infant Marriage, written by Rao Bahadur Mahadev Govinda Ranade, M A, LL B (Bombay), will be shortly translated into Kanarese by Mr. M. Shama Rao, for circulation in the Mysore State. The Dusserah holidays were at hand when we last heard from the local Hon. Sec, Mr. Bhabha, and as a number of European and Native visitors would be at Mysore during the Dusserah feast celebrations, it was intended to hold a Conversazione at that time: The ladies' parties, which Mrs. Benson arranges, have continued to take place at the Maharani's Girls' School. That School was to have its annual prize-giving on October 8th. We hope to be able to give the report of the School next month. The number of members of the Association at Mysore is increasing, and we are very glad to hear of the activity of this newly founded Branch.

MADRAS NEEDLEWORK EXHIBITION.

The Madras Branch of the National Indian Association will hold an eighth Annual Exhibition of Needlework, &c., in December, 1890. The following prizes will be offered:

1. For the best collection of Native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes, one a

sovereign and the other rupees ten; the first to be awarded to a Native lady, and the second to the pupils of a Native Girls' School.

2. For the best specimen of Native embroidery, four prizes, as in par. 1.

3. For the best Collection of English garments, two prizes, as in par. 1.

4. For the best specimen of English embroidery in satin-stitch or open-work, two prizes, as in par. 1.

5. For the best specimen of crewel-work, two prizes, as in par. 1.

6. For the best Indian design for embroidery, two prizes, as in par. 1.

7. For ornamental darning on net, two prizes, as in par. 1.

8. For the best specimen of mending by darning an old cloth or stocking, two prizes, as in par. 1.

9. For the best specimen of mending by patching, two prizes, as in par. 1.

10. For the best specimen of pillow-lace, white or cream, two prizes, as in par. 1.

11. For the best specimen of pillow-lace, gold or silver, two prizes, as in par. 1.

12. For the best specimen of knitting, two prizes, as in par. 1.

13. For the best sampler, with English or Vernacular letters, two prizes, as in par 1.

14. For the best Kindergarten work, two prizes of Rs. 5 each.

15. For the best kolam drawing, two prizes, as in par. 13.

16. For the best freehand drawing, two prizes, as in par. 13.

17. For the best map-drawing, two prizes, as in par. 13.

18. For the best Native bead-work, two prizes, as in par. 13.

The specimens should be sent to Miss Nixon, Gunpowder Factory, Perambore, between November 1st and November 15th, 1890.

Each competitor for a prize should send with the specimens a declaration, attested by herself, or her parent or guardian, that the work has been executed entirely by herself. In the case of a school, the declaration should be to the effect that the work has been executed entirely by the pupils in the school and should be signed by the manager.

The garments exhibited must not be in miniature, but of a useful size.

In awarding prizes 1 and 3, the shape of the garments,

the beauty and strength of the needlework, and the size and variety of the collection, will all be taken into consideration.

In awarding prizes for embroidery and other fancy-work, the beauty of the workmanship, the taste displayed in colour and form, and the suitability of the ornamental-work for the purpose to which it is applied, will all be taken into consideration.

In awarding prizes for Kindergarten work, that which shows a knowledge of Froebel's principles and ideas will be valued more highly than that which displays only mechanical skill.

No prizes will be given for kinds of work not mentioned in this notice.

Work sent from schools should have the name and address of the schools securely fastened on each piece, and on the boxes containing the work and on their keys, and should be accompanied by a list. Work sent by private individuals, as well as the boxes containing it and their keys, should have the name and address of the owner similarly secured.

Competitors for prizes will not be allowed to send the same specimen twice for exhibition. Those who have received prizes twice for the same kind of work are not eligible for a third prize for that kind of work.

Those who desire to sell their contributions may do so, if they appoint an agent of their own to conduct the sales, remit the proceeds, and return any work that remains unsold. The price should be clearly marked on each article.

The Sub-Committee will be glad to receive specimens of fine needlework (both plain and fancy) for exhibition only. These also should be sent to the care of Miss Nixon.

All the specimens will be returned to such exhibitors as send a messenger for them to Miss Nixon within a fortnight after the close of the Exhibition. If this is not done, Miss Nixon cannot be responsible for the safe-keeping and return of specimens belonging to contributors in the town of Madras. Contributors in the Mofussil are requested to arrange, if possible, for the removal of their contributions by a messenger in Madras. When this is impossible, Miss Nixon will, if requested, return the specimens by train or post. The receipt should be acknowledged immediately.

Competitors who receive a certificate or prize are requested to send an acknowledgment immediately.

ISABEL BRANDER,

Hon. Secretary, National Indian Association, Madras.

MADRAS, 14th May, 1889.

AN OUTLINE OF FROEBEL'S EDUCATIONAL PRINCIPLES.

All eminent educationalists of past ages, as of the present, have raised their voices against words which suggest no meaning and against abstractions prematurely used in instruction or in education; but their protests have failed to catch the ear and arrest the attention of their contemporaries or successors. Thus, even yet, in schools, the *word* continues to be pre-eminent, whilst the impulse to action, which is ever struggling for expression in this age of rapid and precocious life, is overlooked, and remains unsatisfied. The school in its present form—a form clung to with incredible tenacity—can thus but imperfectly fulfil the holiest of its duties; viz., to keep pace with, and adapt itself to, the ever changing claims and requirements of the age. A reform is therefore needful; and this reform consists in recognising the principle that the child must *act* and *create*, and in the introduction of this principle, as an integral part, into all school organisms. Manual work must not, therefore, be taken up merely as a welcome interruption to abstract studies, or for the purpose of resting and amusing the child; but alternately with mental work it must give step by step the needful material for the comprehension of objects, by means of which teaching may become vivid, interesting, and rich in results, while *knowing* and *doing* are conjoined harmoniously. Thus only can school prepare the child to become an efficient and useful member of society, and send him forth into the world with his nature developed on all sides and thus free to enter upon a career suitable to his individual powers, and which will yield him not only daily bread, but inward satisfaction as well.

Every thoughtful mind will doubtless agree with me that we are justified in making demands such as these upon our schools, and it is all the more astounding therefore that such demands have not as yet been met. Why this delay in the introduction of all that tends to develop the hand, this most useful of all instruments? How often must the hand provide the means of subsistence for a whole family, and how often does its skill arouse our surprise and admiration, and prepare for us the purest of pleasures!

The solution to this problem will doubtless be found in the inadequate preparation of teachers, who are the leading powers in schools, and who ought to be the beacons to light the new

generation on the unknown path which they are about to enter upon.

The standard required for the training of teachers rises in proportion to the demands made upon the school. Such demands are no longer satisfied by knowledge, however extensive or deep; a universal, I might almost say an artistic, power of *doing* has now become a requisite; and such power will be most naturally acquired if Froebel's method is taken as the groundwork upon which the whole education of an efficient teacher of Kindergarten is based. I cannot conceive of a teacher who does not possess a deep insight into the development of early childhood as it is carried out in the Kindergarten: as it also seems to me that every Kindergærtnerin ought also to possess the education requisite to act as a teacher; for teachers and Kindergærtnerinnen ought to work into each others' hands in order to guide the right development of the child. Those who see in Froebel not only the thoughtful inventor of graduated games and playthings, but who comprehend him in his full significance as psychologist, thinker, and educational reformer, will have no doubt that he is the founder of a new science of education, and will accept his leading principles as the standard for the training of teachers. They rest upon eternal truth, and cannot, therefore, become antiquated or useless, although diversity of method in their application, and adaptation to special circumstances, is not only admissible, but essential.

These fundamental principles may be stated in condensed form as follows:

1. Education must be based upon the study of the individual to be educated—hence it must be in accordance with nature.

2. All the powers and talents of man must be developed, and this Froebel recognises as the right which belongs to the child.

3. Even in the child the individual is to be honoured and considered, and therefore education is to begin from the cradle. In this first education the child is to suffer no harm, either from the sins of omission or commission.

4. In order that they may guide the education of the child all mothers must be prepared for such educational duties.

5. The impulse to act (this most important of factors in education) must receive adequate encouragement and satisfaction at every age, and at each stage of the child's development.

6. From earliest infancy the child must be trained to work, and be thus prepared to face the duties of life.

7. In order to develop the mental powers in logical order, Froebel, like Pestalozzi, wishes to rise in all things from the

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object itself and from personal experience, and wishes thus to bring the child naturally from the thing to the image, from the concrete to the abstract.

8. Froebel wishes the child to be educated in close connection with its surroundings and with nature, thence rising to the conception of God, and gives the most charming illustrations how this can be accomplished.

9. He wishes to form the character by leading the child to a personal comprehension of things, to right personal judgments, and to independent action.

10. The child's unquestioning trust in those from whom he has received life and the means of subsistence leads to his implicit faith in his parents or guardians; he feels his dependence upon their care and love, and this arouses the sense of gratitude. Such feelings, strengthened and intensified, lead upward to the love of God, and form the basis of all religion. This harmony in feeling and willing, in knowing and doing, tends to build up an *harmonious manhood*, the goal in which all educational aspirations culminate.

From the foregoing it follows that whatever enters within the circle of these principles towards whose realisation we must strive, belongs also to the training of teachers, and must be acquired by young aspirants if they wish fully to master their subject. This includes all the manual dexterity and manual works which have a general educational aim. Of these we consider as of primary importance the Froebel works of the Kindergarten, which form a valuable preparation for, and introduction into, all artistic and general work, while they train hand and eye, form habits of order and regularity, refine the taste, and at the same time develop and bring into action all physical and mental powers. And herein lies the object, and also the limit of the school, where manual work must only be a means to an end, not the end itself. The manual work done is only intended to further the general development, which however does not preclude, as has been already said, that it may also prepare for some art or trade. Such art or trade does not however enter within the scope of the school, for these require special knowledge or dexterity, which the teacher neither can nor need possess.

Mme. Adele de Portugall,

Directress of the Froebel Training College at Naples.

INDIAN INTELLIGENCE.

His Excellency Lord Reay lately distributed the medals connected with the Poona Native Arts Exhibition of last year. He stated that the Exhibition had been very successful, and that it had been decided to establish a museum, with some of the articles exhibited as its basis. The Municipality also determined to start a Technical School. The gold, silver, brass and copper-work in the Exhibition was approved by Lord Reay.

On September 12th a school for Mahomedan girls was opened at Poona by Lord Reay. It is under the direction of Miss Small, and has opened with 120 pupils. His Excellency said in his address that he was glad to hear that the opening of this school was welcomed by members of the Mahomedan community themselves, and that it was "very encouraging to find that there is arising in many quarters in the Mahomedan community a deep sense of the need of education of the female members of their households."

The Arya Mahila Somaj (Ladies' Society) at Poona gave a farewell party to Lady Reay on September 9th, in the Hirabag (Townhall). Nearly 200 European, Parsee, and Hindu ladies were present. Lady Reay and the Duchess of Connaught arrived shortly after six o'clock, and were received at the entrance by Mrs. Ranade and Mrs. Sorabjee and other ladies of the Somaj. Music was supplied by a band of native musicians, and some of the ladies also gave songs. Refreshments were served in a large *mandap* (open tent).

We regret to record the death on September 28th of Dr. Porter, Catholic Archbishop of Bombay. The Archbishop was highly revered and esteemed, and his death is said to be regretted by all sections of the community. Among other institutions in which he took special interest was the School for Deaf Mutes, which was originated by his predecessor, Dr. Meurin.

The death is announced at Calcutta of Babu Nobin Chunder Sen, elder brother of the late Keshub Chunder Sen. He was much connected with the press, and it was his idea to change the *Indian Mirror* from a weekly to a daily paper. His character was unassuming, steadfast, and energetic.

The following resolutions were passed at the late Educational

Conference in Sind, convened by Mr. Jacob, the Educational Inspector:

1. The undue importance attached by pupils, parents, teachers, and the authorities to the passing of examinations is viewed with regret. 2. Greater attention should be paid to cultivate reading and recitation, to the oral teaching of geography and history, to the experimental teaching of natural science. 3. An honorarium should be offered for a History of India in a language which may be understood by children. 4. Greater attention should be given to the training of the eye and the hand by teaching drawing in all schools. 5. The teacher should pay more attention to the training of the ear by means of the modulation of the pupil's voice in reading, &c. 6. Vocal music should be taught in secondary schools. 7. Students should live on the school premises with the Head Master. 8. Play-grounds should be secured for all High Schools. 9. Cricket, football, and lawn-tennis should be the outdoor exercises, and the Municipality should be invited to set apart a plot of ground for the purpose. 10. A boy at the time of his admission to a school should be personally introduced by his father or some responsible relative or friend, and no leaving certificate be granted, except on written application being made by the parent or guardian.

The Bai Sakarbai Dinsha Petit Hospital for Animals at Parel, Bombay, was visited lately by several ladies and gentlemen of the Petit family. Mr. K. M. Shroff met the party, and accompanied them through the various departments of the building. They were much pleased with the condition and cleanliness of the wards for dogs, horses, and cattle. A carved fountain with four troughs has been erected in the compound in memory of the late Mr. Eduljee Furdonjee Allbless by his father.

The *Times of India* gives an account of a Savings Bank in connection with a school at Bombay for Parsi boys of the poorest classes. The balance to the credit of the pupils was Rs. 2,860, and several sums had been withdrawn for buying books, &c. The savings (the minimum being one pice) are collected every day in the recess at one p.m. When the amount for any depositor reaches Annas 4, it is forwarded to the Post Office Savings Bank, where interest is allowed at the rate of $3\frac{3}{4}$ per cent. on every complete deposit of Rs. 5. The scheme has induced habits of thrift and independence in the boys, who now do not spend their pocket-money on worthless or hurtful trifles.

Mrs. Brander, Government Inspectress, Madras, lately made her first tour in the Ceded Districts. Education for girls is

ry backward in that part of the Presidency, but at Bellary
here are some good schools, and the Inspectress paid an inter-
sting visit to Anantapur. A prize distribution was held there,
at which she presided, and gave away some dolls, &c., sent from London. It was attended by several native gentlemen and Municipal Councillors. Mrs. Brander read a satisfactory report of the Government Girls' School, which she had inspected on the previous day, and suggested that if a second girls' school were established by the Municipality it had better be placed in another part of the town. A playground is much wanted at the existing school. This need was specially brought before the Councillors, and it is hoped that they will establish one. A remarkable point of interest at Anantapur is that Home Education has been carried on there during the last four years, supported entirely by native effort. Rao Bahadur Sabapathy Mudeliar, of Bellary, a wealthy gentleman, very interested in educational progress, is one of the main promoters of this useful arrangement. Mrs. Brander made careful enquiries as to the working of the scheme, and gave some suggestions, including placing the classes under Inspectors, which, if acted on, would lead to a Government grant.

A public meeting was held at the City College, Calcutta, on September 27th, in honour of the memory of Ram Mohun Roy. It was presided over by Mr. Justice Guru Das Bannerji; and the speakers were Mr. Satyendra Nath Tagore, B C S., Rev. K. S. Macdonald, Pundit Siva Nath Sastri, and Mr. Kali Churn Bannerji.

We are glad to receive a Tamil translation of the Record of three years' work of the National Association for supplying Female Medical Aid to the Women of India, by the Marchioness of Dufferin and Ava. The translation is by Mr. R. Ry. Krishnama Chariar, Avergal, who has also sent us the first number of Vol. III. of his useful pictorial Magazine, *The Maharani*. It is satisfactory to learn that the Madras Government has sanctioned the supply of this Magazine to all the Government Girls' Schools and local Board Schools of the Tamil-speaking districts. Mr. Krishnama Chariar will be glad to communicate with any Editors of vernacular Magazines in other parts of India who might find use for similar illustrations to those that he employs. By means of combination as to orders, the illustrations will of course be supplied by the London publishers at a cheaper rate and thus all those who unite in the matter will be benefitted.

PERSONAL INTELLIGENCE.

Mr. George Pires has passed the Final Examination for the M.R.C.S. (of England) and L.R.C.P. (London) Examinations.

In the late Previous Examination of the University of Cambridge, the following have passed :—Part I. *2nd Class*, K. G. Deshpande (St. John's); *2nd Class*, W. M. Sing (Christ's); *3rd Class*, Kumar Shri Runjitsinhji (non-collegiate) ; *4th Class*, Kumar Shri Ramsinhji (non-collegiate). Part II. *1st Class*, K. G. Deshpande ; *3rd Class*, Kumar Shri Ramsinhji ; *4th Class*, Syed Hashim Bilgrami (non-collegiate). Additional Subjects (Mechanics): *1st Class*, K. G. Deshpande ; *2nd Class*, Kumar Shri Ramsinhji and Kumar Shri Runjitsinhji.

Miss N. H. Bonnerjee (Girton) has passed Part II. of the Previous Examination of the University of Cambridge in the 2nd Class, and the Additionals (French) in the 2nd Class.

At St. Peter's College, Cambridge, a foundation scholarship of £30, from Michaelmas, 1889, has been awarded to D. N. Mallik, of University College, London, for Mathematics.

Miss Cornelia Sorabji, B.A., has joined Somerville Hall, Oxford.

Arrivals.—Mr. Abdul Hakeem Khan, Mr. Muhammad Shafi, Mr. Prabh Dial, from the Punjab ; Mr. O. S. R. Krishnama, from Madras ; Mr. T. Madava Nair and Mr. Krishnama Unni Nair, from Malabar ; Mr. Syed Abul Mahmoud, from Calcutta ; Mr. Hira Singh, from Lahore ; Mr. Syed Alay Mohamed, Bengal Civil Service, and Mr. Syed Mehdi Hasan, Extra Assistant Commissioner, Central Provinces.

Departures.—Raja Shiam Sinha, for the N.W.P. ; Mr. Abdul Majid, for Delhi ; Mr. J. A. Sett and Mr. C. H. Dady, for Bombay ; Mr. D. B. Shukla, Barrister-at-Law, and Mr. N. I. Vaishnav, M.B., M.S., for Katthiawar ; Mr. and Mrs. Hla Oung, for Calcutta.

Erratum.—We regret that in the September *Magazine* the name of Mr. M. K. Lalkaka, of the Middle Temple (from Ahmedabad), was by mistake placed among the *Departures* instead of the *Arrivals*.

We acknowledge with thanks A Short History of Gondal, by Harikrishna Lalshankar Davé. The Journal of Education, Madras, October and previous numbers.

The Indian Magazine.

No. 228 DECEMBER. 1889

NO. 228 — THE NATIONAL INDIAN ASSOCIATION.

SOIRÉE OF THE NATIONAL INDIAN ASSOCIATION.

On November 7th a large and interesting Soirée was held by the National Indian Association, at 11 Chandos Street, Cavendish Square. Among those present were Sir Alfred and Lady Lyall, Sir Charles Aitchison, Mr. Justice and Mrs. Birdwood, Mr. and Mrs. Cowasjee Jehangbir, Sir Chas Turner, Mr. Thornton, Miss Shirreff, Mrs. and Miss Howell, Mr. and Mrs. A. Brandreth, the Misses Davenport Hill, Mr. [illegible], Mr. Raj Narayan, Mr. Abdul Hakeem Khan (son of a former Rais), General and Mrs. Pollard, Mr. and Mrs. [illegible], Mrs. Ashburner, Mr J. N. Tata, Mr. and Mrs. [illegible], Dr. and Mrs. Hunter Adam, Mr. Mahomed [illegible], Mr. [illegible], A. Emam, Mr. Pollen, Mr. Gedunaid, [illegible], Mr. Evans Bell, Mr. Rafi-udin Ahmed, Mr. M. K. [illegible], Algernon Brown, Mrs. Dasai. Mr. Moizrau [illegible], wegian gentlemen, Mr. Sowerby, Mr. J. N. [illegible], Zaffer Bahadur, Dr. E. Nundy, Rev. C. Buss, [illegible], M. Hassan, Mr. M. Sulaiman, Mr. and Mrs. Bahadur [illegible], Reza, Mr and Mrs. Martin Wood, Mr. W. [illegible], Harkissen Lal, Mr. Raghunath Garge, [illegible], Mr. A. Chuckerbutty, Mr. O. S. R. Krishnama [illegible], Archibald Rogers, Mr. Nand Kishore, [illegible], Miss Buckland, Mr. and Mrs. Mull, Mr [illegible], Miss Manning, Mr. M. Haq, Mr. S. C. [illegible], others interested in and connected with [illegible] ...ded in Eastern [illegible]

the audience by singing in Bengali. All the music was very characteristic, and those who had been in India were pleased to be thus reminded of familiar associations in that country. Many good specimens of Indian art and of school embroidery were exhibited, as well as photographs, engravings, &c. There was much animated conversation as usually on these occasions. Altogether the Soirée was essentially helpful in promoting friendly intercourse, and it was considered a very successful entertainment.

THE JUDGMENT OF THE WISE MINISTER.

(FROM THE BURMESE.)

Once upon a time the King of Rakhaing (or Rakshapúra), commonly called Arakan by the English, was going in his state barge to worship at the pagoda of Mahámuni, when a ruby ring of great value fell from his hand into the water, and was swallowed by a fish.

About a month afterwards the fish was caught by a fisherman, who found the ruby inside it, and took it to the king; who thereupon turned to his chief minister, and asked him to say what he thought of the matter. The minister, who for his great wisdom had received the title of Mahápanyá-kyawe,* answered: "Your majesty, if I were to speak the truth and say that it was owing to your majesty's glory that this fish lost its life in order to return the ring, some persons of little wit would deny it; so, that I may make it clear to everyone that such was the case, I beg you will permit me to use my discretion." The minister then took the ruby, and having hid it in a piece of flesh, caused the flesh to be cut into small pieces and thrown about.

The kites and crows flocked round and carried them off, and the piece in which the ruby was concealed was seized by a kite, which shortly afterwards was caught by some fowlers, who, finding the ruby in its gizzard, took it back to the king. The minister then gave the ruby to a man, with orders to sell it in the bazaar, and it was purchased by a foreigner for Rs. 10,000,

* The title of this minister is composed of the Pali words *Mahápanyá*—"great wisdom," and the Burmese word *Kyawe*—"to be renowned for."

who gave it to a goldsmith, with instructions to set it in a ring. When the goldsmith had finished his work, some thieves came by night and carried it off; so the foreigner went to the king to complain, but the minister told him to wait patiently and the matter would be cleared up. In the meantime the thieves had gone down to the river to bathe, and the one who had the ring put it down on the bank by his clothes, but a rat came out of its hole and took it away. Shortly after a servant of the judge, being anxious to dine off rat's flesh,* came and dug into the hole; and finding the ring, gave it to his master the judge.

As soon as the judge saw it he said: "Ah! this is the ring that the king gave to Mahápanyá-kyawe in order that he might show how clever he is. I will hide it away, and so pay him out for upsetting my decision in a case of inheritance† the other day, by injuring his reputation."

When the judge went out, his wife, in order to satisfy her curiosity, took it out to examine it, and after putting it down fell asleep. No sooner had she done so than down came a crow and carried it off to its nest. When the judge came home and found the ring was gone, he had a row with his wife, and was very much grieved at his plan being spoilt.

One of the boys in the monastery school found the ring in the crow's nest and gave it to his master, who was the king's teacher;‡ and he, being bound by the rules of his order§ [illegible] not to keep it, took it to the king, who at once sent for Mahá-[illegible] panyá-kyawe.

The minister asked the abbot where he got it, and he said that one of the boys had found it; and on questioning the boy, he pointed out the tree in which the nest was.

The minister then reasoned as follows: "This ring was bought by a foreigner, and given to a goldsmith, from whose house it was stolen, and it is now found in a crow's nest; the

* The Burmese lower classes are not very particular as to what they eat.

† The law of inheritance is very intricate in Burma.

‡ The king always had a monk of high standing as a religious teacher, who was also a sort of archbishop.

[illegible]

6. [illegible]

7. To abstain from dancing, singing, music, and stage-plays. 8. Not to use scents, unguents, or flowers. 9. Not to use a luxurious couch. 10. Not to receive gold, silver, or jewels.

crow certainly did not take it from the goldsmith,* but it was stolen by a thief; so I have now to find out how it got from the thief's possession into the crow's nest."

On thinking over the matter, he caused the crow which was in the nest to be caught, and having searched out another ruby, similar to the one belonging to the king, caused it to be tied to the crow's beak, and then let it go. The crow at once flew to its usual feeding place† on the top of the judge's house, and as soon as he saw it the judge called out: "There is the crow that took the ring the other day. Catch it! catch it! He has got it in his beak."

The prime minister's servants, who had been ordered to watch the crow, heard all this commotion, and went and told their master, who sent for the judge and said: "Brother,‡ where did you get this ruby that the crow took away?" The judge admitted that he had got it from one of his servants; so they sent for him, and he said that he found it when digging for rats. He was told to point out the place, and the minister set a watch near it. In the early morning the thieves came down to bathe, and began talking about the ruby and searching for it, so they were arrested by the watch, and taken before the minister, who questioned them, and they confessed to having stolen it from the goldsmith.

The minister then took down all the statements in writing, and had them read before the king, after which he made the following speech: "When the ring fell from your majesty's hand the earth dared not receive it, and it was taken in charge by a fish; and, inasmuch as the fish was caught by a fisherman and taken to the king, it is clear that neither earth nor water dared to retain it: therefore the king is the owner of both land and water. That the goods of one who is all-glorious and upright in wisdom can neither be burnt by fire nor sunk in the water, is an old saying. In fact it is clear that this ruby, which passed through so many vicissitudes, yet returned to its owner, was guarded by supernatural beings. Now, I will proceed to point out those who are praiseworthy and those who are to be blamed in this matter. First, as regards the monk: though a great treasure came into his

* The minister knew that the crow did not take it from the goldsmith's house, because the goldsmiths, knowing the habits of crows, place everything in boxes when they set them aside.

† Crows, as well as other creatures, having regular feeding places.

‡ *Brother* is an ordinary term of address with the Burmese.

possession, yet did he not retain it; but, in accordance with those vows which prevent the order from accumulating wealth, at once returned it to his sovereign. In doing so he acted strictly in accordance with the rules laid down in the *Vinaya** by the most excellent Lord Gotama for the guidance of ascetics; and, therefore, he has shown himself to be a person to whom it is proper to make offerings of the four things† which may be offered to monks. Now, as regards the fisherman and the fowler, they enter into the category of 'faithful servants,' who ought to be rewarded from the royal treasury, inasmuch as they knew that it was their duty not to retain a valuable not suitable to their station. The judge, who knew that the ruby should have been taken to the king, but neglected his duty and retained it, is an unfaithful servant. The goldsmith and the foreigner were merely [illegible] agents, like the fish. The judge and the thieves shall [illegible] escape punishment; let them pay the penalty.'

After the delivery of this wise judgment though it was the hot season, the clouds gathered together, the lightning blazed forth, the thunder roared, and there was a great rain [illegible] so the king and all the people gave honour and praise to the wise Mahápanyá-kyawe

NOTE —There is nothing in the body of this [illegible] who the king was, or the date Old Aracan [illegible] call it, one of the ancient capitals of the province [illegible] situated on the eastern shore of the Bay of Bengal [illegible] about the year A.D. 1430, but previous [illegible] several other dynasties with capital [illegible] Aracanese are a branch of the *Mran[illegible]* [illegible] split off in very early times, and [illegible] from the mountains, now inhabited [illegible] along the larger rivers which discharge [illegible] Bay of Bengal The earliest [illegible] said to have been founded A.D. [illegible] in A.D. 1018, then a place named [illegible] year A.D 1103. After this [illegible] at different places, till the [illegible] 1430. The Rájás were [illegible] assumed Mahomedan [illegible]

* The *Vinaya-pitaka* is [illegible] lays down the discipline of the [illegible]

† Food, raiment, [illegible]

1593 was also called Sikundar Shah. Aracan was annexed to Burma by Min-tara-gyee in A.D. 1784. The great image of Gotama Buddha, called *Mahá Muni*,* is said to have been made in the year A.D. 146 by King Chanda Suriya; but it was carried away by the Burmese in A.D. 1784, and is now in a temple near Amarapura on the Irrawaddy. However, the old shrine is still venerated as a place of pilgrimage.

R. F. ST. ANDREW ST. JOHN.

THE ARYA SOMAJ AND SOCIAL REFORMS IN INDIA.

A REJOINDER.

Mr. Fatteh Chand, of the Middle Temple, wrote a second paper on "The Arya Somaj and Social Reforms in India" in the *Indian Magazine* for August last. In this he has attempted to explain some statements of his, the inaccuracy of which I pointed out to the readers of this *Magazine* in the previous May. "Heartily as I welcome criticism," says our friend, "yet I cannot help noticing with regret that the writer has come forward without taking pains to understand the true spirit of the Arya Somaj movement." I venture to believe, however, that the following pages will suffice to convince the reader that I am not as ignorant of the Arya Somaj movement as Mr. Fatteh Chand would make them believe.

I am a native of the town of Rawalpindi, in the Punjab. When Swami Daya Nand visited this place, I was a young boy. He was received here by my own family members and their friends. He lived with us for about three months. I had the honour to pass five hours daily in his society. My Sundays were almost wholly spent with him. After his departure I became intimately connected with the Arya Somaj movement. From the year 1875 till 1880 I attended every meeting of the Rawalpindi Arya Somaj, which had been established by Swami Daya Nand himself. In 1881 I went to receive further instruction at Lahore. I was placed under the guardianship of a distinguished Arya Somajist. Since that time my circumstances enabled me to witness constantly the way in which the machinery of the Arya Somaj worked. My residence at Lahore, the centre of the Arya Somaj movement, for about nine years, and my zeal for it, won for me the friendship of some of its highest

* *Mahá-muni* is a Pali word meaning "great sage."

dignitaries. I had a mania for it and for the name of its founder, Daya Nand. If ever there was any subject [illegible] I generally corresponded with friends, it was the Arya Somaj. If ever I wrote for the Indian newspapers, it was on the Arya Somaj. Often, at the expense of health and success at the University Examinations, I sat to write on the Arya Somaj one morning and finished the next morning, without [illegible] or taking an hour's rest. I attributed, as Mr. Fatteh Chand has done, every excellence to the Arya Somaj. I exaggerated the little that the Arya Somaj did, and lowered the worth and importance of every other movement. The Arya Somaj never started a newspaper or magazine to which I, or those among whom I was born, did not subscribe.

Had my opinions continued till this time as they were two years ago, I am sure Mr. Fatteh Chand would have found plenty of words to commend them. But as I have begun to differ from him and his fellow-thinkers, I will bear the charge that I have not taken pains to understand the true spirit of the Arya Somaj movement." What led me to comment upon the statements of Mr. Fatteh Chand was not the desire of entering into a controversy. There was no [illegible] matter of opinion, in what he wrote in his first [illegible] merely a statement of certain facts and there [illegible] no room in it for criticism, or a [illegible] did not criticise him. I did not try to show [illegible] *or wrong* in his opinions. I simply [illegible] pointed out to him and the readers of the [illegible] what he claimed for the Arya Somaj [illegible]

Does the reader remember what Mr. [illegible] caste in his first article? That the [illegible] important movement to which the [illegible] itself, *heart and soul*, is the [illegible] superstitions." The italics are [illegible] dous misrepresentation, I said [illegible] opposed, tooth and nail, to the [illegible] Fatteh Chand now explains [illegible] not caste, or the division of [illegible] only, that can be swept away [illegible] understand that the [illegible] away with the divisions [illegible] remove its abuses. [illegible] hibition of eating and [illegible] persons of lower caste and [illegible] tion of inter-marriage among [illegible] Fatteh Chand to name [illegible] tion in whole India, [illegible] Arya Somaj [illegible]

promising adherence to the dictates of truth and justice." But is it, I ask Mr. Fatteh Chand and his brother reformers, following the dictates of truth and justice to preach that eating with non-caste gentlemen is mischievous or absurd? Here is, dear reader, a man who wishes you to follow the dictates of truth and justice, but calls those men mischievous and fools who eat and drink with non-caste gentlemen, as if it were against the laws of God or the dictates of truth and justice if one accepts an invitation to dine with a respectable Christian or a Mohammadan! Eating and drinking with non-caste man has only this importance, that by so doing we prove to our fellow-men that we really do not look upon them with contempt; that we consider all of them brothers in one common Father, our Creator; and lastly, that we are living protests against that preposterous and unnatural custom, which makes even a Hindu coolie think that he is a higher being than the Viceroy of India, simply because he happens to be Hindu by blood, while the Viceroy is a Christian.

So far as the Punjab is concerned, Mr. Fatteh Chand is perfectly wrong when he says that "a Vaish cannot dine with a Sudra, no matter how high a Government post he holds; nor can a Brahmin with a Kshatriya: religion is supposed to forbid it. A Sudra is not permitted to hear the chantings of the Vedic hymns; nor are the Vaishas and the Kshatriyas allowed to read the Vedas themselves. . . . These are the notions that prevail in all parts of India—ay, in the very heart of Bengal, where the masses stick more closely to the prejudices they have inherited from their forefathers—thanks to the pernicious imitation, among some, of European dress, European food and European manners." The Punjabis are [illegible] and freer race than the Bengalis and the [illegible] Hindus of the N.W.P. and Oudh), and [illegible] The Brahman, whose sacred profession it is to [illegible] stick to old customs whether good or bad, is comparatively a very powerless thing in the Punjab. For instance, a [illegible] here will very rarely object to dine with a Kshatriya [illegible] and even with a Sudra, in case he happens to [illegible] consequence. Maharajah Ranjit Singh was a [illegible] low caste, and it is remarkable that the Punjabi [illegible] Kshatriyas never thought it a pollution to [illegible] Maharajah of Kapurthalah is not a [illegible] daresay that the mouth of any Brahman [illegible] prospect of a "neota" (invitation for dinner [illegible] To be brief, the teachings of Guru Nanak [illegible] have not only changed the social [illegible] Sikhs, but have considerably [illegible]

lation of the Punjab proper. The Sikhs, in their short history, even attempted to give a death-blow to the modern Hinduism by marrying into different castes, though it is to be regretted that such instances are not so common among the wealthier portions of this community.

Every Punjabi, no matter of what caste, was, and is, free to hear the Vedas. The followers of Daya Nand have improved on the actual state of things only in so far as they totally ignore the other scriptures which the Hindus of this province possess, and recommend the study, not of those Vedas which the Hindus honour, but of the Vedas as interpreted by Daya Nand. It will be interesting to the English reader to learn that, according to Daya Nand and his followers, the Vedas contain all the sciences and philosophy which were ever known to man, and which he will ever know. Now and then, at the annual gatherings of the Lahore Arya Somaj, a discovery pertaining to physical sciences is announced on the authority of the Daya Nandi Vedas; though it is a pity that they (the discoveries) make their appearance here long after they are known to Europeans and Americans.

That Swami Daya Nand succeeded, and most easily too, in establishing so many Somajes in the Panjab, and utterly failed to organise even half-a-dozen Somajes in the N.W. Provinces, Bengal and Bombay and Madras Presidencies, is significant. Here, the field was already prepared for him. The country of Nanak received him with open arms. His first disciples were the followers of Nanak, Brahmos or those who sympathised with the Brahmos, and those who belonged to the faith of our distinguished countryman, the late Lalla Kanahya Lal Alakhdhari, who in his day did so much to further the cause of Theism in Northern India. As an instance, it may be sufficient to mention that the present President and the Vice-President of the Lahore Arya Somaj were the members of the Punjab Brahmo Somaj when Swami Daya Nand came to the Punjab.

Now the question arises, What led these men to leave their respective societies and follow Daya Nand? The Sikhs joined him because they were made to believe, till the year 1888, that Daya Nand was not adverse to the religion of Nanak, and that he had come only to strengthen it. English education opened the eyes of our countrymen. They could not but hate the superstitious beliefs current among them. The only society which proclaimed pure Theism, and which gave intellectual food to its members, was the Brahmo Somaj; and hence all Hindu dissenters became its members or sympathisers. But it was no easy matter to act on the principles of the Brahmo Somaj. Those who became its active members were excommunicated by

siderably large number of followers. Before him, Baba Nanak and his successors preached one of the best religions, of which we can well be proud. They have left no autobiography, no works especially devoted to philosophical subjects; but every word they uttered is full of great meaning and religious truth. The ten gurus invariably ignored their personalities, and represented themselves, always, as the meanest and lowest of God's sons. They were Hindu ascetics. Daya Nand, on the contrary, was no ascetic. He lived like a prince, dressed like a prince, ate like a prince, and rode like a prince. Wherever he went, he was surrounded by admirers, and was heartily welcomed by them. These admirers were generally well-to-do persons. His lectures were reported in the public press. His movements were telegraphed to his admirers. Whenever he lectured, he had a police guard with him. Railways, the printing press, liberty of speech and action, facilitated his mission. The Sikh gurus, on the other hand, existed in an age when the arts of modern civilization were quite unknown. In most cases they were born of poor parents. Their followers were from the poorest and lowest castes of the Hindus. Baba Nanak was considered a madman by his own parents. The priestly class and their adherents looked upon his faith with extreme contempt. But, in spite of the difficulties which his mistaken and ignorant countrymen created for him and his successors, he persevered in his work under the guidance of the Father Almighty. Guru Arjan compiled the *Adi-grantha*. When in the N.W. Provinces, Bengal and other places, the Vedas were not read to the Sudras, in the Punjab, Guru Arjan inserted in the *Adi-grantha* the "banis" (sayings) of the shoemakers, the washermen, the Mahommedan weavers, and other low-caste and non-Hindu men, who in their times have led their fellow-men to lead holy lives, and sing the praises of the Creator. This incident is unparalleled in Indian history. The followers of Sikhism burned with a religious fervour and enthusiasm. They offered their lives, father, mother, and all other earthly things at the altar of their faith, with most marvellous self-sacrifice. Though those glorious days of our ancestors are gone, though we are now a fallen race, and no more represent the society which acknowledged the catholic principles of Guru Nanak, still, I dare say that we are a thousand times freer, in our daily social duties, than our brethren in other parts of India; and that we ignore, in most cases, Brahmanical rites and superstitions. Few Sikhs will be found worshipping idols. The astrological superstitions which govern the lives of other Hindus, do not constitute a code of their beliefs. Islam, and most notably the efforts of the Christian missionary, since the annexation of

he Punjab, have not contributed inconsiderably to lessen he importance of the Brahmanical doctrines in the Punjab. In such a province it was no difficult matter for Daya Nand to get a following, and for his followers to increase their numbers.

"The fourth method of reform," according to Mr. Fatteh Chand, which has been adopted by the Arya Somaj, "is the advocacy of foreign travels." I have never heard till this time that any Arya Somajist has lectured on the advantages of foreign travels, from the pulpit of the Arya Somaj, in the Punjab. The fact is, our friend has not attempted to represent his Somaj as it is, but, as he wishes it to appear. Most of what he has written about the Arya Somaj is an evolution of his own mind. Even if it were true that the Arya Somaj advocates foreign travels, it does not imply that it is due to the teachings of the Vedas, or the efforts of Daya Nand. Every educated man, whether Arya or non-Arya, is not unfriendly to the England-returned Hindus. The members of the Arya Somaj are almost wholly the products of Western education, and consequently they are naturally friendly to their England-returned castemen; but I deny the statement that they have adopted the advocacy of foreign travels as a method of reform. Several Punjabis have been to England, and have not been excommunicated. Drs. Bhagat Ram and Fatteh Chand, and Lalla Seva Ram, B.A. of Lahore, have not only not been required to submit to *praschit*; but have been, on the contrary, received with open arms by the members of their "biradari" (caste), who have given the proof of their social freedom by giving costly entertainments in their honour. This is not because the Arya Somaj has educated the people to a sufficient extent, and made them so tolerant, but because the Brahman has, from centuries past, far less influence here than at Lucknow, where he has put to trouble even gentlemen of Pundit Bishen Narayan Dar's position and education. Crossing the seas, I said in my last paper, "is no great breach of caste-rules." Even now I adhere to this statement. Mr. Fatteh Chand may rest satisfied that, in the course of a dozen years or so, numbers of the people of the N.W.P. will go to England. India, as everybody knows, is progressing, under the influence of Western civilisation, with the speed of a railway train.

I do not wish it to be supposed that I ignore the services of Daya Nand. The fact is, I strongly admire him for the good he did to our country. The difference between me and his followers is simply this, that while I have no motive to exaggerate his acts, they extol him and his works to the skies; and not only ignore the services of other people in the cause of religious and social reform, but *sometimes*

insult the memories of Nanak, and other great men, who exhorted people to follow Truth and practise Virtue.

There are other points worth refuting in Mr. Fatteh Chand's paper, but I have already taken too much space of this *Magazine*.

LAKSHMAN SINGH.

Municipal School, Hazro, Rawalpindi District, October, 1889.

REPORT FOR 1888-89 OF MISS GOVINDURAJULU,

ACTING INSPECTRESS OF GIRLS' SCHOOLS, NORTHERN AND CENTRAL CIRCLES, MADRAS PRESIDENCY.

On the 20th December, 1888, a reorganization scheme came into effect, under which the whole of the Northern Circars and Ceded Districts have been brought under Mrs. Brander's charge, in addition to which she still retains five of her old districts. The Northern Circle comprises the districts of Ganjam, Vizagapatam, Godavari, Kistna, and Kurnool; and the Central Circle, the districts of Bellary, Cuddapah, and Anantapur, in addition to Nellore, Chingleput, North and South Arcot, and the town of Madras. This report is written, not by Mrs. Brander, but by Miss Govindurajulu, who has been acting for her.

There are 154 girls' schools and 6,940 pupils in the Northern Circle. The statistics given show that these figures are a great advance on those of 1880-81, but that as compared with last year there has been a small falling off of four schools. Kurnool, with only three girls' schools and 87 pupils, is by far the most backward of these districts; but much remains to be done in Ganjam and Vizagapatam, while Godavari and Kistna are fairly supplied with schools. There are only two high schools in this circle, one at Vizagapatam and one at Coconada, and only six girls in the high school departments. Twenty-six schools have middle departments, containing 200 girls. Very few female teachers are employed in the schools; of these still fewer are certificated. Except in the Kistna district, the proportion of native Christian girls under instruction is very small, and only one girl in twenty learns English. On the other hand, 19 per cent of

the girls under instruction are Brahmins, and a fair number of them belong to the richer classes. There is no normal school in the circle, except a class of 12 girls in the Sharkey Memorial Boarding School, four of whom obtained Primary Lower Certificates.

Of the 6,940 pupils in these girls' schools, 70 are boys; but there are 4,750 girls attending boys' schools. The total number of girls under instruction is therefore 11,820.

There are nine Government Schools, thirty-five Local Fund Schools, and four Municipal Schools in the circle, and, as private agencies do not seem to be likely to overtake the work, the Director suggests the expediency of establishing more Board or Government Schools as opportunities occur.

Three pupils passed the Higher Examination for Women, eleven the Middle School Examination, and eleven the Special Upper Primary Examination. Two teachers passed the School Management Examination (Primary Higher), and three teachers the Special Upper Primary Examination.

In the Central Circle, the three districts which have been recently added to Mrs. Brander's charge are conspicuous for their backwardness, there being only four girls' schools, with 119 pupils, in Cuddapah; five girls' schools, with 200 pupils, in Anantapur; and seventeen girls' schools, with 541 pupils, in Bellary. From these figures 31 must be subtracted on account of boys in girls' schools, and 429 added on account of girls in boys' schools, giving a net total of 829 girls for these three districts. The education imparted in these schools is mainly elementary; but there is one High School in Bellary, one Middle School in Cuddapah, and two in Anantapur.

The progress of education in four out of five of Mrs. Brander's old districts—viz., Nellore, Chingleput, North Arcot, and Madras—was generally satisfactory.

No public exhibition of needlework was held this year by the National Indian Association, and another year has passed without any candidates applying for the scholarships offered by his Highness the Maharajah of Vizianagram, the late Princess of Tanjore, and Mr. Mir Shujaat Ali Khan.

Although the area of Mrs. Brander's charge has been greatly increased, the number of girls under instruction in the two circles now under her supervision is less than it was in her former charge; viz., 30,908, against 38,325. This is

of course due to the backward condition of most of her new districts. The report shows that the number of girls who ought to be at school in the Northern and Central Circles is 1,269,700; or, in other words, that for one girl at school forty are growing up uneducated. It is to be hoped that Mrs. Brander may be successful in gradually reducing the number of the latter.

R. M. M.

A FEW THOUGHTS ON THE ILLS OF LIFE.

"*Socrates:* I will tell you all I can remember. 'For what part of life,' said he, 'is free from pain? Does not the infant cry at its first birth, beginning to live from pain? Nor is it deficient in any suffering, but is affected painfully either by the want of something, or excessive colds or heat, or a blow; and being unable to tell what it is suffering, it cries continually, possessing this voice alone of its discontentment. And when it reaches its seventh year, after having gone through many troubles, there are boy-leaders, and teachers of grammar, and drilling-masters tyrannizing over him. And as he grows bigger, there is a still larger number of despots, who teach him correctness in composition, and geometry, and military tactics. . . . And then old age stealthily and unconsciously comes on, to which flows all that is on the verge of death and hard to be remedied. And should a person not pay, as a debt, his life rather quickly, Nature, like a usurer, stands near and takes as a pledge from one his eyesight, and from another his hearing, and frequently both; and should he still delay, she brings on a paralysis, or a mutilation, or a distortion of limbs; while they who, on the threshold of old age, are still vigorous in mind, become twice children though grown old.'"

Our limbs seem to tremble as we look at this grim picture, and life looks intolerable as we reflect on the woes and tales of anguish with which it appears bestrewn. But the reader must perceive that this is only one side of the argument, and consequently any conclusion from it would be both unsound and illogical. In order to form a truer judgment, we shall have to take note of all the many pleasures we enjoy; but unfortunately this is impossible. We sooner notice and longer remember the irksome troubles which disturb our happiness; but happiness, which we might say is a constant quantity and the privilege of our nature, cannot be so easily

perceived, nor so well described. Its very vastness, its very permanency and profundity, is an enemy to calculation and description. Indeed, if life were only a bed of torture, our being would soon have come to an end. But we love life, we value it. Convince one, as you may, that there is nothing more despicable on earth than his own living self, he can never believe it; or if he does, his belief is only assumed or at least indeterminate. There is yet a hidden voice within him, whispering with more than womanly tenderness, admonishing him to live, to prolong his being as far as possibilities would permit.

> "Thus here by danger girt shall glide away,
> Of childhood, manhood, age, the vigorous day:
> And such a throng I fain would see,—
> Stand on free soil among a people free!
> Then dared I hail the moment fleeing:
> 'Ah, *still delay—thou art so fair!*'
> The traces cannot of mine earthly being,
> In æons perish,—they are there!
> In proud fore-feeling of such lofty bliss,
> I now enjoy the highest moment—this!"
>
> *Faust*, Part II., Act 5

Hope indeed is the salt of our being; but if we enjoy hope, as all admit, this is pleasure. In the domain of intellectualism there is no absolute line of distinction between "real" and "false," or "unreal," except only that formed by individual experience and individual impressions.

Dryden has some beautiful lines in his *Aurangzebe*—a drama now only remembered by some vigorous excerpts which it contains:

> "When I consider life, 'tis all a cheat;
> Yet, fooled with hope, men favour the deceit,
> Trust on, and think to-morrow will repay;
> To-morrow's falser than the former day,
> 'Tis worse, and while it says we shall be blest
> With some new joys, cuts off what we possess'd.
> Strange cozenage! None would live past years again,
> Yet all hope pleasure in yet what remain.
> * * * * * *
> I'm tired with waiting for this chemic gold,
> Which fools us young, and beggars us when old."

'Toss me into what clime or state you please," thought [illegible] pious Roman Emperor and Philosopher; "for all that, I [illegible] keep my divine part content, if it can but exist and [illegible] accordance with its nature. What! is this misadventure enough to ruffle my mind and make it deteriorate? [illegible] it mean, craving, and servile and frightened; what is

that can justify such disorders? . . . You may be assured the universal Nature has never laid upon you an intolerable evil." Surely a little of stoicism is also necessary for our happiness.

But it may be asked, as it often has been, if Nature is perfect, and is governed by an omnipotent and omniscient Deity, why should miseries and disasters at all be permitted? But are these ills and disasters which befall human kind *primâ facie* proofs of God's injustice, or do they admit of any other explanation? The burden of proving this statement lies upon the assertor. But in order to prove it mere induction is insufficient, because the innumerable acts of kindness and love of God, "like myrtle and thyme scattered around us," elude all observation and defy all reckoning. Moreover, what one would hardly think credible, these disasters have in most cases been shown to be, on the whole, beneficial and welcome. One would think this statement to be exaggerated; but we make it deliberately, and have reason on our side to support it. "Floods and famines," says Fawcett, "contribute greatly towards our happiness, by sweeping away the superfluous population;" and, we may add, weeding out the weak and diseased constitutions, whom death only helps to reach a pleasanter shore. Again, from an ethical standpoint, the wholesome effects of these disasters are not altogether insignificant. All miseries bring a sympathetic chord into our minds. A misery on our fellow-being is a half-misery upon us. We may not feel it, but it is there. It works changes in our very constitution, till we ourselves become aware of it It is Wordsworth who speaks:

> "Welcome fortitude and patient cheer,
> And frequent sights of what is to be borne!
> Such sights, or worse, as are before me here,
> Not without hope we suffer and we mourn."

And elsewhere:

> "But hearing oftentimes
> The still sad music of humanity,
> Not harsh nor grating, but of ample power
> To chasten and subdue."

And these lines form the burden of his poetry:

> "The clouds that gather round the setting sun
> Do take a sober colouring from an eye
> That hath kept watch o'er man's mortality;
> Another race hath been, and other palms are won;
> Thanks to the human heart by which we live,
> Thanks to its tenderness, its joys and fears,
> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

These are not poetical imageries, but the result of profound thinking, which anyone may verify for himself if he only possesses power of introspection.

The chief reason why we lay so much stress upon these evils is not very difficult to determine. Firstly, we look upon things independently of others—that is, as things existing by themselves, and not inter-related to the rest of the universe. And, therefore, when some one individual thing comes to grief, we hastily conclude that the whole world is off its hinges, and that, therefore, its Creator is either careless or asleep. Secondly, in determining the gravity of an evil, our passions and other prejudices usurp the place of reason, and furnish us with a distorted and incorrect diagram. And, lastly, which is the chief cause, we compare the outer world with the ideal, and therefore more perfect, world existing in our mind. "I have found," says Seneca, "many who are upright towards men, but none that are upright towards the gods. We are daily "chiding destiny." 'Why,' we say, 'was he taken away in the midst of his course?' 'Why was not another taken?' 'Why does a third drag out his old age, to the annoyance of himself and of others?' Whether, I pray thee, judgest it thou the fairer, that thou obey Nature, or that Nature obey thee?"

The truth is that our knowledge of the universe, still more of its machinery, is extremely limited; and it would be, therefore, simply presumptuous to assert from a single instance that God is unjust, or that He is indifferent. Moreover, we often forget, and therefore I wish to insist on it again, that our ideas are purely *mental*, and can be shaped into protean forms and infinite varieties. We can plant a Garden of Hesperus in our minds, fan it with scented winds, and people it with Houris and Graces. But it would be vain to look for such a land in the world of reality, where perfection only means the maximum of good result with the minimum of disturbance. On the other hand, philosophers have reasoned from this argument the existence of a better life. Our ideas, they argue, which are so elastic, so rich, so profound, must have somewhere their prototypes in objective reality; because if they are only feigned, they could not possibly be so universal, vivid, and obtrusive. One may question their universality, but their tenacity or obtrusiveness is incontestable. Indeed, it would greatly support this

reasoning if we imagine only a few to be capable of such high idealism. As we grow in wisdom and reason we seem to rise above the crass matter of this earth, and, like an eagle, wing our flight nearer and nearer towards Heaven. And as we travel in our course we perceive the surges of eternity beating ashore; we hear the

"Authentic tidings of invisible things;
Of ebb and flow, and ever-during power,
And central peace, subsisting at the heart
Of endless agitation."

HAR PRASAD SINGH GOUR.

Downing College, Cambridge.

REVIEWS.

MOTHER AND CHILD (Ma-o-Chela). Part I. and II. Mary Carpenter Series. By CHANDI CHARAN BANERJEE. Calcutta.

Subodh Chandra, a young man of six-and-twenty, with his mother, wife, and one child, an infant of three months, resided in Calcutta. One evening, on his return from office, Subodh Chandra was observed by his wife to be so oppressed with thought that she asked him if anything had occurred. The question was repeated several times ere his attention was gained; but at length he said, laughing:

"No; nothing particular has happened."

"Then what are you thinking about? Will it do any harm to tell me what is in your mind?"

"Whether it does harm or not, I see nothing to be gained by telling you. If I did, it is not in the least likely that you would understand."

"Why, am I such a dunce?"

"Oh! if it were a bit of gossip or slander, you would understand quickly enough; but in a question as to what constitutes righteousness, moral greatness, or the qualities essential to manhood, you would not grasp the matter so easily."

Sarala was hurt by this speech, but she did not resent it, but rather felt troubled at the deficiencies of women, and cast about in her mind how best to promote her husband's wishes and designs. Subodh took his evening meal, but his abstraction did not lessen; and Sarala, after completing her household

s and tending her mother-in-law, entered her sleeping er, where she found her husband still with the same ssion on his brow. Approaching him with a gentle , she said:

Since you find me so insufficient, you can put me away. y should you keep beside you one so incompetent to her the aims of your life? Such a one as I am should be retained."

"No, no," replied Subodh Chandra: "I was not reflecting pon you; I know that you have many gifts qualifying you aid the purpose of my life; I was speaking of the condi- ion of women in general, which causes me grave anxiety. Ask yourself, if I were to reveal to you my thoughts, could you firmly undertake to aid me in lightening this grave burthen; can you give to the task untiring labour and devo- tion? Much self-denial will be needed; can you give up rest and enjoyment for that work?"

"You are my husband: whatever interests or pleases you it is my duty to promote; in doing so I find my rest, my happiness, my religion."

"Well, then, I will open the matter to you. Have you thought anything about this child of ours?"

"What should I think about him?"

"As to what is to be done to make a man of him. Does that require no thought?"

"Why, if you feed him well, tend him carefully, and love him, that will make a man of him."

"Is that all that is needed? Not so The birds do as much for their young ones. Is there no difference between us and the birds?"

Having thus introduced his subject, Subodh Chandra, through a series of conversations, impresses on his wife the importance of training children from their earliest infancy, or even sooner, since the mother's reading before the birth of her child was directed by her husband. He did not, at the time impart his design, but does so subsequently, telling Sarala tha the mother's temperament and disposition form that of th child; whereon she naturally exclaims:

"How marvellous! Then, upon our virtues and fau depend the eternal welfare or misery of the human ra Now, I see, if we are good, the world will be so; if we evil, there is no hope that the race will become good.

little mind could never have imagined that the Creator had imposed so heavy an obligation upon us."

Subodh Chandra supports his arguments by quotations from Spenser, Carpenter, Fowler, Smiles, and others, and illustrates them by examples taken from among the children of his acquaintance. Throughout these dialogues he addresses his wife as though she were a child; but that appears to be the attitude of Indian husbands, and so sweet a nature as Sarala's feels no anger thereat, though keenly sensible of the low estimate in which she is held, as is shown by her speech in the opening conversation. We must in justice add that Subodh Chandra is not blind to the deficiencies in his own sex, with all its advantages: "Weakness, indolence, and apathy," he says at page 23, "have entered into our bones."

Subodh Chandra and Sarala pursue their researches with great zeal, and are sensible that a new spirit has entered into their lives. Its good effect is obvious to others, their mother asking what new prayer or charm has changed them. This leads to the mother taking part in their future discussions, the younger people seeking to profit by her practical experience. This mother is a delightful character, affording an illustration of the fact that wise, generous, and liberal minds are to be found among those not versed in book knowledge. Her daughter-in-law bears strong testimony to her worth.

The conversation is, in places, very unnatural; but this is a defect almost inseparable from the form adopted—witness all attempts that have been made to convey instruction by this vehicle, from the stilted and priggish phraseology of the pupils in Joyce's *Scientific Dialogues* to the most modern instance. People who, in the nature of things, have never reflected upon a subject, are made to express themselves thereon with mature wisdom and irreproachable precision. *Mother and Child* does not sin in this respect to a greater extent than its predecessors.

One of the most natural, and therefore pleasantest, conversations in the book is that in which Subodh, having put forward the statement that men derive their moral characteristics from their mothers, supports it by instances from the bead roll of Hindu reformers—the dead Raja Ram Mohun Rai, the living Pandit Iswara Chandra Vidyasagor, of whose filial affection, and the response it met with, Subodh tells the ladies the following anecdote:

"Vidyasagor's love for his parents was such that he would carry out no work calculated to vex them. After writing his treatise on the question as to what the Shastras say about the marriage of widows, he told his father that he had done so, adding that unless his father approved he would not publish it.

"'If I do not consent, what shall you do?'

"'I shall not publish it in your lifetime.'

"On this the father consented to hear it read, and at the close said:

"'You sincerely believe what you have advanced?'

"'I have not the slightest doubt.'

"'Then you may proceed with it, I have no objection.'

"Thence Vidyasagor sought his mother.

"'Mother, you do not understand the Shastras. I have written a work on widow-marriage; but unless you consent, I cannot publish it."

"His mother answered:

"'I have no objection. If you can turn the mourning of so many women into joy, I shall rejoice; but there is one thing, don't tell your father.'

"'Why not, mother?'

"'Because he will object. You will make a great commotion by publishing such a work, and he will expect to suffer by it.'

"'My father has consented.'

"The mother exultingly replied:

"'Then what more is there to fear?'

"This lady proved her true liberality of feeling by attending the sick among even the outcast races."

The joy of Subodh Chandra and Sarala in their little Sukumar receives a sudden check, as he falls a prey to fever, and is long held in its deadly grasp. The moral discipline to which they have subjected themselves for his sake has made him more than ordinarily precious, and it is with despair in their hearts they watch the protracted struggle between death and life; but at length the latter triumphs, and the darling boy slowly regains health and strength.

Part II. carries the child from five years old to thirteen, the point at which he enters on collegiate life. The conversations are continued, the child often taking part in them. A [illegible]her has been added to the family, a sweet litt

Sukumari, whom the small elder brother is proud to fondle and amuse. The loving and large-thoughted mother is no longer with them, but her counsels are not forgotten. The early chapters of this Second Part are natural, easy, charming. Later we are met by startling incongruities, as where Sukumar at eight years old is instructed by his father in the relation of mind and body, the office of the brain, and the cultivation of Will-power; but this, as we said before, is inseparable from the form adopted and the limits prescribed. As the boy gets older the discrepancy is not so strongly felt, and the reader is better able to enjoy the lessons given to mother and son, and the illustrations by which they are at once lightened and enforced.

At thirteen Sukumar—whose story is then brought to a close—is described as being a strong and healthy lad, with a smile ever on his lip. Eagerness and resolution are manifest in his bearing, and a spirit of perseverance marks his actions. To all present appearance the arduous and self-denying efforts of his parents are crowned with the success they deserve. "'Tis not in mortals to command success," and the world has seen the anxious hopes of the most self-denying of parents brought to nought; but in the worst instances something is gained, and if parents pursued their aim with the single-minded earnestness of Subodh Chandra and Sarala, great indeed would be the gain in India and elsewhere.

The purpose of *Mother and Child* is excellent, the subject well thought out, and, considering the vehicle adopted, the execution good. It brings into the hands of Indian mothers a wealth of experience and suggestion as to the training of children of the highest value, which has hitherto been attainable only by the reading of many books not always available. Incidentally, it would, if translated, be interesting to the English reader as a study of Indian domestic life in its more favourable aspect, and as presenting old thoughts in the garb of new surroundings.

We are pleased to welcome this book into the Series of the honoured Mary Carpenter; but we must observe that it does not bear the *imprimatur* of the Secretaries to the Bengal Branch of the National Indian Association. This, for the book's own sake, should be secured for future editions. Its absence is due to an oversight, as we have reason to know that their sanction for the work was obtained.

M. S. KNIGHT.

A SHORT HISTORY OF GONDAL.

SHORT HISTORY OF GONDAL. By HARIKRISHNA LAL-SHANKAR DAVÉ. Bombay. 1889.

[S]UMMARY OF EVENTS OF THE ADMINISTRATION OF THE GONDAL STATE FOR THE YEARS 1887-88. Bombay. 1888.

The small State of Gondal, 1024 square miles in extent, and with a population of about 136,000, lies in the centre of Kathiawar. It is perhaps, except Bhownagar, the best known in this country of the whole group of States, partly through the two visits to Europe of the Thakore Saheb, Sir Bhagvat Sinhji, and the publication of the interesting diary of his travels. This young Chief was only four years old when his father died, in 1869. During his long minority the State was administered, first by the Kathiawar Agency, and later jointly by a European officer and a Native official. On his leaving the Rajkumar College, after a very successful course of study, he came to Europe, under the guidance of Major Hancock, travelling in a very simple manner. The Thakore Saheb spent four months in England and Scotland, besides making a short tour on the Continent. Scotland especially attracted him, and after his return to India he paid a second visit to Edinburgh of over a year, in order to study Medicine at that University. He could not remain long enough to graduate in Medicine, but the University conferred on him the honorary degree of LL.D. Before His Highness left England, the Queen-Empress made him a Knight Commander of the Order of the Indian Empire; and Gondal has since been promoted from a second to a first-class State. The Thakore Saheb does much for the material welfare of his people, and for the spread of education, in all which he has been ably seconded by his Diwan, Mr. Bezonji Merwanji, who was in charge of the State during His Highness's second absence in Europe.

Mr. Harikrishna Lalshankar Davé's sketch of the history of Gondal is a portion of a Gazetteer which has not yet been completed. This book is dedicated to the memory of the most renowned of former Chiefs of the State, Kumbhoji II., by whose skill in war and administration Gondal, in the middl[e] of the last century, was established on a settled basis. Th[e] early history of the State is a confused record of takin[g] and losing villages, of plundering and being plunder[ed] and of endless vicissitudes of fortune. Districts were

stantly changing owners, and every chief tried to raise himself at the expense of his neighbour. The Gondal chiefs are descended from some Rajputs, who took possession first of Cutch, when the country all around was more occupied by wild beasts than by men. Some of them settled in Navanagar; and the *Jam*, as the ruler of that State is called, belongs to the leading branch of the family. The founder of the present Gondal dynasty was Kumbhoji I., A.D. 1634. His son, Sagramji, first made the town of Gondal the seat of government. It was then a small village, consisting of a few huts and two or three temples.

Kumbhoji II. was a man of strong frame and great determination. He is described as short in stature, and much marked by the small-pox. In order to strengthen his position against his rivals, he enlisted some Rajputs in his service, rewarding them by land on a kind of feudal tenure. He was not only a capable warrior, but a good and just ruler. He often visited the various districts that he might remove grievances; and he kept a strict watch against oppression. One day he is said to have met a woman with her small stock of goods on her head. In reply to his questions, she told him that for some slight offence the Patel (headman) had expelled her from his village. Kumbhoji sent her back, and following her, he reproved the Patel for treating her so harshly, adding, "that although of a humble position, she was useful in her way, and formed a connecting link in the little world of the village community." Another time, writes Mr. Davé, he found "a cultivator trying in vain to extricate the wheels of his heavily-laden cart, which had stuck deep in the mud. On coming near, he was asked in a very familiar manner by the cultivator, who did not know to whom he was speaking, to help him. Kumbhoji, without the least hesitation, rendered him the assistance asked for, and with a herculean effort drew the cart out of the mire. He then asked the man whither he was going with bag and baggage. The reply was that he was removing himself from Kumbhoji's territory, and going to live in the jurisdiction of a neighbouring chief, as one of the Gondal officers had been very extortionate. Kumbhoji calmly said: 'You may go where you please; but I hope when next your wheels get deep in the mud, your new master will be as ready and willing to put his shoulder to the wheel as I have been.' The cultivator at once recognising the person who

was thus addressing him, was ashamed of himself, and apologised for his rashness. He returned home to find his complaint remedied." It seems as if in the history of the rise of states all over the world, there has generally been some ruler possessed of strength, foresight, tact, and sympathy, who by the exercise of these qualities has consolidated his dominions, and consequently indented his name in the memory of his subjects.

Kumbhoji was followed by less celebrated Chiefs; but we may mention Devoji, a brave man who ruled Gondal at the beginning of this century, and who, at the instance of the then Political Agent, Colonel Alexander Walter, discouraged infanticide among the people of those parts. The custom had before been very prevalent, owing to the difficulty that was experienced in finding husbands for the daughters, and funds for marriage expenses. Devoji set an honourable example in making this reform, and Mr. Davi adds: "His lead was followed by others, and now the inhuman and wicked custom is entirely abolished."

A singular story is told of a man named Kaloji, in the reign of Devoji's son. In a fit of passion he vowed not to live beyond his fortieth year. "One of his sisters, hearing this strange vow, earnestly begged him to forego his purpose; but Kaloji, rather than retract his words, being struck by her kindness, said he would grant her for her own life five years out of his forty, and would thus die at the age of 35. He did die at that age, fighting desperately against the Kathis, and in thus rushing on the foes of Gondal he turned a defeat into a victory. The story does not tell how he expected to transfer his five years to his sister.

The father of the present Thakore Saheb, whose name was Sagramji, was the opposite of warlike. He gave himself up to a life of religious exercises and contemplation, leaving his duties to his eldest son, who died in the prime of life, and to his Diwan. This Chief had a very imperious wife called Ramba, who surrounded herself by her favourites, an[d] she was herself much under the influence of a waiting-mai[d] The interference of the latter in politics became so serio[us] that the support of the Political Agent was needed to ex[pel] her from the town of Gondal. "She was called by [the] flattering name of *Fui*, or Aunt, by the whole communi[ty] Ramba had been much opposed to the Diwan, Dull

after many changes, he returned to power. In 1869 the Thakore Saheb died, leaving a daughter, who married the Thakore Saheb of Bhownagger, and the little prince of four years old, who now rules the State, and whom we referred to at the beginning of this notice.

The latest Report of the Gondal State by the Diwan, Mr. Bezonji Merwanji, gives in several respects a satisfactory statement as to progress. There are still alarms from dacoits; though, by the combined efforts of the Kathiawar States, the plundering gangs are being brought to justice. The new Dhoraji-Porbunder Railway has of course absorbed much of the money available for public works; but several minor undertakings have been carried out. This railway is already used for traffic, and in the present month it is to be formally opened for passengers by his Excellency, Lord Reay. Education is advancing. The girls' school at Gondal is in a thriving condition. One of the pupils was sent with a scholarship to the Barton Female Training College at Rajkot, where she headed the list of students; and she obtained the situation of mistress of a girls' school at Junagadh. The scholarship was transferred to another girl, who is also studying at the Training College. The girls' school at Dhoraji will soon have a new building, the first stone of which was laid by Lady Reay, whose name is given to the school. Among the scientific inventions introduced from Europe by the Thakore Saheb is the telephone, on which the Diwan remarks as follows: "Economy of time is not perhaps less essential than economy in the expenditure of a State establishment. With this view his Highness has introduced telephonic communication into his capital town. The telephone connects his Highness's bungalow with the most important places in the town. This is considered by the people as one of the many wonders of the nineteenth century, whereby distant persons are brought within audible range without any trouble whatever. The introduction of such an invention in a place like Gondal is an indirect means of educating the people, as it widens their scope of knowledge, and wins for their acceptance the truths and marvels of science." Kathiawar is still a very backward province, but Gondal is one of the States which take the lead in regard to reforms; and if improvement goes on at the present rate in the next few years, a great deal of good change will soon be accomplished. The hindrance does not

usually lie so much with the Chiefs themselves as with their subjects, who are extremely bound by old customs and superstitions. We may hope that by degrees sounder ideas and wider principles of social action will be accepted both by Princes and people.

EDINBURGH AS A MEDICAL SCHOOL.

The appearance of an article on "Medical Study in London" in the September number of this *Magazine*, and another on "Medical Study at the University of Glasgow" in the October number, suggests that a brief account of the opportunities for study in the Scottish metropolis may not be unwelcome to such Indian students as are anxious to obtain a Western qualification.

Every candidate for admission to the medical profession in this country must satisfy Government (represented by the General Council of Medical Education)—

(1) That he has obtained a satisfactory general education.

(2) That he has been thereafter registered as a medical student.

(3) That he has undergone a prescribed course of medical study for at least four years, and passed certain examinations to the satisfaction of the authorities of the University or College at which he is examined.

There are two distinct courses of medical education, either of which may be followed in Edinburgh according as the student desires to obtain a *degree* in Medicine and Surgery from the University of Edinburgh, or is content to secure a *diploma* or license to practise from the Royal Colleges of Physicians and Surgeons of Edinburgh.

I.—Medical Study in the University of Edinburgh.

To obtain a *degree* the candidate must comply with th[e] regulations of the University for graduation: first, a[s] Bachelor of Medicine and Master in Surgery; and, later (i[f] he wishes it), as Doctor of Medicine.

The regulations correspond very closely with those of [the] University of Glasgow, which have already appeared in

journal. There are, however, some differences in detail, to which reference may be made, and these we must ask our readers to substitute, as they occur, for the statements contained in the Glasgow article.

A.—*The Preliminary Examination in General Education* is held twice a year, in March and October. The next opportunity for candidates presenting themselves in Edinburgh will be on the 4th, 5th, 6th, and 7th March, 1890.

The *Compulsory* subjects of examination from March, 1890, to March, 1891, inclusive, are:

1. *English.*—The examination will include: (1) Writing a passage of English from dictation; (2) English Composition, with the correction of sentences of bad English; (3) Questions in English Grammar, with analysis of sentences and the derivation and definition of some common English words; (4) Questions in Geography and History, especially in the History of the British Islands and of English Literature. Candidates who have passed a qualifying Examination either in English (including Grammar, &c.) only, or in History and Geography only, will be allowed to take *separately* the portions in which they have not qualified, provided they give their paper to the examiner at the end of half of the prescribed time.

2. *Latin.*—For March and October, 1890, Livy, Book XXII. For March, 1891, Virgil, *Eclogues*. An easy passage from a Latin prose author not prescribed, and a single passage of English (translated from a Latin author) to be re-translated into Latin—the more difficult Latin words being given.

3. *Arithmetic.*—The Common Rules, including Vulgar and Decimal Fractions.

4. *Elements of Mathematics.*—Geometry, Euclid, Books I., II., and III., or Wilson's *Elementary Geometry*, Books I., II., III., or Books I., II., III. of the Text-book issued by the Association for the Improvement of Geometrical Teaching (Parts I. and II.). The Elementary Rules of Algebra, including Simple Equations. A knowledge of Geometry alone, or of Algebra alone, will not be sufficient. Candidates who have passed a qualifying Examination in Geometry only, or in Algebra only, will be allowed to take *separately* the subject in which they have not qualified, provided they give their paper to the examiner at the end of half the prescribed time.

5. *Elements of Dynamics* (*Mechanics*).—Elementary Kinematics, Statics, including the Simple Machines, Kinetics, and Hydrostatics. Text-book: Blaikie's *Elements of Dynamics* (excluding the appendix).

The optional subjects for the same period are

1. *Greek*.—For March and October, 1890, Xenophon *Cyropaedia*, Book II. For March, 1891, ... Some easy sentences of English will be set to be translated into Greek.

2. *French*.—For March, 1890, to March, 1891, inclusively, E. de Bonnechose, *Lazare Hoche*. An easy passage in English will be given for translation into French.

3. *German*.—For March, 1890, to March, 1891, inclusively, Hachette's Reader, "Lust und Lehre," Part I. An easy passage in English will be given for translation into German.

4. *Higher Mathematics*.—Geometry, Euclid, Books I., II., Book VI., and the Propositions of Book XI., usually given in the modern editions, or Wilson's *Elementary Geometry*, Books I., II., III., V., and Wilson's *Solid Geometry and Conic Sections*, Book IV., Section I.—Algebra, Elementary Trigonometry, and Conic Sections. Text-book for Conic Sections, Wilson's *Solid Geometry and Conic Sections*, Book V. The use of the above text books is not imperative; they are cited merely to indicate the scope of the examination.

5. *Natural Philosophy*.—Text-book recommended—Balfour Stewart's *Elementary Physics*.

6. *Logic*.—*Either* Fowler's *Deductive Logic*, Intro., Parts I., II. (chap. i.—iv. and vii., viii.), III. (chap. i., ii., iii., and iv.), and *Inductive Logic*, chap. i., ii. (§§ 1 and 2), iii., iv.; *or* Professor Campbell Fraser's *Selections from Berkeley*, Fraser's "Introduction" and "Dialogue on Visual Language," with the Prefatory Note, pp. 147—153 (third edition).

7. *Moral Philosophy*.—(1) Sidgwick's *History of Ethics*, chap. iv., §§ 1—16, inclusively; (2) Professor Calderwood's *Handbook of Moral Philosophy*, Psychology of Ethics, Parts I. and III.

In answering the questions in Arithmetic, Mathematics, and Dynamics (Mechanics), the steps of the reasoning, as well as the final result, must be exhibited.

The University demands that an examination ... compulsory and in two of the optional subjects ... before admitting an undergraduate to ... examination.

(1) An Indian student who has ... (i.e., Matriculation), ... Bombay Universities, or ... Ceylon Medical College ... vernacular languages), ...

versity to pass here in Latin, Mechanics, and one optional subject—his certificate of passing in a native language being accepted as the other optional subject. If his Indian examination has included Latin, he will be exempted from that also.

(2) If he has passed the F.A. of an Indian University, he will only be required to pass here in Latin (unless already passed) and Mechanics.

(3) If he aspires to become M.D. Edin., he must at some previous time pass in Greek. This, however, may be postponed until after the M.B. and C.M. degrees have been obtained.

(4) If he is a B.A. or M.A. of a recognised University, he is exempted from all preliminary examination for M.B., C.M., and M.D.

To the statements on page 519 of the October *Magazine* referring to Registration of Medical Students by the General Medical Council, we have only to add that a student who has passed any of the above Indian examinations will probably be exempted from passing in Latin if he applies to the Council; and, as soon as he has passed in Mechanics, will be admitted to the Students' Register. His relations with the University are quite independent of this Government registration.

B.—The section headed "*Professional Education*," extending from page 520 to the foot of page 523, may be adopted as applying equally to Edinburgh; but two additional courses now form part of the Edinburgh University curriculum—namely, Practical Physiology and Practical Pathology—each of three months' duration.

It is worthy of the attention of Indian students that only one Annus Medicus need be spent at the University of Edinburgh if they already hold certificates of attendance on courses of lectures delivered in India, provided these are deemed satisfactory by the University Court. This last clause is, of course, of the highest importance.

We have ascertained that at the Madras Medical College the Physiology Course is too short to qualify, since it consists of 80 instead of 100 lectures. The course of Pathology (60 lectures) also falls short, unless supplemented by a course of Clinical Medicine or Practice of Physic. We understand also that qualifying courses of Practical Physiology and

Practical Pathology do not exist in Madras. A student, however, who has attended all the courses necessary for graduating M.D. of Madras, can easily supply these defects by attending the four courses mentioned above during the Annus Medicus which he must of necessity spend in the University of Edinburgh. Bombay and Calcutta students will doubtless be able to see the application of these remarks to their respective curricula; and if in doubt, all necessary information can be obtained from the Dean of the Faculty of Medicine, University of Edinburgh

C.—*The Professional Examinations* appear to be conducted, orally and in writing, in much the same manner at both Universities, but the subjects are differently apportioned. Every candidate for the Degrees of M B. and C M Edin. is required to undergo *three* professional examinations (in Glasgow *four*). The *First* is on Botany, Natural History, Chemistry and Practical Chemistry. Students may present themselves for this examination as soon as they have attended the necessary classes. A student who has attended qualifying courses on these subjects in India can present himself for this examination (provided he has passed the Preliminary) as soon as he arrives in Edinburgh The examination is held every year in April and July.

If the student determines to take his whole curriculum in Edinburgh and commences his medical studies in a summer session, he may pass the examination in Botany and Natural History after three months' study; and in any case should complete the First Professional after nine months' attendance on lectures. We may here remark that the summer session extends from May to July inclusive, and comprises courses of instruction of 50 hours (lectures) each. The winter session opens in the end of October, and closes in the end of March, permitting of courses of 100 lectures.

The Second Professional Examination.—The subjects are, Anatomy, Physiology, Pathology, and Materia Medica. The first two may be taken alone, and the last two at a subsequent period, or all four together. A student who has taken out the qualifying courses may present himself for this examination at the earliest opportunity after passing his first professional. One who is taking his whole ... Edinburgh will not be admitted to th...

close of his third winter session. The examination is held each year in April and July.

The Third or Final Examination.—This comprises Surgery and Clinical Surgery, Medicine and Clinical Medicine, Midwifery and Medical Jurisprudence, and the preparation for it occupies the last year of the candidate's curriculum. The examination is held once a year, and is spread over the months of May and June. And now, provided the candidate has attained the age of twenty-one, and has completely satisfied the University Examiners, he will, on the next succeeding 1st of August, be duly "capped" and admitted to the degrees of M.B. and C.M.

The Degree of DOCTOR OF MEDICINE may be conferred on any candidate who has obtained the Degrees of Bachelor of Medicine and Master in Surgery, and is of the age of twenty-four years, and produced a certificate of having been engaged, subsequently to his having received the Degrees of Bachelor of Medicine and Master in Surgery, for at least two years in attendance on an Hospital, or in the Military or Naval Medical Services, or in Medical and Surgical Practice:

Provided always that the Degree of Doctor of Medicine shall not be conferred on any person, unless he be a Graduate in Arts of a recognised University, or has passed a satisfactory examination in *three* of the *optional* subjects mentioned on page 631, under the statutes relative to the Preliminary Examination. Two of these must be Greek, and either Logic or Moral Philosophy, and the third must be one of the following subjects at the option of the candidate; namely, French, German, Higher Mathematics, and Natural Philosophy.

And provided also that the candidate for the Degree of Doctor of Medicine shall submit to the Faculty of Medicine a Thesis, certified by him to have been composed by himself, and which shall be approved by the Faculty, on any branch of knowledge comprised in the professional examinations for the Degrees of Bachelor of Medicine and Master in Surgery, which he may have made a subject of study after having received those Degrees. The candidate must lodge his Thesis with the Dean on or before 30th April of the year in which he proposes to graduate. No Thesis will be approved by the Medical Faculty which does not contain either the results of original observations in practical Medicine, Surgery, Midwifery, or in some of the sciences embraced in the curriculum for the Bachelor's and Master's Degrees; or else a full digest and critical exposition of the opinions and researches of others on

[sub]ject selected by the candidate, accompanied by precise [referen]ces to the publications quoted, so that due verification [may] be facilitated.

[Th]e important question of expense has not been touched. [The] total fees payable to the University at the various ex[amin]ations for the Degrees of M.B and C.M. are £22 The [addi]tional cost of the M.D. Degree is £17 5s.

The entire cost of a professional education can only be [ap]proximately stated, since much will depend on whether the [stu]dent takes out any courses of lectures in excess of those [ab]solutely required by the regulations; but his fees to pro[f]essors and lecturers will probably amount to about £25 a year, if his whole curriculum is taken in Edinburgh. From what has already been said, the reader will probably have apprehended that the Scottish Universities are not only degree-granting bodies like those of India and London, but teach their own students The University of Edinburgh has not only a great reputation as a medical school in the past, her teachers and the achievements of her *alumni* in the fame of but at the present moment is more splendidly equipped and more numerously attended than any other medical school in the British Empire. The name of the Principal of the University—Sir William Muir, K.C.S.I.—is a sufficient guarantee that Indian students will be heartily welcomed; and we feel it only right to mention that it was at his suggestion that this paper was prepared.

N.B—All information respecting courses of study, fee[s] payable, and degrees granted in natural science, public health, &c., by the University may be found in the Calendar pub[l]ished by the University, or obtained on application to t[he] Secretary, University of Edinburgh.

List of Medical Students from India who graduated as M[.B.,] C.M., or M.D. during the years from 1877 to 1889 inclusively

Year of Graduation.	Names of Graduates.	Degrees
1877 ...	C. W. Van Geyzel (Ceylon)	M.B, C.[M.]
1878 ...	Nanda Kumár Rày (India)	"
1882 ...	Basanta Kumar Basu (India)	"
1882 ...	P. B. Le Franc "	"
1882 ...	George Manook "	"
	William Youman "	"M[...]
	[...] C. Younan "	
	[...]ar Basu "	

Year of Graduation.	Names of Graduates.	Degrees.
1885	Bose, Charu Chandra (India)	M.B., C.M.
1885	Pulicat P. Chetti "	" "
1885	Dina N. P. Datta "	" "
1886	Daulat M. Sangle "	" "
1887	Wm. R. Chew "	" "
1889	C. W. Van Geyzel (Ceylon)	" M.D. "

II.—Qualifications in Medicine and Surgery conferred by the Royal College of Physicians of Edinburgh, the Royal College of Surgeons of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow.

The Corporations above mentioned have made arrangements by which, after one series of Examinations, held in Edinburgh or in Glasgow, or in Edinburgh and Glasgow, the Student may obtain the *Diplomas* of the three Co-operating Bodies.

The object of the Joint Examination is to give to Students facilities for obtaining, after one Series of Examinations, the Qualifications in Medicine and Surgery of the three Scottish Corporations. Students passing the Final Examination, which is a qualifying Examination under the Medical Act, 1886, and entitles the holder to practise Medicine, Surgery, and Midwifery, will be enabled to register three Diplomas under the Medical Acts; viz., Licentiate of the Royal College of Physicians of Edinburgh, Licentiate of the Royal College of Surgeons of Edinburgh, and Licentiate of the Faculty of Physicians and Surgeons of Glasgow.

Female Candidates are admitted to the Examinations for this Qualification equally with male candidates; and throughout the Regulations the masculine pronoun is to be read as standing for Candidates irrespective of sex.*

The three Co-operating Bodies grant their SINGLE *Qualifications only to Candidates who already possess another and opposite Qualification in Medicine or Surgery.*

Candidates are subjected to three Professional Examinations, called the First Examination, the Second Examination, and the Final Examination, conducted at separate times, partly in writing, and partly practically and orally.

* N.B.—In this connection we wish to call public attention to the fact that Medical Classes for Women conducted by qualified Lecturers have now been instituted in Edinburgh. All information can be had from Alex. T. Hunter, Esq., C.A., 51 Hanover Street, Edinburgh.

The First Examination embraces *Chemistry*, *Elementary* [An]*atomy*, and *Histology*; and takes place not sooner than the end [of] the first year, including the period of a Winter and a Summer [S]ession.

The Second Examination embraces *Anatomy*, *Physiology*, *Materia Medica* and *Pharmacy*, and does not take place before the termination of the Summer Session of the second year of study, including two Winters and two Summers.

The Final Examination embraces *The Principles and Practice of Medicine* (including *Therapeutics*, *Medical Anatomy* and *Pathology*); *Clinical Medicine*; *The Principles and Practice of Surgery* (including *Surgical Anatomy* and *Surgical Pathology*), *Clinical Surgery*, *Midwifery* and *Gynæcology*, *Medical Jurisprudence* and *Hygiene*, and does not take place before the termination of the full period of study.

In the list of Boards whose earlier Examinations are recognised by the co-operating authorities are the Universities and Colleges in India and the British Colonies whose Matriculation Examinations have been recognised by the General Medical Council, whose curriculum of professional study extends to not less than four years, and whose diplomas have been granted upon equivalent Examinations to those of this Board and entitle to practice Medicine or Surgery in the Indian or Colonial dependency in which the Institution is situated.

Details of the course of study and the Regulations can be obtained from the Secretaries of the Colleges, or from James Robertson, Esq., 1 George Square, Edinburgh.

List of Indian Students who have been admitted to the Triple Qualification of the Royal College of Physicians and Surgeons of Edinburgh and Faculty of Physicians and Surgeons of Glasgow since its institution in 1884 to October, 1889, showing the Schools in which such Students took their Curriculum.

Name	Place of Birth	Place of Study
Clement Hope Greatorex	Madras	Madras Medical College, and University College, Lond.
Edward William Short	Madras	Madras Medical College
Samuel Ebenezer Falconer	Poonamalee	do do
Frederick George Spittel	Ceylon	Ceylon Medical College
Franzoni Antonino Faria	Gôa	Grant Medical College, Bombay
Viriato John Pinto	Gôa	do. do.
Merwanjee Nowrojee Gandevia	Nowsaree	do do
Christopher Clemons Cassidy	Madras	Madras Medi[cal College]
Samuel Ludovici Anthonisz	Colombo, Ceylon	Ceyl[on]

Name.	Place of Birth.	Place of Study.
John Benjamin Drieberg	Ceylon	Madras Medical College, and Edinburgh School of Medicine.
Frank Charles Pereira	Bangalore	Madras Medical College.
George Henry Barefoot	Tripatore,	Madras Medical College, and Edinburgh Medical Schl.
Jacob Lazar	Madras	Madras Medical College.
Robert John Paton	India	Edinburgh University.
Thomas William Stewart	Madras	Madras Medical College, and Edinburgh Medical Schl.
James Lychlander	Madras	Madras Medical College.
Richard Nugent	Calcutta	Calcutta Medical College, and Edinburgh Medical Schl.
Thomas William Quinn	Bimlipatam	Madras Medical College.
Richard Davies Barree Gunn	Sutapore	Queen's College, Belfast.
James William Brooks	Bombay	Grant Medical College, and Edinburgh Medical Schl.
Thomas Monies	Attock	Edinburgh University and School of Medicine.
Patrick Wilkins O'Gorman	Delhi	Calcutta Medical College, School of Medicine, and University, Edinburgh.
Joseph de Souza	Poona	Grant Medical College.
Francis Vincent Albino de Souza	Gôa	do. do.
Ernest Hugh Fitzpatrick,	India	Madras Medical College.
John Morton	Mozuffurgarh	Bengal Medical College, and Edinburgh Medical Schl.
Richard Theodore Wheeler	Punjab	Edinburgh University, and School of Medicine.
Alan Joseph	Colombo, Ceylon	Ceylon Medical College, and School of Medicine, Edin.
William Alfred Kingston Hanna	Bombay	Anderson College Medical School, Glasg., and Edinburgh School of Medicine.
Henry William Webbe Richardson	Poona	Grant Medical College.
Kanta Prasad	Meerut	Punjab University and Edinburgh University.
Melville Campbell Wright	Calcutta	University, Edinburgh, and Edinburgh Medical Schl.
William Henry Karney	Madras	Madras Medical College.
Joseph Orphino Pinto	Bombay	Grant Medical Col., Bombay.
William George McEvoy	India	do. do.
Samuel Thomas Browne	Madras	Madras Medical College.
Henry William McCaully Hayes	Bangalore	do. do.
Herbert Leslie Gordon	Calcutta	Grant do.
Louis Septimus Francis de Rohan Norman	Barally	Edinburgh Medical School.
Manoel Vicente Chryzanto Marquis	Gôa	University, Bombay.
Shapurji Aspaniarji Kapadia	Bombay	Grant Medical College.
Thomas Kensington James Fulton	Hyderabad	Glasgow Univer. and Edin. Medical School.

Name.	Place of Birth.	Place of Study.
Frederick St. John Lawrence	Madras	Madras Mecical College
George Charles Peachey	Calcutta	St. George's Hospital, Lond.
Henry William Grogan	Surat	Grant Medical College
Francis Joseph Kenay.	Calcutta	Queen's College, Cork, and Edinburgh Medical Schl
Charles Norton Samuel Mansfield	India	Madras Medical College, and Edinburgh Medical Schl
Charles John Maher	Berhampore	Bengal Medical College
George Arthur Cox.	Travancore	Madras Medical College, and Edinburgh Medical Schl
Jois Carlos Duarte	Gôa	Edinburgh Medical School
Rupert George Naylor	Calcutta	London School of Medicine for Women.
Miss Jane Louisa Jarrett Haskew	Calcutta	Westminster Hospital and Cambridge University
Charles James Lownds	Rajpootana	Grant Medical College.
Antonio Aluisio Jervis-Pereira	Gôa	Madras Medical College
Samuel Evans	Madras	Edinburgh Univer and Edinburgh Medical School
James Muir Crawford	Alipore	Ceylon Medical College
Joseph Collin Heynsbergh	Ceylon	Bengal Medical College
Robert King Mitter	India	Grant Medical College
Cabanis Dominic Francis de Mello	Gôa	Ceylon Medical College
Vincent Charles Julian van der Straaten	Colombo	King's College, London
Edward Archibald Simeon	Delhi	Edin School of Medicine.
Kumar Babendra Narayan	Kuch Behar.	Madras Medical College
Albin Seddon	Bangalore	Grant Medical College
Pranjivan Jagjivan Mehta	Morvi	Edin School of Medicine and University, and General Hospital, Birmingham.
George Oliver Moorhead	Punjab	Madras Medical College.
Thomas Everard	India	Ceylon Medical College, and University, Aberdeen
William Wendt Margenout	Colombo	Edin. School of Medicine and University
Alfred Dorriforth Vardon	Calcutta	Univer., Calcutta, and Edinburgh Medical School
Cuthbert Stanislaus Morrison	India	Grant Medical College
Jehanjir Jamshedji Cursetji.	Bombay	Edin School of Medicine.
Frederick Thomas Anderson.	Darjeeling	Edin. School of Medici[ne] and University
Edwin Andrew Cuthbert Hindmarsh	Calcutta	Owens College, Manches[ter] and Edin Medical Sch[ool]
George Stevens Pope	Madras	Grant Medical College.
Ernest Gerald Robert Whitcombe	Malligaum	Madras Medical Colleg[e]
Edmund Lerede Chalke	Madras	Ceylon Medical Colleg[e]
William Arnold Passé.	Colombo	Glasgow University
John Thomson Biernacki.	Allahabad	Madras Medical Colle[ge]
Clarence Alfred Joseph Wright	Madras	Royal College of Su[illegible] Ireland
Walter Clarence Dyer	Siml[a]	[illegible] College [illegible] m.
Arthur Bertram Maclagan Howard	Benar[es]	

Name.	Place of Birth.	Place of Study.
James Anderson Orloff . .	Badulla, Ceylon	University, Aberdeen, Ceylon Medical College, and Edinburgh Medical Schl.
Daniel Guanum Pillai . . .	Madras . .	Madras Medical College.
John Abraham Kelly . . .	Madras . .	do. do.
Charles William Percival Orr	Colombo . .	Ceylon Medical College.
Alfred Benedict Santiagopulle	Ceylon . .	do. do.
Henry Robert Wray Strange	Madras . .	Calcutta Medical College.
Augustus Lower Paliologus .	Calcutta . .	Guy's Hospital, London.
Henry Ernest Wells . . .	Burma . .	Madras Medical College.
John Charles Hetherington Beaumont	India . . .	Edin. School of Medicine.

George Mackay, F.R.C.S.E.

THE STORY OF THE SEVEN PRINCES.

In by-gone days, long, long ago, there was a king who was blessed with seven sons, all very brave, handsome, and well-educated. They were all greatly loved by their father, and were always treated with equality. The old king, who was a wise man, never showed any undue preference to one over another, but distributed his love evenly amongst them all. They were dressed alike, equipped alike, received the same allowances; and when they had grown up, separate palaces were assigned for their residence, which were built on one and the same design, and all richly furnished. In fact, if you saw one house it was as good as seeing the rest, so exact was the uniformity which prevailed in them all. Under such impartial and just treatment, the princes lived very happily, and loved each other dearly.

When they had reached a marriageable age, the good king sent ambassadors all over the world to seek for them seven brides of equally distinguished beauty, talents, and birth. The messengers of the king went all over the world, saw many princesses, but failed to find seven such brides. At last they all returned to the king, and, prostrating themselves before his majesty, said:

"Your most august majesty, we have wandered over the *saptádvipa* (seven-islanded) world, crossed vast seas and high mountains, seen many kingdoms and empires, have been to courts as well as to cottages, but nowhere found seven brides of same accomplishments, same qualifications, same temper and same beauty. In fact, it is an impossibility to get brides for the princes worthy of them."

THE STORY OF THE SEVEN PRINCES.

When the king heard that the messengers had returned all unsuccessful, he was greatly annoyed and perturbed, and felt great mental distress. The grand vizier, who was a very sagacious statesman, finding that the king was becoming despondent and cheerless, cogitated in his mind to find some means to cure him of his melancholy, and hit upon the following plan to effect his purpose. He went up to the king, and, making a deep bow, said, with his palms joined.

"Your Majesty need not be so very anxious over the matter. Sure it is impossible to get seven such brides for the princes as your majesty would have: but when *Tadbir* (human effort) fails, wise men consign the matter to *Taqdir* (destiny). Let your majesty call the princes, and ask them whether they agree to select their partners by chance. If they do then the matter can be very easily settled."

The princes were at once sent for and asked about it, and, to the king's great surprise and relief, they agreed. Whereupon they were conducted to the highest tower of the fort which overlooked the whole city and to many a mile beyond. Then seven bows and seven arrows were placed before the princes, and they were told to shoot in any direction they chose, each binding himself to marry a girl out of the house whereupon his arrow should fall, be she the daughter of a prince or peasant, noble or plebeian. Then the princes taking up the bows shot arrows towards various directions, and the arrows, excepting that of the youngest prince, fell all on houses of respectable and noble men. But the arrow shot by the youngest went out of the city and out of sight. Servants ran in all directions for the arrow, and, after much search, found it sticking to the branch of a tree, on which was sitting a she-monkey.

Great was the sorrow and regret of the king when he found that the youngest prince's arrow had made such an unfortunate descent. So he and the courtiers all advised the prince to try another chance. But the prince most respectfully said:

"Father, all the other princes, my brothers, have got good and handsome wives; for such was their destiny. I also took my chance, and I have got what was in my destiny. I do not complain; I am not envious. Do not advise me to break the solemn pledge which I made before I shot my arrow. Do not ask me to take another chance. Our lives are like grass. We come and go like shadows; but the word is eternal and remains for ever. Let me not violate my word. Know ye all that I shall never marry. I will go and fetch this monkey, and, bringing her home, tend her and foster her all my life."

Having said so, he went out of the city, and brought the monkey home.

All the six princes were married with great *éclât* and pomp. The city was all ablaze with lights and fireworks, and sweet music sounded in all the streets. The citizens decorated their houses with mango and plantain leaves; the merchants coloured anew their shops, and exhibited their richest stores to the admiring gaze of the spectators who crowded the streets. There was merriment and rejoicing all over the city, and all were happy and cheerful. The youngest prince alone sat in his palace, rather melancholy and sad. He had already placed a diamond collar round the neck of the monkey, and, placing her on a chair with rich velvet cushions, addressed her thus:

"Poor monkey! thou art as uncared for as I am in this day of great rejoicing. But I shall make thy life happy, thy confinement a pleasant one. Do not pull so hard the golden chain that binds thee; for this is thy only place of safety. Poor creature! art thou hungry?"

Saying this, he placed a golden dish full of most delicious fruits before her, and bade her eat them. Thus he used to talk on with her, and passed his days neglected by all on account of his choice, which some called folly, others madness, and others obstinacy.

The king daily took counsel with his viziers and nobles as to the means of curing the prince of his strange infatuation and bringing him to his senses, and induce him to marry in some suitable family. But to all the advice of his father, brothers, councillors, and friends, the prince would invariably reply:

"I have passed my word: the word of a man is more durable than mountains, and more beloved than wives and worlds."

Thus months and months passed away, and there were no signs of the prince's changing his mind. On the contrary, he appeared daily to become more and more fond of his monkey. The little creature also appeared as if she understood the prince, and showed her gratitude and love by every sign which the lower animals are endowed with to express their feelings.

At last the king one day called together all his seven sons, and addressed them as follows:

"Dear children, I have seen you now all calmly settled in your new abodes, and live happily. Even you, my youngest, seem happy with your strange companion. You know, children, the happiness of a father consists in that of his sons and daughters. I wish to see my daughters-in-law, and give them some presents."

The eldest son coming forward said, with great reverence:

"Your majesty would confer the greatest happiness if you condescended to dine at mine to-morrow."

The king gladly accepted the invitation. Great preparations

...h the eldest prince make for the royal reception, and richly ...as the princess dressed, and much pains did the tire-women ...ke to make her look at her best. The king came at the ...roper hour to the palace of the prince, saw the whole arrangement, and was greatly pleased with the entertainment prepared for him by his son and his daughter-in-law. Then, taking them both by the hands, he presented to the princess precious and costly jewels, dresses, and ornaments, and gave them, wha... was greater than all the wealth of the world, sound and whole some advice as to how to live happy and long. When he ha... tarried there long enough, he returned to his palace

The next day he was invited by his second son, where he was also equally well regaled, if not better, and came out equally pleased. Thus he visited one after another his six sons, and everywhere was he received with great respect, love and splendour by his sons and daughters-in-law Now the turn came of the last son—the lord of the monkey—to invite his father. The poor prince was greatly troubled; for how could he invite his parent into a house whose mistress was a monkey, though that monkey was more gentle, docile, and affectionate a ...reature than many a high-born lady? So, when he returned ...ome, he went up to his pet, and, taking her up in his arms, he addressed her, saying:

"Poor speechless partner of my sorrows and hopes, tell me what I shall do now! Oh, how I wish that thou hadst tongue to comfort me in this difficulty, though thy looks speak more eloquently! All my brothers have shown their houses and their wives to father. What shall I show to him when he comes here? I am even afraid of inviting him How am I already ridiculed by all, and how much more ridicule will they heap upon me when I invite my father and present thee to him as my choice!"

Thus did the prince go on for a long time talking with the monkey. He had unconsciously fallen into the habit of addressing her as if she were a rational creature, and he could not have found a more patient and attentive listener than her; for sh... would sit with the most grave and silent decorum all the whil... he poured forth his complaints, sighs, and rhapsodies. Nor d... he ever find her remiss in her diligence to please him, and had more than often wondered at the extraordinary saga... and instinct of the animal. But what was his astonishm... when the monkey said:

"Do not grieve or be cast down. Go and invite your fa... as your brothers have done; but invite him with all his c... tiers, army, and servants. Do as I entreat you."

...ince wondering very much: ...d and exc...

ing, "What mystery is this!" went out and invited the king with his courtiers and army. The courtiers and the army were full of curiosity to know what the prince could mean by inviting them all, and many speculations were rife as to his motive; but all were unanimous in thinking that it was another example of his folly, and that they would have another joke at his expense.

The prince was sitting alone moody and thinking what to do next, when suddenly he heard a scratching noise, and, looking up, saw that the monkey was calling him by her dumb gestures. The prince said:

"Well my Shahzadi (Princess)"—for he used to call her jocularly by that name,—"you have brought me to a nice pass. I have invited the king and all at your bidding, and now where can I get men or money enough to give them a fitting welcome? Now tell me what I should do. Why don't you speak? have you lost your tongue?"

But the monkey was as dumb as ever, and the prince was almost persuaded to believe that he must have dreamt that the monkey had talked. Then the prince again implored her to talk, but without any effect, when he saw her holding a bit of broken pottery, and saw to his greatest amazement the following words written in a most beautiful feminine hand on it:

"Do not fret at my silence. Go to the place whence you brought me, and throw this piece into the hollow trunk of the tree, and wait for the reply."

The prince hesitated for some moments as to whether he should comply with the written reply of the Shahzadi monkey; but at last made up his mind to do as requested, and see what it would come to. He no longer doubted that there was some mystery behind this, and he hoped to solve it by following the direction of his pet. Though he more than once doubted whether his Shahzadi could be of any material help to him, he did not see any harm in going to the tree with the broken bit of pottery. So, taking it up, he went out of the city, and, after some search, found out the tree. It was a remarkable tree—a large antique *banyan* many centuries old, whose branches and pendent roots spread in a circumference of half a mile in diameter, and whose leaves and pillars formed many curious arbours and bowers. The trunk, though hollow within, was of the extraordinary thickness of a hundred yards in circumference. The prince going up to it, threw the bit into the hollow space, and waited the fruition of events. After some minutes a very beautiful lady of angelic form, dressed in green, came out of it, and asked the prince to follow her in, as the princess, the queen of the fairies, required his personal visit.

The prince climbed up the tree, entered the hollow, and, after groping in the dark, was soon ushered amidst a blaze of brilliant light into a most picturesque and wonderful garden, at the end of which there was an imperial palace The trees were all of living gold, and the leaves of sapphire and precious stones. They were all planted in rows, and between them flowed streams of water of such a sweet scent that you might mistake it for *Amrita*. It was so transparent and pure that even the rubies and diamonds in the bed of the stream, and the wonderful fishes of silver moving therein, were perfectly visible as if depicted in a mirror. *Bulbuls*, *koils*, nightingales, and other singing birds kept up a perpetual music. A pleasing wind fraught with perfume blew through the alcoves and groves made by the trees. Even the light which illumined this underground world was of a strange and unique kind. Every five minutes it changed from one hue to another, and the prince at first thought that he was witnessing some wonderful display of fireworks. At the end of the garden there was a large tank, whose waters were of golden yellow, and rose into the air in many a fount and spouts, and spread a pleasant coolness and fragrance all around. On the northern side of the fount was a balcony of the whitest marble; it was a balcony having twelve doors, called *baradari*, on to which the prince was conducted by a flight of stairs all of gold Within the room the sight which met his wondering gaze filled him with inexpressible awe and astonishment. It was furnished with such a taste and elegance as he had never before seen or imagined, but the greatest wonder of all which rivetted his sight was a lady of incomparable and unapproachable beauty, sitting on a *masnad*. The prince remained long absorbed in admiration and contemplation of the beauty of this lady, and did not dare announce his message. The lady beckoned him to take his seat, and then, in accents whose silver melody thrilled through his veins, said:

"Prince, I know your message; be not anxious. Go home and you will find everything ready by to-morrow morning to receive your royal father and company. I have ordered my servants to do everything."

The prince, with a deep bow, returned with greater amazement than before.

When he reached his palace, he gave an account of his sub-terranean voyage to the Shahzadi. All the night he had n[o] sleep; for he was thinking, over and over again, of the gorgeo[us] scenes he had witnessed, and the beautiful lady whom he h[ad] seen. When it was morning, he went out to see whether [the] fairy had fulfilled her promise or not; when, behold! as [he came] out of his palace, a wondrous sight met his view. Wh[...]

the night before there was nothing, now all teemed with life and bustle. There stood two long colonnades of trees stretching from his palace to the palace of the king. Rich and mellow fruits hung on the trees; and fresh streams of water flowed on both the sides. A costly carpet of the most beautiful velvet, embroidered with gold and silk, was spread the whole length of the way from the palace of the prince to that of his father. At short intervals there rose triumphal arches, emblazoned with appropriate mottoes and devices; while a row of various coloured flags, banners, &c., fluttered and waved in the balmy air. Under the shade of the trees there were stalls and shops, where fruits, scents, sherbets, &c, were being sold; while on both sides were pitched tents and *Kanats*, within which went on diverse kinds of *Tamashas* and amusements. Here and there might be seen groups of men, women and children, playing or listening to music and dance. The farther the prince proceeded the greater and more pleasing surprises burst on his view, so much so that he was well nigh bewildered at what he saw and heard.

Then he returned and entered his palace, where fresh wonders called forth his admiration. The house which an hour before he had left almost silent was now all activity and noise. Servants and lackeys in rich dresses passed and repassed the halls, corridors, and rooms. Large preparations were being made for receiving a company of ten thousand persons or so. Golden dishes and plates groaning under the weight of the nicest foods exhaled sweet odour all through the house. The preparations were all on a scale befitting the gods and peris. Grand chandeliers of the purest quartz and precious stones hung from the roofs, and bands of musicians played delightfnl airs on various instruments, stringed and vocal. Here and there hung rich festoons of flowers—roses, jasmine, honeysuckle, cowslips, or dahlias—and filled the whole palace with a deligthful perfume.

In the meantime, as the prince was observing all these busy preparations, a servant in gorgeous livery came running in, and announced that the king with his courtiers, &c., were coming. The prince at once hastened out and conducted his father and other guests to the Diamond Hall, which was the most wonderfully decorated of all. There a sumptuous repast was served them; and when the feast was over, the prince told the guests to take away with them all the golden dishes and the diamond cups in which they had taken their food. Their admiration grew stronger at this unparalleled liberality of the prince.

Then the king, addressing his son, said: "Dear prince, I do not wish to know whence you got all these riches, which far

pass all that I possess; nor am I anxious to know who prered these delicious dishes, the equal of which I had never sted before in my memory; but I am desirous of seeing the artner you have chosen for your life, so that I may see her and bless her."

The prince, bowing low and saying "Your commands shall be obeyed," went into the inner apartments in search of the monkey. He had feared this crowning ridicule all the while; but what could he do? he must show his monkey to them all. In fact, the king had hit upon the stratagem of visiting his sons as a means of curing the youngest one of his obstinacy, and opening his eyes to the folly which he was committing in sticking to his monkey.

The prince went slowly towards the room where the Shahzadi was kept, and, coming to it, opened the doors, when a brilliant blaze almost struck him blind, and the whole apartment was a sea of light. In the midst of this luminous flood, and on a gorgeous throne, sat the peri whom the prince had seen in his visit to the tree. The prince looked on every side for his monkey, but it was nowhere!

The peri, seeing the bewilderment of the prince, said: "Prince, since I saw you last in the cave, I have thought of nothing else but of you. I have sent away the Shahzadi monkey, and come to offer my hand to you. Do you accept me?"

The prince, hearing the fate of his pet, shed bitter tears, and said most angrily, his voice choked with sobs: "Cruel lady! what have you done? I have plighted my faith to my monkey, and do you ask me to forego her and my solemn pledge for a pretty face like yours? I had a better idea of you when I first saw you, but I now find I was mistaken. Ah, wretched me—wretched me!"

Then the peri, with a smile which the prince could not understand, said: "Prince, if my beauty does not move you, let at least considerations of gratitude have some influence with you: see what pains I have taken to prepare this feast for your father and guests—a feast which no human being has ever enjoyed before, and which is peculiar to our race of beings. Prince, be mine, and you shall have all the riches and the pleasures of the world at your command."

The prince indignantly replied: "Lady, I never asked the things from you, nor do I know what plot is this to deprive m of my monkey. Restore me my Shahzadi, and I will serve my whole life as your slave to pay off this heavy debt." Hav said this, the prince knelt down before the peri.

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Then the peri, coming down from her throne, and with a smile of ineffable sweetness, respect, and love, said: "Prince

behold in me your Shahzadi. I had taken the form of the monkey to test your faith and sincerity. My monkey's skin lies in that corner."

And the prince looked towards the direction pointed out, and saw in fact the skin of the Shahzadi monkey. Oh! who can describe the happiness of the prince?

Then the peri, taking hold of the prince's hand, raised him on to the throne and both seated themselves on it. The peri then thrice repeated "Arise, arise, arise," and the throne rose into the air and floated to the Diamond Hall, where the guests were assembled.

The prince then presented the Shahzadi to his father. The astonishment of the king and the guests might well be imagined. Those who had come to see a monkey and to laugh at the prince, now stood dumb and confounded.

The king gave more than usual presents to his new daughter-in-law, and the whole country was soon in praise of the faithfulness of the prince and the beauty of the peri.

SHEIKH CHILLI.

THE FAMILY OF SIR JAMSETJEE JEJEEBHOY, BART.

The grandfather of the present Baronet was born on the 15th of July, 1783, and was left an orphan at the early age of 16. He found employment with Mr. Framjee Nusserwanjee, and in course of time became his son-in-law, and trading between Bombay and China, amassed a considerable fortune. In 1807, on returning to Bombay from a trip to China, with the greater part of his fortune with him, he had the misfortune of losing the whole, the ship being captured by the French, while he with the rest of the passengers were landed penniless at the Cape of Good Hope, then in the possession of the Dutch, where he was supplied with clothes, money, and a passage to his country by the English Consul. Having unlimited credit, he soon made up his loss, and from speculations in cotton and opium became possessed of a colossal fortune in an incredibly short space of time. Neither did he work for himself and family alone, but provided also for the sick and needy, while his known works of charity would fill a volume, the total estimated value of them in money being upwards of Rs. 25,00,000, which goes very far to prove that charity does not impoverish the donor; for, while his left hand kept no account of what his right gave, his coffers were always full. Her Majesty, in appreciation of his munificent benefactions, conferred upon him in the year

42 the title of Knight, and in 1858 that of Baronet, which he being hereditary, Sir Jamsetjee Jejeebhoy placed with the Government, in perpetual trust, the sum of twenty-five lakhs of rupees, the interest of which the heir to the title was to receive, to enable him to retain the same with dignity. After his death, which took place on the 24th April, 1859, a special Act was passed in the Legislative Council of India, embodying the above. Three sons—Mr. Cursetjee, Mr. Rustomjee, and Mr. Sorabjee—and one daughter survived their illustrious parent.

The present Baronet's father, the Mr. Cursetjee above mentioned, succeeded to the title and his father's name. Born on the 9th October, 1811, he was well educated in English and Guzerati, and succeeded to a legacy of twenty-one lakhs of rupees, and an annual allowance of one lakh from the Baronetcy Fund already mentioned. He was appointed a member of the Legislative Council of Sir Seymour FitzGerald, Governor of Bombay, where he took a spirited part in discussing many of the Bills, more particularly the Revised Municipal Acts Bill, and the Bill for the Burying and Burning of the Dead, Her Majesty conferring upon him the Companionship of the Star of India; and on visiting England in 1860, was received with marked favour at Court and in all political and influential circles. He was specially invited by Lord Northbrook to the Grand Durbar at Agra. Like his predecessor, he gave large sums for public institutions, contributing Rs. 1,25,000 towards the Deccan College at Poona, and a sum of Rs. 10,000 was funded to institute four scholarships in his name at the "Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution." He was the president of the trustees of the immense fund of the Parsee Punchayet, and was much loved and respected by the public for his suave and dignified manners. Dying of dropsy on the 11th of July, 1877, a meeting of the Parsees was convened on the 19th idem, to express condolence and to acknowledge publicly, as the head of the community, his eldest son, Mr. Maneckjee, as the second Baronet. With a view to perpetuating the memory of the Europeans and a large and influential public meeting of the Europeans and natives, presided over by the then Governor, Sir Richard Temple, was called by the Sheriff of Bombay on the 11th of August, 1877, and a sum of Rs. 40,000 has been collected. He has left thirteen children. There are but three sons living: Mr. Maneckjee, now the present Baronet; Mr. Cowasjee, acting Assistant Commissioner, Salt Department, Bombay; and Mr. Jamsetjee, who has but lately left college. Although not so remarkable as his father for munificent charities, the late ... was connected with every institution where public

and strong common sense were required. He was a Justice of the Peace, Member of the Royal Asiatic Society, Director of the Bank of Bombay, First Native Fellow of the Bombay University, and a leading member of the Bombay Association; respected by all the Governors and Governor-Generals, many of them during their stay in Bombay paid him a visit; while their Royal Highnesses the Prince of Wales and the Duke of Edinburgh have both conferred on him the honour of dining at his residence.

The present Baronet was born in Bombay on the 3rd March, 1851, and was selected leader of the Parsee community in August, 1877, one month after his father's death, and is at the present time President of the Trustees of the Parsee Punchayet Fund; he was a member of the Legislative Council of Bombay from 1882 to 1886, and is a Fellow of the Bombay University, a Justice of the Peace, a member of the Bombay Branch of the Royal Asiatic Society, and a member of the Municipal Corporation of Bombay since 1878. The Baronet has hitherto proved worthy of his noble ancestors, and of the honours his Gracious Sovereign has bestowed on his family and himself, the Order of the Star of India having been conferred upon him in 1884. He is greatly respected by all classes of people for his kind, mild, and generous disposition, while he takes great interest in all that leads to enlightenment, and is always ready to support all useful enterprises.

The present Baronet has visited Calcutta on three occasions —on the visit of his Royal Highness the Prince of Wales, on that of his Royal Highness the Duke of Edinburgh, and during the Calcutta International Exhibiti n: on the first two occasions he accompanied his father; and on all occasions was the guest of our esteemed townsman, Mr. Maneckjee Rustomjee.—*The Empress.* [Calcutta.]

BRANCH SOCIETY AT COIMBATORE.

We mentioned in our last number that three Branch Societies, connected with the Madras Branch of the National Indian Association, had been established in that Presidency, with the special object of promoting Home Education under trained teachers. We have now received a detailed account of the proceedings at Coimbatore, the first that was started.

This town is at the foot of the Neilghiri Hills, on the left bank of a small tributary stream of the well-known

river Cauvery. It stands nearly 1,500 feet above the level of the sea, and is a well-built town, with wide streets. Good progress has been made there in regard to girls' education; and latterly Coimbatore has received an impetus in that direction, as being the head-quarters of Miss Carr, who in January last was appointed Inspectress of Girls' Schools for a part of the Presidency. Miss Carr realises the immense importance of providing careful education for girls who have left school, and she has warmly and energetically supported the formation of the new Branch Society at Coimbatore.

The organisation of this Society was decided at a meeting held on the occasion of the visit to that town of the Director of Public Instruction and Mrs. Grigg, in August last.

The following is the account of the resolutions passed at the first meeting:

"At a meeting held in the Collector's Office at Coimbatore, at 7.30 a.m. (August 14th). Proposed by Mr. Campbell, and seconded by Mr. Annasawmi Rao, 'That the Director of Public Instruction be invited to take the chair.' Mr. Grigg then addressed the meeting, and gave a brief account of the history of the National Indian Association and of its objects. The Chairman then called on Mr. C. Vencatesiah, retired Deputy-Collector, to move the first resolution: 'That a Subsidiary Branch of the Madras Branch of the National Indian Association be formed in this town.' Seconded by Mr. Soobroya Iyer, Deputy-Collector, and carried *nem. con.*

"The Chairman then called on Mr [illegible] Munsiff, who, with a few approp[illegible] resolution: 'That the work of [illegible] the provision of instruction in [illegible] left school.' Seconded by Mr [illegible] carried *nem. con.*

"Mr. [illegible] District Registrar, [illegible] ing ladies and gentlemen [illegible] power [illegible] and [illegible] The [illegible] Honorary [illegible] bers: Messrs. [illegible] nasawmy Iyer, [illegible] sawmy Naidu, [illegible] moneya Iyer, Annasawmy [illegible] Ranga Iyengar, [illegible]

Iyer, V. Tiruvenketasawmy Mudaliar, Kuthur Thilla Saheb, Narayana Shastri, David Asirvatham Pillai, Narasimmooloo Naidu, H. Rama Rao, Sadasiva Mudaliar, B. A. Krishna Iyer, Bhujanga Row, Ramasawmy Iyer, Arunachella Mudaliar, Bellam Sitarama Chetty, V. Cooppoosawmy Iyer, Ramakrishna Iyer, Annier.' Carried *nem. con.*

"The fourth resolution was then moved by Mr. Ponnuranga Mudaliar, and seconded by Mr. Naraina Shastri: 'That the subscription of membership be Rupee one per quarter.' Carried *nem. con.*

"Proposed by Mr. Campbell, and seconded by Mr. V. Thiruvenketasawmy Mudaliar: 'That a list be at once opened and afterwards circulated by the Honorary Secretaries to this Subsidiary Branch Association, in order that gentlemen and ladies desirous of joining it may enrol their names.' Carried *nem. con.*

"Mr. Annasawmy Row then addressed the meeting briefly. Mr. Ramasawmy Iyer proposed a vote of thanks to the Chairman, seconded by Mr. Narasimmooloo Naidu.

"(Signed) H. B. GRIGG, *Chairman.*

"*14th August, 1889.*"

The next meeting took place on September 21st; Mr. Lorne A. Campbell, who had kindly consented to be President, in the Chair. Mr. Annasawmy Rao was able to state that there were already thirty subscribers to the Branch Society, and that a qualified Mistress had been secured (with a Normal School Certificate, Higher Primary Grade) at Rs. 20 the month, and that the funds available, in addition to the fees of the pupils and the Government grant, would suffice to pay her salary. This teacher came as a student to the Madras Presidency School for Mistresses when Miss Carr had charge of it; but she is a native of Coimbatore, and thus is specially suited to undertake the work. The maximum fee was settled as Rupee one for a single pupil, or Annas eight per pupil for two or more meeting in one home. A Sub-Committee was appointed to manage the affairs of the Branch Society, and to decide questions relating to the admission or exclusion of pupils, &c.; and as to the fees to be paid, subject to the maximum and minimum laid down. The following are the members of the Sub-Committee: Mr. G. Bickle, Messrs. Campbell, H. Subharayer, Kasturi Ranga Iyengar, Narasimmooloo Naidu, Narayana Shastri, Ponnarangam Mudalyar, H. Rama Row, D. Aseervadam Pillay, and Annier. The subscription for membership was fixed at Rupee one per quarter. The class for Home Teaching was commenced on October 2nd, that being

onsidered an auspicious day, and Miss Carr accompanied the eacher to the homes of all her pupils, and was very ordially received.

We have given this full account of the formation of the Coimbatore Branch Society, because such details may be useful to those who are intending to form similar Branch Societies elsewhere. The rules for one place may not suit all; but the general plan seems to have been so well arranged at Coimbatore, that it will prove suggestive, and we shall be glad to have particulars of the formation and working of the two other Societies lately started, at Cuddalore and Nellore.

GUJERAT BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

We have received the first Report of this Branch, giving an account of its origin and aims. It was formed at a meeting convened by Mrs. Aston last January, and the following objects were agreed upon: 1. To multiply occasions and opportunities for social intercourse. 2. To advance locally the cause of social progress by supporting spontaneous efforts in that direction. 3. To promote female education in Gujerat (including Kathiawar and Cutch) by concentrating attention in its needs, and by enlisting the sympathy and active support of all interested in the welfare of the women of the country. A Managing Committee was appointed on the motion of Mr. James (Collector of Ahmedabad) and seconded by Mr. Dastur. Mrs Aston was elected President. It is proposed to establish a Literary Institute for Ladies at Ahmedabad, and a Sub-Committee is engaged in raising funds for a suitable building. The Committee of the Rao Bahadur Sardar Bholanath Sarabhai Memorial Fund have offered Rs. 8,000 towards this object, on condition that the Institute bear the name of the Sardar. This offer has been accepted by the Committee. It is also under consideration to start a Vernacular Magazine. "The influence of the Societ has already been shown in the multiplication of social gather ings at Ahmedabad."

The following is the list of officers:

PATRONESS: H.H. the Duchess of Connaught.

VICE-PATRONS AND VICE-PATRONESSES: H.H. the Mahara Gaekwar of Baroda, H.H. the Maharani of Baroda, H.H. Thakore Saheb of Bhownagar, G.C.S.I., Mrs. G. F. Sheppa H.H. the Raj Saheb of Drangdra, H.H. the Thakore Saheb

Palitana, H.H. the Thakore Saheb of Mavi, H.H. the Thakore Saheb of Lemri.

PRESIDENT: Mrs. Aston. MANAGING COMMITTEE: Mrs. Browne, Mr. and Mrs. Madhavlal Ranchorlal, Mrs. Doig, Mr. and Mrs. Krishnarao Bholanath, Mrs. MacAfee, Mrs. James, Col. Browne, Mr. and Mrs. Dastur, Mr. Musa Mian, Mr. Mahipatram Rupram, C.I.E., Mr. Aston, Mr. Ranchorlal Chotalal, C.I.E., Mr. Bechardas Ambaidas, C.S.I., Mr. Giles, Mr. Fitzmaurice, Mr. Naoroji Pestonji, Mr. and Mrs. Magabhai Premabhai, Mr. and Mrs. S. P. Bechardas, The Kazi Saheb, Mr. and Mrs. Sakabhai Maganbhai.

INDIAN INTELLIGENCE.

Prince Albert Victor arrived at Bombay, by the *Oceana*, at 8 a.m. on November 9th, the birthday of the Prince of Wales. The Duke of Connaught and Lord Reay went on board to receive him; and an address was presented by the Municipality of Bombay to the Prince, who at once left for Poona. He has since proceeded to Hyderabad, where the Nizam gave him a magnificent reception to Madras and to Mysore.

A Fancy Fair for the Bombay Branch of the Countess of Dufferin's Female Medical Aid Society will be held at Bombay early in February next. It is organised under the direction of Lady Reay, and is under the patronage of their Royal Highnesses the Duke and Duchess of Connaught. The notice of the Fancy Fair includes the following paragraph: "Lady Reay urgently appeals to her friends, her acquaintances, and the numerous benefactors of Bombay, to help her in the work which she has so much at heart; viz., the training of women doctors at the Grant Medical College and the Cama Hospital, and the training of Nurses at the Cama Hospital for Women, and in the other Hospitals of the Presidency. This is the last effort which Lady Reay will have in her power to make for the benefit of the women of the Bombay Presidency. She begs that all who can will help her a little, if they cannot help her much." Mr. Herbert Phipson is Hon. Secretary of the Fancy Fair.

The Honourable K. T. Telang, C.I.E., has been appointed to the vacancy in the Bombay High Court, caused by the death of Mr. Nanabhai Haridas. The appointment has given great satisfaction, on account of the high estimation in which the new Judge is held.

interest in the proceedings." We congratulate Mr. Madhavdas Raghunathdas upon this new result of his efforts to promote the re-marriage of Hindu widows.

The wife of Kazi Syed Reza Hossein, Khan Bahadur, of Patna, has assigned an estate yielding the annual nett income of Rs. 900, to be appropriated to the scholastic training of a certain class of Mahomedan boys, and she has made a similar arrangement as to an income of Rs. 250, in regard to the education of Mahomedan girls of Behar. The thanks of the Lieutenant-Governor have been tendered to this lady for her public spirit and liberality.

A Durbar was held lately at Patiala in honour of the assumption by the Maharaja of the government of the State. In his address on the occasion, His Highness spoke "with heart-felt gratitude of the benefits he had received from the training of his tutor, Mr. Sime."

Pundit Sivanath Sastri, M.A., of Calcutta, has lately visited Lahore, accompanied by his daughter and Miss Kamini Sen, B.A., Lecturer at the Bethune College (for ladies) at Calcutta. The *Tribune* writes: "The Pundit was received at the railway-station by many Brahmins and other friends. Mr. Seva Ram, among others, was there to receive him. The ladies were received by a number of Bengali and Punjabi ladies, among whom were Mrs. Seva Ram and Srimati Hardevi." Mr. and Mrs. Seva Ram entertained the visitors one day at breakfast at their bungalow in the Mooltan Road, when the Calcutta ladies gave some songs, which were much appreciated Pundit Sivanath Sastri has lectured at Lahore in a very able manner. It was expected that he would lecture also at Amritsur. The subject on one occasion was "The Revolution in Modern India: its bearings and its prospects."

At the Second Examination in Medicine held lately at Bombay the list of successful candidates was headed by a lady—Miss Alice Mackenzie.

It has been ascertained from Parsee records that in the last year the sum of Rs. 454,000 has been given for charitable purposes by members of the community, exclusively of the very many sums under Rs. 500.

Babu Pratap Chandra Roy, C.I.E., has received from the the King of Siam, in recognition of all that he has done in Sanskrit literature, a silver teapot and silver betel box, both inlaid with gold, and of the best Siamese workmanship. The King of Siam is himself a good scholar in Oriental and modern languages and literature.

Dr. Atmaram Pandurang's daughter, Manakbai, who, after matriculating last year, joined the Grant Medical College, stood highest in the first year's College Examination and obtained the first scholarship.

Raja Prabhu Narain Sing, who has succeeded to the late Maharaja of Benares, has received from the Government the title of Maharaja Bahadur as a personal distinction.

The *Hindu Patriot* states that Rani Rajkumari Dasi has offered to establish an endowment fund for paying the fees of fifty Hindu students at the Sanskrit Collegiate School, Calcutta. The Lieutenant-General has thanked the Rani for her liberality.

We regret to learn that Miss H. Connor, House Surgeon of the Lady Aitchison Hospital for Women, Lahore, has lately died. Miss Connor was the first female student at the Lahore Medical College, and she passed her Final Examination last April, obtaining her diploma and certificate as Assistant Surgeon. She was much beloved and respected. A large number of friends attended her funeral, which was performed by the Bishop of Lahore.

The Queen has been graciously pleased to approve the appointment of Lord Harris to be Governor of Bombay on the expiration of Lord Reay's term of office.

Indian Civil Service.—The Secretary of State for India in Council gives notice that the competition for the Indian Civil Service in 1892 and subsequent years will be open to all persons, otherwise qualified under the regulations, whose age is above 21 years and below 23 years on the 1st of April in the year in which the competition takes place. The Examination will probably be held somewhat later in the year than is generally the case under the present system. Public notice will be given as soon as possible of any further changes in the regulations which may be considered necessary.

The Gilchrist Scholarship.—After carefully considering the opinions of the heads of numerous educational institutions of India, the Gilchrist Trustees have decided to withdraw the scholarship hitherto awarded by them to youths in India and Ceylon on the results of the Matriculation Examination of the University of London, and to offer an annual scholarship of £200 tenable for three years in Europe to the Universities of Calcutta, Bombay, and Madras in rotation. A similar scholarship will be offered to the Universities of the Panjab and the N.W. Provinces jointly, every third year. The Gilchrist Trustees having decided that the selected candidate should study

science in England, the Syndicate of the Calcutta University have ruled that only graduates in Science and Mathematics will be eligible for the scholarship.

PERSONAL INTELLIGENCE.

At the Michaelmas Examination of the Inns of Court, the Council of Legal Education awarded to the following students certificates that they have satisfactorily passed a public Examination: Nihal Chund and Hara Lal Mukerjea, both of the Middle Temple; and Pestonji Sorabji Kotval, of the Inner Temple.

The following students passed a satisfactory Examination in Roman Law: Kaikhosro Edaljee Ghamat, Shaikh Mazharul Haq, Jagdisa Sankar Misra, and Raj Narayan, all of the Middle Temple; and Jehangir Perozshaw, of the Inner Temple.

The following medical students have been admitted Licentiates of the Royal College of Physicians of London: Masha Allah Khan and George Pires. Mr. Masha Allah Khan has also passed the Examination for the Membership of the Royal College of Surgeons of England.

Mr. M. Ayatullah passed in July last the First Professional Examination in the University of Edinburgh (Medical) in Botany, Chemistry, and Practical Chemistry. In the Second Professional Examination, Mr. Ramunni Nair passed in Botany, Mr. Ahmed Mirza in Pathology, and Mr. Karim Khan in Physiology, Pathology, and Anatomy.

On November 18th the following were called to the Bar:— *Inner Temple*—Pestonjee Sorabjee Kotval, Oxford. *Middle Temple*—Hara Lal Mukerjea, F.A. Calcutta Univ., Anthony J. Paulic.

The following students have joined the Inns of Court: *Middle Temple*—M. Shafi, H. B. Laskari, Raoji B. Patell, K. G. Deshpande, P. C. Dutt. *Inner Temple*—Kumar Shri Mansar Khachar, Motiram S. Advani. *Lincoln's Inn*—K. Ramachandra. *Gray's Inn*—W. Burton Ragaviah.

Arrivals.—Mr. K. Ramachandra (under the patronage of the Zemindar of Gautamanaickanoor), Mr. W. Burton Ragaviah, and Mr. T. Strinivas, from Madras; Mr. H. B. Laskari, Dr. Pestonji Ukadji, Mr. Narayan Hemchandra and Mr. Gul M. Hakim, from Bombay; Mirza Asad Beg, from Lahore.

Departures.—Mr. Nirmal Chunder Sen, Mr. B. Mullick, B.C.S., for Calcutta; Mr. A. C. Dutt, B.C.S., Mr. H. L. Mukerjea, Mr. M. S. Vazifkar, Mr. H. D. Allbless, for Bombay.

Branch Associations.

BENGAL.

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PRESIDENT: Sir STEUART C. BAYLEY, K.C.S.I., C.I.E.
VICE-PRESIDENTS: The LORD BISHOP of CALCUTTA, Lady BAYLEY, H.H. the Mahárája and H.H. the Mahárání of KUCH BEHAR, H.H. the Mahárání SURNOMOYE, C.I., H. BEVERIDGE, Esq., C.S.
HON. SECS.: Mrs. COLQUHOUN GRANT, MANOMOHUN GHOSE, Esq.
TREASURER: Mrs. COLQUHOUN GRANT, Kidderpore House, Calcutta.
HON. AGENT OF THE *Indian Magazine:* BABU SASIPADA BANNERJEE, Baranagar.

BOMBAY.

PATRON: His Excellency Lord REAY, G.C.S.I.
VICE-PATRON: Sir JAMSETJEE JEJEEBHOY, Bart., C.S.I.
PRESIDENT: Mrs. SCOTT.
HON. SECRETARY: D. R. CHICHGAR, Esq., Girgaum Road.

MADRAS.

PATRONS: His Excellency Lord CONNEMARA, G.C.I.E.
His Highness RAMA VURMAH, K.C.S.I., Mahárája of Cochin.
Her Highness LAKSHMI BAYI, Senior Rani of Travancore, C.I.
PRESIDENT: H. B. GRIGG, Esq.
VICE-PRESIDENTS: Mrs. H. B. GRIGG. The Hon. Mr. Justice MUTUSAMI AIYAR, B.L., C.I.E.
HON. SECRETARIES: RAI BAHADUR P. RUNGANADA MUDALIAR; Mrs. BRANDER, Norton Lodge, The Luz, Madras.
TREASURER: The Hon. MIR HUMAYOON JAH BAHADUR, C.I.E.

PUNJAB ASSOCIATION.

PATRON: H.R.H. the Duke of CONNAUGHT.
PATRONESS: H.R.H. the Duchess of CONNAUGHT.
VICE-PATRONS: H.H the Mahárája of JAMU and KASHMIR, H.H. the Nawab of BAHAWALPUR, H.H. the Mahárája of PATIALA, H.H. the Raja of CHAMBA, H.H. the Raja of SUKET, H.H. the Raja Moti Singh, of PUNCH.
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PRESIDENT OF THE LADIES' COMMITTEE: Lady LYALL.
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HON. SECRETARY AND TREASURER: Mrs. KIRKHAM.

HYDERABAD.

LADY PRESIDENT: Mrs. HOWELL.
HON. SEC. AND TREASURER: SYED HUSSAIN BILGRAMI, Esq.

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BANGALORE.

PATRONS: H.H. the Mahárája of MYSORE, G.C.S.I., and H.H. the Mahárání.
PRESIDENT: — PLUMER, Esq.
VICE-PRESIDENT: Mrs. COLVIN.
HON. SECS.: Mrs. PEEBLES, V. KRISHNASAWMY MOODELIAR, Esq.

NATIONAL INDIAN ASSOCIATION.

Founded by Miss Carpenter *in 1871.*

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in the people of that country.

To co-operate with all efforts made for advancing education and social reform in India.

To promote friendly intercourse between English people and the people of India.

METHODS OF WORKING.

1. Diffusing information on Indian subjects by the publication of a monthly Magazine, and by Lectures.
2. Grants in encouragement of education in India, scholarships, gifts of books to libraries, prizes for schools, &c.
3. Selecting English and Indian teachers for families and schools, and giving friendly help to teachers visiting England.
4. Superintending the education of Indian students in England.
5. Encouraging the employment of Medical Women in India.
6. Affording information and advice to Indians in England, and aiding them in any objects connected with the aims of the Association.
7. Soirées and occasional excursions to places of interest.

The Branch Associations undertake educational work, and promote social intercourse between English and Indians.

In all the proceedings of the Association the principle of non-interference in religion is strictly maintained.

MEMBERSHIP, ETC.

Persons desirous of becoming Members of the National Indian Association should apply, in regard to election, to the Hon. Secretary, or to any member of the Council.

The minimum annual subscription is one guinea for all new members; for students, 10/-. A payment of ten guineas constitutes the donor a Life Member.

Members are entitled to attend the Meetings of the Association, and to receive the *Indian Magazine*, which is published monthly.

Soirées are held occasionally, invitations to which are issued to members and others at the discretion of the Committee.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W.; to H. W. Primrose, Esq., C.S.I., 12 Whitehall Place, S.W.; or to Miss E. A. Manning, Hon. Sec., 35 Blomfield Road, Maida Hill.

Subscriptions are due January 1st of the current year.

The *Indian Magazine* may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publisher (J. W. Arrowsmith, Bristol); and it can be procured through Booksellers.

In India the *Magazine* may be obtained from the Secretaries of the Branches, or, by order, through Booksellers.

NATIONAL INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS AND EDUCATION IN INDIA.

SUPERINTENDENCE OF INDIAN STUDENTS IN ENGLAND.

... the ... it ... and many advantages placed within their reach. It is hoped that by a system of carefully directed expenditure and frequent reports, habits of extravagance may be prevented, and much of the anxiety at present felt on this and other grounds by parents may be removed.

2. ... superint...

3. To ensure effective supervision, the Committee have appointed Mr. ALGERNON BROWN, M.A., of the University of Oxford, Barrister-at-Law, who has ... Indian youth ... BROWN will, ... schooling, tutors, professional training, lodging, &c. under the general ... and direction of the Committee, and with ... to ... parents.

4. Tutors, Schools, Colleges, places of abode, will be selected with reference to individual requirements and in view of the Student's future. The Committee consider it very desirable that the Students should acquire an intimate knowledge of the best side of English home life and manners. With this object in view, they avoid as far as possible grouping them together. As a rule, each Student is placed with a separate family.

5. In advising as to the Student's profession or calling in life, the Committee will be guided by the wishes of his parent or guardian; in the absence of any expressed desire, it is recommended that the Student should follow the advice of the Committee in coming to this important determination.

6. In addition to providing facilities for general and professional education, the Committee are prepared, if so desired, to make arrangements for technical education and the study of Art, or for obtaining acquaintance with the manufactures and industries of Great Britain.

7. The Committee can also arrange to give the Students the benefit of English or Continental travel; but this will, of course, involve additional expenditure.

8. With regard to expenses, it is estimated that the amount required will be:

For an ordinary school education, from £150 to £200 a year, according to the age of the Pupil and the standing of the School.

For a Student at the University	£275 a year.
For an Indian Civil Service Student	£275 "
For a Law Student at the Inns of Court ...	£250 "
For an Agricultural Student	£250 "

These sums include tuition, board and residence, dress, vacation expenses, and cost of superintendence; but do not include expenses of outfit on arrival, which are estimated at about £30; nor would these sums include admission fees on entering an Inn of Court, which are about £150. For other professional and technical training, the amount must be settled in each case according to the course of study decided on.

9. Yearly or half-yearly prepayments of the annual sum agreed upon are strictly required.

Further, to meet unforeseen expenses, including medical attendance, a deposit of £100 must be paid on or before the Student's arrival in England; but this deposit, or any balance remaining, will be refunded on his return to India. The interest accruing on this deposit will be credited to the Student's current account.

10. All payments to be made to the Hon. Secretary or the Hon. Treasurer of the National Indian Association. The Committee earnestly recommend parents and guardians to abstain from sending the Student any money except through this channel.

11. Detailed statements of accounts and particulars of the Student's progress will be sent, at the end of each quarter, to his parents or guardians.

12. Native servants accompanying Students will entail an additional expense of £80 a year each. Students are strongly recommended not to bring servants from India.

13. Students are advised to bring only such clothes with them as are necessary for the voyage, which should include a thick overcoat and warm underclothing.

English clothin England. Indian costume, being un worn by Indian Students, but it is himself with such dress, for use on special occasions.

14. For the voyage to England, the P. & O. Steam Navigation Company is recommended, owing to the punctuality of its service; but the British India, the Star, and other Lines, are in many other respects equally good, and somewhat less expensive.

By the P. & O., the cost of a 1st class passage from Calcutta or Bombay is Rs. 680; 2nd class ditto, Rs. 370. Travelling expenses over and above this need not in either case exceed £5.

15. Due notice being given, Students will be met on their arrival, and provided with a suitable home, pending arrangements of a more permanent kind.

16. *A Paper of Information for Indian Gentlemen proposing to Study in England*, which supplies particulars respecting legal, medical, engineering, and technical training, and examinations, &c., has been issued by the Committee; price one Rupee. This pamphlet can be obtained from the Hon. Agents of the Association in India.

17. The name and address of the Association are registered in the Government Telegraph Code, the word being "Omnes." A message sent from any telegraph office to "Omnes," London, will be delivered to the Hon. Sec. of the Association.

18. Honorary Agents of the Association have been appointed as follows:

arrington Street, Calcutta; *Bombay*: D. R. Chichgar, Iarbhamji Ravaji of Morvi; *Madras*: John Adam, Esq., : Kumar Shiva Nath Sinha, Elgin Road, Allahabad; Raja Udai Pratab Sing, Bahadur, of Bhinga; Pundit Bishan Narayan Dar, Lucknow. *Punjab*: Roshan Lal, Esq., Lahore. *Delhi*: Rung Lal, Esq. *Central Provinces*: Rao Gangadhurrao M. Chitnavis, Nagpur; Sadarshiv Ramchandra Narain, Harda. *Hyderabad, Deccan*: Syed Hussain Bilgrami, Esq. *Ceylon*: James Pieris, Esq., M.A., Colombo.

care of fer, send National Indian Association.

Superintendence Committee:

THOS. H. THORNTON, Esq., C.S.I.	Pundit UMA RA, M.A.
DADABHAI NAOROJI, Esq.	Lt.-General
	J. N. BAN
	H. W. P S.
	Hon.
	Miss E.
S.I.	

THE NORTHBROOK INDIAN SOCIETY.

Vice-President and Chairman.
The Rt. Hon. the EARL OF NORTHBROOK, G.C.S.I.

Vice-Chairmen.
Sir G. S. V. FITZGERALD, K.C.I.E., C.S.I.
Sir R. A. DALYELL, K.C.S.I.

Committee.
Field-Marshal the Rt. Hon. LORD NAPIER OF MAGDALA, G.C.B., G.C.S.I., R.E.
The Rt. Hon. LORD HOBHOUSE, Q.C., K.C.S.I., C.I.E.
The Rt. Hon. LORD BRASSEY, K.C.B.
Sir R. TEMPLE, Bart., G.C.S.I., C.I.E., M.P.
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D. P. CAMA, Esq.

Hon. Treasurer—F. R. S. WYLLIE, Esq.

Secretary—Captain A. McNEILE.

The main object of the Society is to provide a system of guardianship for gentlemen of good family or position in India, sent to England for education. The want of such a system has been much felt by parents in India, the difficulty being one that could only be surmounted by those who happened to have friends in England willing to undertake what must always be an onerous responsibility.

A remedy for this want is the more necessary, since the Government has adopted the policy of employing Natives of India more largely in the higher departments of the administration. The Society desires not only to assist young gentlemen to qualify themselves for the career thus opened for them, but, by encouraging parents to educate their sons in England, to aid the Government in carrying out and extending their present policy.

Several applications have already been received and entertained by private individuals to take charge of young gentlemen from India; but larger numbers can only be adequately pro-

vided for by some such machinery as is now offered by the Society.

In addition to their special work, the Society will render such assistance as may be proper under the circumstances of the case to Indian Gentlemen applying to them; to many of whom their Secretary, Capt. McNeile, has upon several occasions been able to render considerable service.

RULES.

I.—Any Indian Gentleman desirous of availing himself of the advantages of the Northbrook Indian Society must write to the Secretary of the Society (3 Whitehall Gardens, S.W.), at least six months before the proposed departure from India of his son or ward, giving full information as to his age and previous education, and the training desired for him in England. The application must be accompanied by letters testifying to the position of the applicant, and his means of defraying all the expenses of his son or ward while living in England. One of the letters should be from a Collector and Magistrate, or other Officer of equal relative rank.

II.—All applications will be considered on their merits, the conditions being settled by special arrangement in each case. The Society reserves to itself the right of rejecting any application.

III.—The duties undertaken by the Society will be: to meet the Student on his arrival, to procure lodgings for him, and to make all necessary arrangements for his education, whether at a University or Inn of Court, or by the employment of Tutors or otherwise, as arranged in each case; to make out of the remittances placed at its disposal, all payments requisite for the above objects, as well as the personal allowances agreed upon with the parent or guardian; and generally to superintend the Student's conduct.

IV.—The Society will from time to time communicate to the parents or guardians the progress made by those entrusted to its care; and, when required by anything in the conduct of a Student, will advise as to the proper measures to be taken.

V.—An annual charge of Ten Pounds sterling in respect of the cost of such supervision will be made for each Student under the care of the Society.

VI.—The Society will also undertake to give its advice and assistance to Indian gentlemen of full age, visiting England, who are not under the authority of parents or guardians, who produce letters, as provided in Article I.